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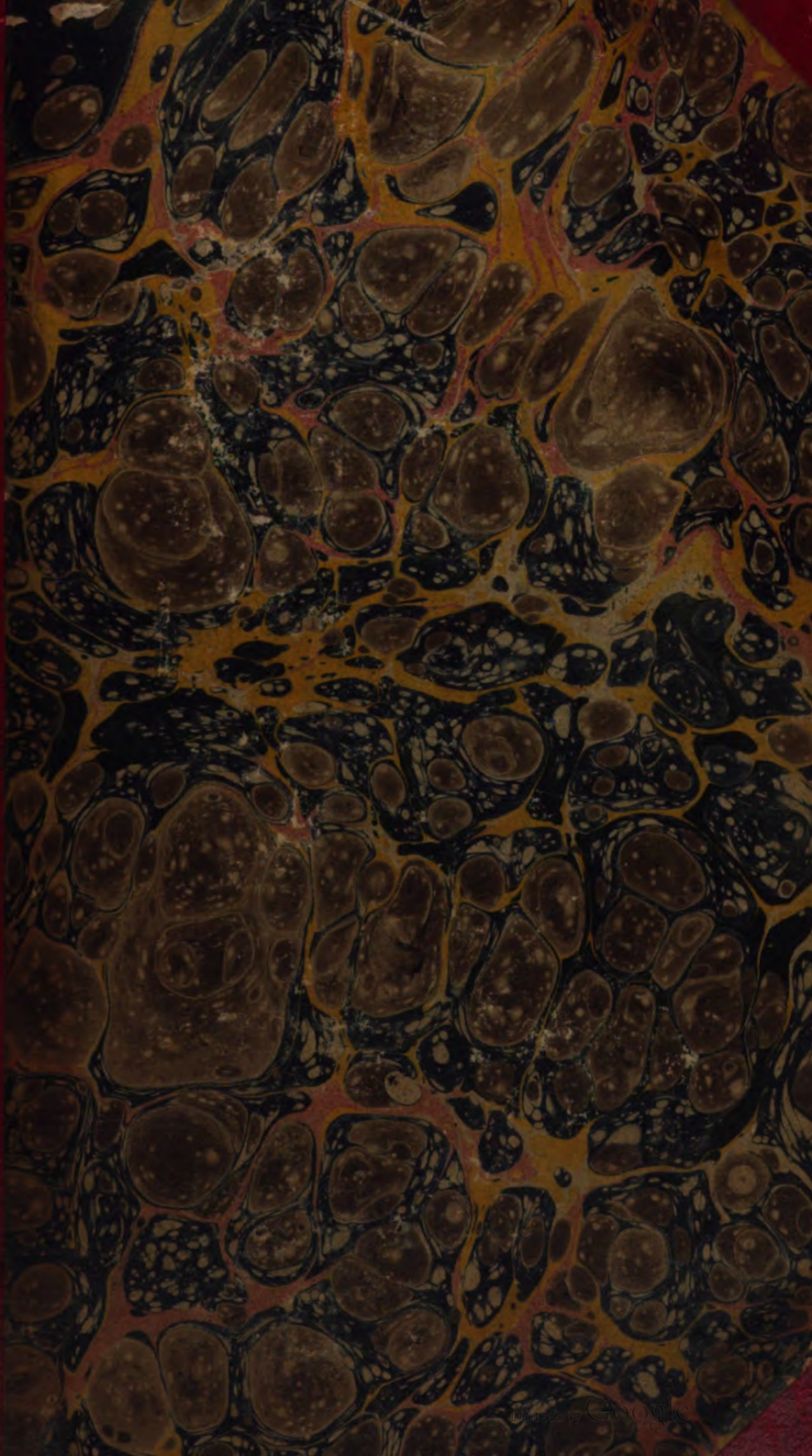

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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

FOR THE YEAR 1819.

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PREFACE.

IN looking back to the occurrences of any considerable period of human existence, it is an interesting, though sometimes a painful duty, to reflect upon the prevailing cast and colour of its incidents, with a view to examine what materials they may have furnished for the permanent welfare or injury of mankind. To the larger part of the world, the lapse of days and years is marked chiefly by the vestiges of local and personal events—by the ordinary vicissitudes of individual prosperity or misfortune. The Christian adds to his calendar the memoranda of his spiritual progress or decay, while, on looking back, he exclaims with devout acknowledgment, "Hitherto the Lord hath helped me:" "Surely goodness and mercy have followed me all the days of my life."

Every Christian observer, while he employs the last of these modes for the immediate cultivation of his heart, will particularly wish to adopt the first for the enlargement and regulation of his general views. He would desire to regard the events which mark each successive period of time, as parts of one great and comprehensive plan, the real bearings and tendency of which can be discovered by us only as they are gradually unfolded and interpreted by the succession of events. Here the historian, if guided by principles which acknowledge the moral government of God, will find a wide and interesting field for his researches. Taking some leading proposition as his thesis—such, for example, as the intended subserviency of the occurrences of time to the ultimate development of that Divinely-revealed system which joins time with eternity—he may be able successively to trace the preparatory measures, the proximate causes, the auxiliary circumtances which have contributed to the final issue. Viewing so the Redemption of mankind in connexion with the gradual extension and triumph of the Gospel, and the final fulfilment of the glorious prediction, "The kingdoms of the earth shall be-

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come subject to our God and to his Christ," as one principal design of all the long train of events which have crowded the page of history for nearly six thousand years, he would retrace with new interest the slowly progressive, but unerring tendency, of the whole course of the Divine dispensations towards this stupendous consummation. The page of sacred writ will furnish ample materials for this truly philosophical as well as devout contemplation; nor will more modern history refuse to yield its valuable aid in the sacred research. To take our own country alone, what an interesting volume might not the Christian philosopher, who should unite sufficient enlargement of mind with fervent and sober piety, compose! under the title of "The Providential History of Great Britain." Events, many of them in themselves trivial, some of them painful and disgusting, would assume new importance from their connexion with the ulterior result; as what to the cursory traveller seems but a scanty and insignificant rill, if traced on in its progress, will perhaps be found the source of a mighty river, that fertilizes a continent with its waters.

In detailing contemporary occurrences, the periodical narrator dares scarcely venture on this ample field. The incidents of the hour necessarily cause a strong sensation in the bosoms of those whom they immediately affect; but time only can prove what will be their remote consequences. The stream may expand and ramify, or it may silently evaporate and be forgotten. On this account, among others, we dare not often assume the office of prediction: "we know not what a day may bring forth;" and though in our periodical visits to our readers we could constantly wish, as far as possible, to write in the character of impartial Christian observers, and to represent things rather as they will appear in the pages of temperate history, than as they are seen through the distorted medium of contemporary prejudice and party, we are not sorry, at the end of a year, to have an opportunity of looking back upon our monthly lucubrations, and of presenting a summary estimate of the general character of another period of the world's duration, now added to the imperishable records of eternity.

We are not, however, about to attempt the extensive flight which these remarks may seem to portend. But, taking a less excursive view, and confining ourselves to the religious and political events of our own shores, it is impossible not to anticipate, that many of them must have more than a tem-

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rary effect upon the future welfare of this world. To select but one department, we cannot have witnessed the moral machinery invented or perfected within the last few years—we cannot call to mind our new systems of education, our Bible, Missionary, and other charitable societies so widely extending and so deeply taking root, with the efforts of statesmen and private citizens, of laics and divines, to enlighten, to refine, to christianize the world—without feeling a strong hope that these circumstances are destined, by the superintending providence of God, to advance the great consummation to which we have alluded. Amidst all the changes of empires and the alternations of national and individual fortune, there seems a steady march of improvement, and progress towards the ultimate well-being of the human race.

Our country has not been without its vicissitudes during the past year. At its commencement the political atmosphere was becoming more serene, a few clouds only excepted, which it was hoped might disperse without producing material injury. The effects of peace were beginning to be felt. Our senators were already turning their attention to subjects of moral and domestic improvement; and their deliberations upon our criminal law, our prison system, the laws affecting the poor, the great question of general education, our game-laws, savings banks, friendly societies, lotteries, and a variety of other points, have furnished materials for future proceedings of great importance to the welfare of the country.

Soon, however, other questions pressed upon their attention. The embarrassments of our currency were widely felt, and required all the wisdom and fortitude of Parliament to apply the only remedy. A stagnation began also to be experienced in our foreign commerce, the effects of which were severely felt throughout our manufacturing districts, and were apparent also in the diminution of the public revenue, which it became necessary to meet by the imposition of new taxes. In the mean time, evil-minded men took advantage of these circumstances, to spread disloyalty and disaffection among the labouring classes. Nor was this the whole, or, to a Christian spectator, the worst part of the evil. Blasphemy went hand in hand with sedition, and the same menaces which threatened the throne of our earthly monarch were levelled not less against Him who is the Sovereign and only Potentate, the King of kings, and Lord of lords. Forgotten blas-

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phemy was revived, proscribed blasphemy republished, foreign blasphemy imported, and new blasphemy invented, to produce the intended effect. Temples of Reason, so called, were opened, and some of the worst scenes of the French Revolution seemed to be confidently anticipated by the leaders of the anti-social and anti-Christian party. Where the contagion would stop, none dared to predict; while every wise and good man felt deeply distressed, and not a little alarmed, at the aspect of the country.

The conviction of Carlile, accompanied as it was by a burst of public approbation, cast a gleam of light on the general gloom. But it was to the meeting of Parliament that the public looked with the most anxious expectation. With the issue our readers are already acquainted: to the decisive measures adopted by the Legislature, as well as to the impression produced on the public mind by their proceedings, we must, under God, attribute the present tranquillity which we enjoy. The year, after all its vicissitudes, has closed in peace; and from the very elements of strife and blasphemy, we trust that we shall have shortly to report, have arisen blessings of no limited or temporary kind. The attacks on Christianity have given new vigour to its friends; and ancient institutions are beginning to contend hand to hand with the impugners of our holy faith. We trust, in some ensuing year, that we shall have to record that fresh victories have been gained in the cause of universal education; that the blasphemy and sedition which threatened us have arisen only to add new accessions of strength to the Bible and Missionary cause; that our Legislature, warned by the past, have taken up in good earnest the state of the poor, and the care of their morals and religion; that Sunday newspapers and similar nuisances are unknown; that in every town and village there are churches and schools adequate to the population, and duly managed for their improvement; that every cottage contains a Bible, a Prayer-book, and a stock of unexceptionable tracts; and that its inmates, feeling the value of these blessings themselves, are anxious for the extension of the Gospel of their Saviour throughout the world.

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THE
CHRISTIAN OBSERVER.

No. 205.] *JANUARY*, 1819. [No. 1. Vol. XVIII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

INQUIRY RESPECTING THE JUSTIFYING FAITH OF BELIEVERS, PRIOR TO THE COMING OF CHRIST.

IT is difficult, in examining a subject on which the mind has long since decided, to become so free from all sort of bias, and to be so delivered from the influence of preconceptions, as to give a fair hearing and full weight to the arguments produced. Opinions, like streams of water, if long continued in the same direction, form, as it were, a deep channel, from which it is no easy task to turn their course. One very important step, however, towards remedying this evil, is to be fully aware of its existence, and to be at all times on our guard against its injurious effects.

As truth, and truth only, is what we ought to have in view, nothing should be suffered to deter or impede our course in the search after it; and we should never receive any doctrine or subject as true, except it be supported and confirmed by substantial proofs, however favourably we may feel towards it, however long we have cherished it, and however important we may consider it to be to a system which we are anxious to maintain. The lawful supports of truth are *proofs* and *facts*, and not the favourable impressions and feelings of our minds, or the mere antiquity of an opinion, or the grandeur and majesty of names, by which it has been held and defended.

With regard to the subject which I am about to consider, it must be confessed to be attended with considerable difficulties, and therefore requires every attention and diligence of search that we are capable of exerting. In discussing the point, I am anxious neither to violate the analogy of faith, nor to shock the feelings of any humble Christian who may not be prepared to view this particular point in the same light with myself. The remarks of any of your candid and learned correspondents on the subject of my paper will be weighed with impartiality; and I should add, that a principal object which I propose to myself in drawing up these remarks is to remove, or rather to account for, an objection made by Socinians to the doctrine of the atonement, arising from the circumstance of its not being mentioned in the prayers and praises of believers under the Old-Testament dispensation. Before we proceed to the intended examination, two or three things must be first premised.

The field in which we are to make and pursue our inquiry, is *principally* the Old Testament; for it is the faith of those under that dispensation that we are engaged to ascertain. I do not mean to intimate that such information as may be fairly drawn from the New, is not to be received; but I simply wish, at present, to point the attention of my readers to that spot whither it ought, in an especial manner, to be directed, in order, if possible, to bring the mind back to the Old-Testament age, that we

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may be able to form an unbiassed judgment on the information which the believers under that dispensation are known to have possessed. This I consider important in our inquiry: for too often, when we examine their creed and knowledge of Divine truth, we bring their means of information to the light of the Gospel; and because they then appear in a very clear view, we often suppose that there are but few degrees of difference between their knowledge and ours. Indeed, it is almost impossible for us to conduct this inquiry impartially: for we are so much accustomed to consider the Divine communications and institutions in the Old Testament, in connexion with their explications in the New, that we are scarcely able to separate them, so as to judge correctly what degree of light the former were of themselves capable of imparting.

In making use of the New Testament, we must be careful to preserve this distinction in our mind. We must not take what is there said by way of *explanation* of the promises, prophecies, and institutions of former dispensations, as what the ancient people of God actually knew of them. Wherever we find any thing in the New Testament mentioned which has reference to things under former dispensations, it ought to be our care to examine whether what is stated refer to *the actual knowledge*, under the old economy, of the meaning of what is thus mentioned, or only to its full meaning, as developed and explained by the Gospel.

There is another remark which ought to be made before we enter on the subject; and this respects the real state of the question. The inquiry is not, whether God's plan of justifying a sinner is the same in every age; for the Gospel leaves us in no doubt whatever respecting this; but whether the plan itself was in any and in what degree *understood* by the Old-Testament saints. Every person who believes the Gospel must allow, and I trust no reader will mistake my meaning on this important subject, that "it is through the atoning sacrifice of Christ alone, that forgiveness of sins and acceptance with God are to be obtained;" but whether this way of forgiveness and acceptance was *known* and *understood* prior to the coming of Christ, is the present point of inquiry. That they looked forward to some illustrious Personage, who should bring with him great blessings both of a temporal and spiritual nature, cannot for a moment be questioned: but whether they considered him as a *Mediator, as a Sacrifice for sin, as one in whom they were to receive forgiveness and acceptance in the sight of God*, is less apparent; and this is the point which we are at present engaged to ascertain. No other view of "Him that should come" could lead them to consider him, or justify them in making him, the object of a saving faith.

In the examination of this subject, I shall first consider some of the clearest and most important promises and prophecies that are to be found in the Old Testament, and then possibly refer to some of the more particular institutions recorded in that Sacred Volume.

The first promise is that given by Jehovah, when he pronounced the curse upon the serpent, and which mentions that "the Seed of the woman should bruise the serpent's head." The language in which this promise was conveyed is figurative and mysterious. Whether this Seed was to be a single person or the whole future race of those to whom the promise was given, whether the victory was to be obtained by an extraordinary character or otherwise, and by what means it was to be acquired, are points that could not be learned from this promise. All that our first parents could understand by it was, that there would

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be a conflict between the two offsprings; and that the woman's race, though injured in the combat, should yet become victorious. That this promise conveyed to them an idea of a Mediator, of one who was to reconcile them to God—indeed, of any particular individual—is what the passage, I conceive, will not allow us to suppose. But be the exact meaning what it might, that it administered comfort to our first parents may be easily conceived. It was undoubtedly, under any view, a valuable promise. It gave them to understand and to hope that a victory should be obtained by their offspring over their enemy and insidious deceiver. The way in which they may be conceived to have been saved, may be considered, I imagine, to have been of this nature: they believed generally the promise of God as to the victory, without knowing the means by which that victory was to be obtained, relying merely on God's power and faithfulness for its accomplishment. Their faith, therefore, had respect only to a merciful God, made known to them as such in this promise. To attribute any other object to their faith, is to maintain what the information which they possessed will not, I conceive, justify: for of the Seed promised they knew nothing that could have induced them to fix upon it as the object of their hope and trust; it being merely said, that their seed should have the victory, without notifying in any degree the *means* by which that victory was to be obtained.

The next promise that we have upon record is that made to Abraham when he was called out of his own land, and from his own kindred. This promise embraces several particulars: he was to possess the land of Canaan—he was to be blessed—to be a great nation—and to be a blessing to all the families of the earth. This promise was often renewed, but with very little variation. In chapter xv. we have an account of God's appearing to him, and addressing him in these words; "Fear not, Abraham; I am thy shield, thy exceeding great reward." Abraham replied, that he had no child. God answered him, and again promised him a seed, and that a very numerous one. It is added, that "Abraham believed in the Lord," and that "he counted it to him for righteousness." This is the only place in the Old Testament where this expression respecting Abraham occurs. A similar one is to be found in the Psalms, where the act of Phineas respecting the transgressors in the camp of Israel is mentioned. Indeed, the expression in the Psalms corresponds exactly with the words of this passage as quoted by St. Paul. (Ps. cvi. 31; Rom. iv. 3.) What we are to understand by what is here said of Abraham's faith does not seem to me very clear. That his faith had regard merely to a numerous seed, is all, I imagine, that the passage will allow: it contains no reference whatever to Christ. Indeed, this is the view given of it by St. Paul himself; for he mentions only the promise of a numerous seed as its object. Why a belief in a promise of this kind should be counted to him for righteousness is not very easy to be conceived; except we consider that the principle of faith, as it regards the faithfulness of God, is all that is to be taken into the account; which, perhaps, is the only view that can be fairly proved and established.

In chapter xvii. God appears again to Abram, and says to him, "I am the Almighty God; walk before me, and be thou perfect." And then he repeats in part the former promises, and enlarges on them. He makes him a Father of many nations, and on this account changes his name into Abra*ham*—He promises to be a God to him, and to his seed for ever; and he not only gives him the land of Canaan, but gives it "for an everlasting possession." To ensure the accomplish-

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ment of these promises, and to afford a visible proof that he would fulfil them, he instituted the rite of circumcision. In all these additions to the former promises, there was nothing necessarily to lead Abraham's mind to Christ. God had appeared to him at subsequent periods; but there were no additions made to the promises—they were, in substance, the same, and nearly in the same words.

There are in the New Testament several passages which refer to Abraham, and to the promises, made to him. Christ himself says, that "Abraham desired to see his day, and that he saw it, and was glad." The day of Christ certainly means the day of the Gospel; and what view he had of the day of the Gospel, is to be ascertained best by examining the promises with which he was favoured. He was to have a seed—a numerous seed. He was to have great blessings for this seed, and his seed was to convey blessings to all the families of the earth. All these things he believed; he saw with the eye of faith, and the view was fully calculated to fill his heart with joy. That he saw the *means* by which these blessings were to be procured, that he saw the channel through which they were to flow, is what the promises, abstractedly considered, will not lead us to believe; nor do the words of our Saviour require that we should attribute to him such a view as this. That Abraham beheld Christ typified in his son when he was commanded to offer him, is a very generally received opinion; but it is what we have no evidence to prove: we cannot collect any thing of the kind from the history of the transaction, or from any part of the Old or the New Testament. Indeed, we are told precisely *why* he was commanded to perform this severe task of self-denial. To assign any other reason for it, is to be "wise above what is written."

In the writings of St. Paul, the promises made to Abraham and his faith, are referred to: but as the Apostle does not speak so much of the *actual knowledge* of Abraham, as of the *meaning* of the promises made to him, it is not necessary to dwell particularly on his evidence. There is, however, one passage which must be noticed. In speaking of the promises, he says, "that they were not made to *seeds*, but to *seed*;" (Gal. iii. 16);—but we *may* consider this "seed" to be the mystical Christ, the whole church, including its Head and members, (see 1 Cor. xii. 12);—that is, to a particular individual, which he explains to be Christ. That God in making the promise had Christ in view is plain; but that Abraham understood this is not so plain, nor does the Apostle affirm it to have been so. Indeed, how *could* he understand it, without a further revelation? The word "seed" is of an ambiguous nature: it may mean a whole progeny; it may mean a single individual. The general tenor of the promises is in favour of the first sense; and in *some* parts of them the other sense cannot be attached to it. But that it *has* the other sense is now plain; because an inspired Apostle has told us so; and, having this clue, we can readily explore the latent meaning of those promises, which, though doubtless known, generally speaking, to be of a cheering aspect, could not be fully or correctly understood even by the individual himself to whom they were immediately given.

The promises made to Isaac and Jacob do not appear to throw any new light on the question, containing nothing that is more explicit or particular, being for the most part in substance and words the same with those made to Abraham.

We come next to the prophecy of Jacob on his death-bed. He speaks of some extraordinary person that should proceed from Judah: "The sceptre shall not depart from Judah, nor a law-giver

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from between his feet, until Shiloh come: and unto him shall the gathering of the people be." (Gen. xlix. 10.) In this prophecy there is no idea conveyed, but that of a King, whose dominion should be very extensive, and whose name should be "peace," which is generally considered as the meaning of the word Shiloh. There is no decisive information as to the point in hand from this prophecy, and therefore it requires no remark.

After this we meet with no particular promise or prophecy till we come to the time of Moses; who speaks of a Prophet that God should raise from his brethren like unto himself. But as this does not present to us any thing particular, I shall pass it over without any observation.

David is the next person to whom we may look for information. What was said to him respecting the continuance and extent of his kingdom did, no doubt, centre in Christ: but that he understood it so, or that there was any thing in the promise or the prophecy respecting his seed, which might fairly and clearly lead him to consider the person promised any thing more than an earthly sovereign, is what cannot, I think, be easily substantiated.

Before we proceed farther, let us endeavour to ascertain in what light the promises and prophecies that have been mentioned were considered by the ancient Church. With respect to the first promise, we find no allusion whatever to it in the Old Testament, it being never brought forward to exhibit the ground of their expectation as to the Messiah that was to come. But with regard to the promises made to Abraham, there are several allusions to them; which are to be found, among other places, in the following: Gen. xxvii. 29; xxviii. 4; Ex. xxxii. 13; Neh. ix. 7, 8; Psal. cv. 8—11. 42. In all these passages, the promises are spoken of as having regard only to temporal blessings, in conjunction with the spiritual privileges that were to be enjoyed in the possession of the land of Canaan. They are not alluded to in any way that may lead us to conclude that the ancient believers considered them in the least degree as having respect to any particular person. The promises made to David are often referred to in the Psalms. But upon examination, they will be found, I think, in no measure more explicit, or to contain any direct allusions to the Messiah. Indeed, there is nothing in the promises themselves, or in the references made to them, that leads the mind at all to any single person or individual of the stock of David, but simply to his offspring in general. To confine the promises to a particular person of his lineage was reserved for a future revelation.

The Book of Psalms is of peculiar use in this inquiry; for we have in it the experience and the views of "the people of God" at that time of the Church. It contains materials of various kinds: prayers, praises, confessions of sin, expressions of hope and confidence, descriptions of character, with blessings and curses, lessons of instruction, and prophecies. Now, if the Church at that time understood the former promises and prophecies, as we generally imagine they did, how is it that we find no traces of them in their religious exercises, in their petitions for forgiveness, and in their protestations of hope and assurance in God? They appear to me to have approached God; not through a Mediator, or through an atonement, or in the name of another*;

* The following text *seems* to oppose this view: "To him give all the Prophets witness, that through his Name, whosoever believeth in Him, shall receive remission of sins." (Acts x. 43). But if we refer to the Prophets, we shall find that it is through Jehovah's name that forgiveness is invariably held out and promised. The Apostle supplies

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but as a God of mercy; as one who had graciously promised to help and save them; as one on whose loving-kindness and faithfulness they knew they might depend. With regard to the prophecies of this book, they are all of such character as could not, without the Gospel, be considered to have any particular reference to a future person: they are not so pointed, explicit, and clear, as that they could of themselves lead to a belief in him of whom they speak; though to us who now possess a full information on the subject, they appear sufficiently decisive and particular. What could the Jews understand by the words, "Thou art my Son, this day have I begotten thee," without knowing any thing of Christ's death and resurrection? If they were to consider them in connexion with the whole psalm, they no doubt would have been led to look upon them as figurative expressions, describing the sudden exaltation of David. For the whole chapter is occupied in shewing that God had appointed a King over Sion, that the empire of this King should be extensive, and that it was the duty of all to submit to him. Respecting the other prophecies that speak of Christ's humiliation and sufferings, they possess nothing in them that could have led the Jews, in my opinion, to apply them to their Messiah; but, far otherwise, they had the appearance of contradicting every notion that the former promises and prophecies were calculated to give them of their expected King. And as the prophecies were not expressly applied to him whom they were taught to expect, it was not possible that they should consider him as intended; especially when it is taken into the account, that they were delivered by persons whose sufferings were typical of those of our Saviour, and to whom they were in an inferior degree applicable. The true application of these, and of most of the prophecies that follow them, was not understood till Christ himself came into the world, and finished the work of salvation.

When we advance to the next prophecies, we shall find ourselves surrounded by a much greater light than we have as yet enjoyed, many things being more particularly specified, and several new things introduced. The extraordinary birth of Christ, the dignity of his person, the extent of his empire, his great humility, his wonderful miracles, his severe conflict, his ignominious death, his triumph and exaltation;—all these things are very clearly described by the prophet Isaiah; who seems to have been favoured with greater discoveries than any other individual. But, at the same time, some farther particulars were made known to his contemporaries, and to those that followed him. It was revealed to Jeremiah, that the Branch of David should be called, "The Lord our Righteousness." The time of His coming was specified to Daniel; together, as some suppose, with his vicarious death: but the passage is considered as uncertain in its meaning, as appears by our translators having supplied a marginal reading which bears a very different sense. His birth-place was pointed out to Micah. Zechariah speaks of "a Shepherd" who was "the Lord's fellow," as one exposed to the ravages of the sword. And, lastly, Malachi writes, of the Lord that was to come to his temple, and of a "Sun of Righteousness" that was to "rise with healing in his wings." These are some of the most prominent and express particulars that are to be found in the Prophets. They, indeed, appear now to us in a very clear light;

us with a very strong objection against the Socinians, but none against what is here advanced; for he evidently asserts, that he who addressed the Jews as God under the former dispensation, is now become their Messiah, God incarnate, "Immanuel," "God with us."

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we evidently see that they all centre in Christ; for we have, as it were, the sun above the horizon, and every cloud is dispelled: we behold at once the shadow and the substance. But that they were understood, by the ancient people of God, in the manner which is generally thought, is not very evident, and will perhaps be rendered more than doubtful by the following observations.

First, Prophecy does not admit of great particularity and distinctness: it is necessary that it should contain some difficulty. This necessity arises from the nature of God's government; for He acts at all times in perfect consistency with the freedom of his creature's will, accomplishing his own purposes in a world of evil, of opposition, and of wickedness, without the least infringement on the original constitution of man. We are led to conclude, that this was the intention of Heaven respecting the prophecies concerning our Saviour, by our Saviour's own conduct on several occasions during his life time; for we find him often charging those on whom he wrought miracles, not to spread abroad his fame. Had the prophecies been very explicit and distinct, either the purposes of Heaven would have been frustrated, or violence must have been offered to the freedom of man. This supposition is countenanced by what the Apostle declares of the Jews, when speaking of the wisdom of God, what he calls "the hidden wisdom of God," which, he says, "none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory." (1 Cor. ii. 8. See Acts xiii. 27.)

But, secondly, The prophecies when examined independently of the Gospel, will be found to contain many things that will appear very intricate. In the first place, their connexion with other subjects involves them in great obscurity. Among many others, the prophecy of Isaiah concerning our Saviour's birth of a virgin, is a proof of this remark. What is said of Isaiah's own son, and what follows this prophecy in the next verse, greatly perplexed the reader; and, had it not been for the Gospel, we could not easily have elicited from the whole, one plain and intelligible statement. Again, the abruptness with which the prophecies were introduced, and the circumstance of their being not expressly and by name applied to the Person expected, may be mentioned as great hinderances in the way of understanding them. That very remarkable prophecy in the fifty-third of Isaiah, is of this character; the person spoken of has no other name than the Lord's servant. It was probably this circumstance that induced the Eunuch, when reading a part of this chapter, to ask Philip by saying, "I pray thee, of whom speaketh the prophet this? Of himself or of some other man?" (Acts viii. 34.)

And, thirdly, We are allowed to suppose by what St. Peter declares, that the Prophets themselves did not always understand their own prophecies; for he says, that, when they prophecied of the grace that should come unto us, "they ministered not unto themselves but unto us;" (1 Pet. i. 10—13);—which evidently shews that the sufferings of Christ were revealed unto them; yet that revelation was not intended so much for their benefit and advantage, as for our's, who live under the Gospel dispensation; in order, no doubt, to convince after ages of the Divine mission of Christ, and to establish them in the truth of his meritorious death and sufferings.

I had at first intended to examine the institutions of the Old Testament; but as there is nothing, I believe, in the New or in the Old Testament which shews that the ancient believers *understood* them as typical, as there is no direct proof to maintain such an opinion, I shall pass them over, and conclude with a few reasons in confir-

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mation of the view that has been given of the subject.

Let it be, in the first place, considered, that God, throughout the whole of the Old Testament, points out himself as the Object of Faith; himself both generally as a merciful, gracious, and forgiving God, and expressly as the portion and inheritance of his people. Thus to Abraham he said: "I am thy shield and exceeding great reward." Can we suppose that Abraham looked to the promised Seed for Divine acceptance, that he put his confidence for salvation in the seed that he was to have, and not in this God, who thus engaged himself for his defence, and promised to be his portion? Though, no doubt, this engagement was made by Jehovah, with reference to the mediation of his Son, yet how could Abraham *know* this by the words of the promise? In all after-communications which God vouchsafed to the offspring of Abraham, he directs their minds invariably, as far as I can find, to himself as a gracious and forgiving God, as the sole object of their hope and confidence. How did the great Jehovah reveal himself when he proclaimed his own name to Moses? Was it not as a merciful and gracious God, as one that forgives iniquity, transgression, and sin? He did not expressly manifest to him *how he could do this in consistency with his glorious perfections;* for this was reserved for a future time, the time in which he sent down his own Son, as a propitiation for our sins: which was done, as the Apostle affirms, in order "to declare (or manifest) his righteousness for the remission of sins that were past, through the forbearance of God—to declare," he repeats, "at this time his righteousness, that he might be just and the justifier of him who believeth in Jesus." (Rom. iii. 25, 26.) The concurrent voice of all the Prophets, when addressing the rebellious and revolting children of Israel and Judah, was always to this effect: "Return ye unto the Lord, and he will have mercy upon you, and to our God, for he will abundantly pardon;" without the least intimation, I conceive, respecting the way and the manner in which God exercised his mercy.

Now, since God had thus manifested himself, since he at all times pronounced forgiveness as an act of his own mercy; since he promised to forgive sins for his own sake, without expressly referring to an atonement or propitiation; how was it possible for the ancient saints to understand their unexplained institutions, their mysterious promises, and their intricate prophecies, in a manner that *seemed* to militate against the most plain, simple, and positive declarations? What could be more explicit on the subject of forgiveness than what is said in these words by the prophet Isaiah, with which every thing said on the point, throughout the writings of the Prophets, *fully* coincides: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 25.)

If any persons be disposed to think that their sacrifices were so understood as to teach them this doctrine of atonement, let him peruse the first chapter of Isaiah, and he cannot but see that what is there said is calculated even to lead them *from* such a view, and to teach them that forgiveness is a free act of God, independent of, and unconnected with, the sacrifices.—After declaring to the Jews how offensive to him were their insincere sacrifices and offerings, God calls them to reason with him, and promises that their sins, though like scarlet, should be white as snow; and though red like crimson, should be white as wool. Throughout this chapter sacrifices seem to be disregarded, and free forgiveness is held out without any notification of the way in which it was to be communicated. The whole tenor of the Fifty-first Psalm seems to bear the same tendency. David prays

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for forgiveness, according to the tender mercies of God; and speaks thus of sacrifices: "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (ver. 16, 17.)

Secondly, In confirmation of this view, we find that the Old-Testament saints invariably addressed God in consistency with the representation just given, and which he appears to have made at all times of himself. This fact evidently proves that they followed his simple, plain, and unequivocal declarations, and that they derived no adequate, no certain instruction from the promises, prophecies, and institutions which God granted them. For if they understood them, if they obtained from them a correct and sure information respecting the way in which God exercised his mercy, they undoubtedly would have asked forgiveness and sought acceptance in the name and for the sake of him whom they were expecting. But all the prayers and addresses to God that are to be found in the Prophets, are invariably directed to the Almighty, according to his revealed character, as one full of mercy and grace, without the least allusion, as far as I can see, to any Mediator, to any sacrifice or atonement. In that remarkable prayer of Daniel, which occurs in chapter ix. of his book, there is nothing to be seen that may lead to the supposition, that he had any idea of the meaning of the sacrifices, or that he had the least notion of the mediatorial office of the Messiah. Indeed, how was it possible for even those in the days of the Prophets to see the necessity of a propitiatory sacrifice, when they were so fully and freely called to return unto God, with the clearest promises of gratuitous forgiveness and acceptance? Nothing was required but a contrite heart and broken spirit. God appeared willing to receive them without any ransom, without even mentioning the necessity of one. With us *now* it is very different: the *way* of forgiveness is made known, the necessity of a ransom has been manifested, and He who is our peace has appeared; and faith in him, in him expressly and in *particular*, is required, which was not the case, as far as I can learn, prior to the coming of Christ.

In the last place, To confirm the view given of the subject, we may collect some particulars from the Gospels. It is very evident, from many things recorded in the history of our Saviour, that even his own disciples * for a long time had no idea of his atoning death. (See Matt. xvi. 21—23; Mark ix. 31, 32; Luke xviii. 31—34.) It is very clear that they did not understand the nature, purpose, or intent of his sufferings until after his resurrection; until he himself explained to them the Scriptures, and shewed them that it was necessary for him to suffer and to die. Though they believed him to be the Messiah, yet they did not see either the necessity of the sacrifice or the purpose he had in view in giving himself a ransom for many. What he said to them respecting their asking blessings in his name, tends to establish the same truth: it evidently proves that they did not believe in him as

* It is by many supposed that the disciples were more in the dark respecting Christ than even the Old-Testament saints; but this supposition is so far from having any evidence on its side, that it has the most clear evidence against it. It is said of John by our Saviour, that he "was more than a prophet, and that among those that were born of women, there was none greater than John:" but notwithstanding this, the "least in the kingdom of heaven was greater than he." (Matt. xi. 9—12.) The disciples were no doubt in the kingdom of heaven, for they preached it. Now the least of them was greater than John, and yet John was greater than all that preceded him. To confirm this view, see Matt. xiii. 17.

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a Mediator: "Hitherto," he says, "ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John xvi. 24.) And what appears most clearly to give us a correct idea of the distinction between the Old-Testament saints and us under the Gospel, is contained in these words: "Ye believe in God, believe also in me." (John xiv. 1.)

SCRUTATOR.

FAMILY SERMONS. No. CXXI.

1 John iii. 3.—*And every man that hath this hope in him, purifieth himself even as he is pure.*

PERHAPS no greater mistake can be made in religion than to suppose that it consists only in a system of opinions. The knowledge of truth is doubtless for its own sake desirable, even if it went only to inform the mind; and surely no truths can be so interesting as those which instruct us in our relation to God, and the concerns of a future world. But the religion of Jesus Christ is intended not merely to inform and instruct the mind, but to affect the heart and regulate the conduct. This is strikingly shewn in the chapter from which the text is taken. The Apostle begins it with a burst of admiration at the love of God, as it is displayed in the titles and privileges conferred on his people. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." It is an astonishing instance of condescension, which claims our deepest gratitude; and it opens prospects to us extending immeasurably through the realms of immortality. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." We look forward to a state which shall infinitely surpass all the imaginations of the heart, and which we cannot dwell upon even in thought without being transported at the view. But the child of God does not regard these things merely with joy; he draws from them powerful motives to practice; he finds in them a holy influence to prepare him for his high inheritance. "Every man that hath this hope in him, purifieth himself even as he is pure."

In my further observations on this passage, I propose to consider—first, The nature of this hope; and secondly, Its practical tendency and effects.

1. *The nature of this hope* will best be understood by referring to the verse preceding the text. "We know that when he shall appear, we shall be like him, for we shall see him as he is." It is a persuasion founded on the promises of Scripture, that we shall see God, and shall therefore be converted into his image. We shall see him as he is. We now catch some glimpse of him in his works of Creation, of Providence, and Grace, and by the eye of Faith we darkly behold him; but then face to face; not as at a distance but at hand; not as by reflection, seeing as in a glass the glory of the Lord, but the rays of his majesty will flow directly upon us. There will be an end of faith, for the Object of faith will be immediately in view. The darkness which now veils the ways of God will vanish. There will be no danger of error or mistake. We shall behold his perfections in perfect harmony with each other. Our understandings will be elevated, our faculties enlarged, and objects which at this day it would be impossible for us to see and live, we shall view with open face, and rejoice in the privilege. To see God as he is, implies not only the contemplation of his glory, but the enjoyment of his presence. Our affections will be in union with the will of God. The delight of beholding his glory, and admiring his goodness, and exalting his praise, will surpass our highest expectations, and amply compensate for all the troubles and

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distresses which the most afflicted of his servants may have endured for his name.

But the chief ground of hope is the likeness to God which will arise from this view of him, and which will then be the ornament of all his children. Now in what does this likeness consist? Some of the attributes of the Almighty are incommunicable to man, even in that exalted state. Even the highest angels will still be at an immeasurable distance from an omniscient, omnipresent, and omnipotent God. But there are two points in which all his people shall resemble him, and without which they would not be qualified to enjoy him. These are immortality and holiness.

In this stage of our being, we appear only as creatures of a day, and the most perishable objects around us are fit emblems of our mortal condition. But we descend into the grave only to re-appear with a spiritualised body, free from every taint and touch of mortality, and suited for the everlasting habitation of the spirit that fills it. Not to dwell upon a point of resemblance to the Divine nature so strongly pointed out in the New Testament, it may be observed that this hope of immortality is expressly stated in Scripture as peculiar to the children of God. It belongs to them as his children. The resurrection is called the manifestations of the sons of God. "They which shall be counted worthy to obtain that world, and the resurrection from the dead, can die no more, but are equal to the angels, and are the children of God, being the children of the resurrection."

The second point in which we shall be like him consists in the purity of our souls. This may be considered as the great end of Revelation, to present us holy and unblameable and unreproveable in the sight of God. All the information we possess concerning the kingdom of heaven, tends to impress us with the idea of holiness. Nothing that is polluted can enter those mansions of light. The Sovereign, the subjects, the intercourse, the worship, the affections, are all holy. The sons of God never look forward to heaven, but as a place where holiness is universal, the very element in which they are to live and move through all eternity. Strip the Christian of this hope, and you deprive him of the fairest of his prospects. Others may desire heaven as affording freedom from pain, as a place of repose, while at the same time they have no relish for the beauty of holiness. To him it is especially recommended by the *nature* of its enjoyments. Were it possible to be admitted into paradise, and to retain at the same time the corruptions of the flesh—to possess the security of the land without any resemblance to his Saviour—he would feel that this was not the heaven of his expectations; and, instead of stretching forward to it with a hope full of immortality, it would present to him a void which even immortality could never satisfy. It is the peculiar excellence of this hope that it looks to a state of unmixed purity, a resemblance to the Divine nature, as far as the spirit of man is capable of it; and, therefore, an unqualified enjoyment of all the happiness the soul can receive, or heaven impart, a participation with God in blessedness and glory.

II. But we proceed to consider the practical tendency of this hope. "Every man that hath this hope in him, purifieth himself even as he is pure."—The Apostle is here speaking of those who were the sons of God, who by the Divine grace had been brought into fellowship with him, and had received the Spirit of adoption. These, and these alone, are influenced by the hope in question; and to them alone does the promise of the text apply. That these stand in need of a further work of grace on the heart than

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they have already experienced, will be acknowledged by all who have any right knowledge of themselves and of their high calling. Whatever be their attainments, they must be conscious of much remaining impurity; they will see occasion continually to lament their proneness to what is evil, and their aversion to what is good. When the Christian compares himself with God's holy law, he will find reason to own with unfeigned humility, that he has not yet attained, neither is already perfect: that there is within him a principle of evil which checks him in his spiritual course. Desirous as he is of loving God with all his heart, and soul, and strength, how greatly is he impeded by the love of the world! How insensible does he often find himself to the most affecting considerations which even the view of his Saviour can suggest! He desires to love his neighbour as himself, but how many little human passions take possession of his mind! What need has he to watch against dispositions utterly at variance with the spirit of Christian charity! He is encouraged by exceedingly "great and precious promises:" but how weak is his faith! How little is he able to rely upon them, and to dismiss the fears which assail him! He discovers by painful experience that there is a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin; and till the time shall arrive when all evil affections are mortified, and all things belonging to the Spirit do live and grow in him, when the whole body of sin shall be destroyed, he will have need to be continually labouring after higher and higher degrees of purity and holiness.

But how is it possible, it may be asked, that a man can *purify himself?* Are we not told in Scripture, that of ourselves we can do nothing; that no man can bring a clean thing out of an unclean; and that the blood of Jesus Christ alone cleanseth us from all sin? This is undoubtedly true. It is the Holy Spirit alone which works in us both to will and to do, and yet it is not less true, that in the sense of the Apostle, we are to purify ourselves. It is solely by the operation of the Holy Spirit, that the principle of holiness is implanted within us by the regeneration and conversion of the soul to God, and that the influence of that principle is promoted as we continue to grow in grace. We have no power of ourselves, either previously to our conversion, or in the several stages of our Christian warfare, to do any thing as of ourselves. Our sufficiency is entirely of God. But in reliance on that heavenly aid, we are encouraged and commanded to make use of the means afforded, and to exercise ourselves unto godliness. There is no warrant in the Bible for expecting that the purifying of the soul can advance, while we remain indifferent to its progress. No exhortations are more earnest than those addressed to the followers of Jesus Christ, beseeching them by the mercies of God, by the love of the Saviour, by all the hopes and fears which can operate on the heart, to be active, vigilant, courageous; to add virtue to virtue, and grace to grace; and, while depending continually on help from above, to leave no means unattempted which may strengthen them in their conflicts, and promote and secure the salvation of their souls. "Work out your own salvation with fear and trembling;" not as if we could effect it by exertions of our own, but because we know, that if not wanting to ourselves, the needful help will not be withheld: "for it is God that worketh in you." He gives us the will, and he imparts also the power to live to his glory.

In affirming, therefore, that every man who hath this hope in him, *purifieth himself*, we detract nothing from the grace of God, nothing from the efficacy of the blood

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of Christ. We still affirm, that we are accounted righteous before God, not for our own works or deservings, but only through the merits of the Saviour; and that unless we come to the fountain opened for sin and uncleanness, we must remain impure and unholy for ever. It is the blood of Christ, applied by faith to the conscience, which first washes away our transgressions: it is this, which in every period of our lives must cleanse us from the defilement of sin. There is no purifying without it. It is only by a continual application to that fountain, that we can be cleansed from all filthiness both of flesh and spirit, and can perfect holiness in the fear of God.

But, what are we to understand by this purifying, this perfecting of holiness? Is it possible that we can ever be purified in the same measure with God, or with Christ our Saviour? The expression is not to be taken in this absolute sense; nor will any man that hath this hope in him, so far mistake the character either of himself or his Lord as to suppose so. The meaning is, that we are to seek for the same mind that was in Christ; that we are like him to be meek and lowly in heart; like him to be submissive to the will of the Father, and obedient in all things to his pleasure; that having the example of Christ before us, we should propose it as our pattern, and perpetually aim at a growing conformity to it; never satisfied with that distant likeness to which we may have attained, but going on unto perfection, and seeking by all possible means to become more exact in our resemblance of him, and more assiduous in the imitation of his perfections.

Such is the natural tendency and effect of the Christian's hope. To consider it first in its nature: It is a gift of the Holy Spirit of God, a special grace communicated to him who is born from above by the power of the Holy Ghost. No other man is possessed of this hope. It is of heavenly origin, and belongs only to the children of God. Like all other graces of the Spirit, it has therefore in itself a purifying effect upon the mind. It is associated by the Apostle with faith and charity; with faith, which also is said to purify the heart; and with charity, which is the fairest reflection of the Divine nature, and will survive when faith and hope are no longer to be found. The hope of heavenly glory, and the love and indulgence of sin, are utterly incompatible: they cannot exist together. It is by mortifying the deeds of the body, by taking away the dominion of sin, that this hope flourishes; and in proportion to its vigour, will be its purifying, its practical effect.

But, besides its influence as a Christian grace, it suggests many arguments which should induce us to engage in the work of purifying our hearts: our way to heaven, the object of our hopes, is by the path of holiness. The good man looks forward to a blessed immortality, with an earnest desire to attain it; and he knows that those alone who are pure in heart shall see God. Will he not then labour after this purity? Will not the very expectation of future happiness, stimulate him to pursue the course by which alone it can be obtained? The Apostle has warned him, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The husbandman does not expect to reap, without casting seed into the ground, but sows in hope of the harvest. So the Christian knows that he cannot reap life everlasting without sowing to the Spirit. If he adopt a contrary practice, it is plain that his hope is delusive, and will eventually perish.

Hope further animates the exertions of the Christian in the way of holiness, because this is also the qualification for heaven. Does he expect an inheritance among the

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saints in light? He seeks to be made meet for it. He endeavours daily to approach nearer and nearer to that likeness with which he must be adorned at the last day; and to put on more and more of that spirit which is the spirit of the blessed. "Our conversation," saith the Apostle, "is in heaven." Even on earth we hold intercourse with heaven, and are citizens of the New Jerusalem. And who can perceive the excellency of this state, and the purity of those who inhabit it, and not be induced to watch over every corruption, with a desire daily increasing for a full conformity to the spirits of the just?

This hope will further invigorate the Christian in the work of purifying himself, even as Christ is pure; because he is assured that in proportion to his attainment of holiness, will be the happiness of a future state. Hence the Apostle urges the Corinthians to be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as they knew that their labour was not in vain in the Lord. With the same view we are often reminded of the kind of reward which awaits us. "Whatsoever good any man doeth, the same shall he receive of the Lord." "Behold I come quickly, to give to every man according as his work shall be." If it be true that our qualifications for heaven depend on our present attainments in grace and holiness, it may be inferred that greater degrees of holiness will be followed by corresponding felicity. Such will be the suggestions of hope while it rests on the promises of Scripture, and thus will it impel us to increasing diligence.

Hope will operate in the same way through the medium of gratitude. Are we enabled to rejoice in hope of the glory of God? To whom do we owe the privilege? To God himself; to his abundant love in the redemption of the world by the death of his Son; and to the influence of his grace on our hearts. And shall we not testify our love and gratitude by presenting ourselves "a living sacrifice, holy and acceptable unto him?" Has he thus blessed us, and given us the prospect of still greater blessings, and shall we not yield him the return of obedience? Has he commanded us to be holy? Has he graciously condescended to point out the means, and to aid us in the work, and shall we neglect the duty? A duty of such high obligation, and so intimately connected with all our expectations of happiness? Shall we look for the possession of his glory, and yet disregard his precepts, and do despite to the Spirit of his grace?

The hope of the Christian will tend, lastly, to produce obedience; and it will have a mighty effect in removing difficulties, and imparting confidence to the mind. Imagine some earthly enterprize of labour and peril; what could be so fatal to exertion, as despair? What so calculated to excite courage and animation, as the persuasion of success? This of itself enables men to surmount obstacles, which would else seem unsurmountable. Apply this reasoning to the Christian's course. "I am persuaded that nothing shall separate me from the love of God in Christ Jesus my Lord." Will not the believer, upheld by this conviction, having "for a helmet the hope of salvation," and guarded by "the shield of faith," be ready to face every danger, to contend even with "principalities and powers," fearing no evil? Though the waves of this world may roll with violence against him, he has "an anchor of the soul sure and stedfast." He sees before him the land of his desires, and he presses on with vigour in the confidence of attaining it. He expects *trials*, but is assured of victory: he believes, and is "persuaded that he shall receive the end of his faith, the salvation of his soul."

I conclude these remarks with

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presenting to you this doctrine as a test of your own state. Every man, every man without exception, who has within him a well-grounded hope—the hope of the Christian—is living in the daily mortification of every sin and sinful affection, and in the spirit of habitual obedience to the will of God. Many are ready to represent their condition as good, because they have good hopes, and have no doubts and fears with respect to the future. But all this may, and too often is, mere delusion. There may be much confidence without a scriptural ground of confidence; as there may also be true humility of mind, and true religion in the heart, where hope is faint and languid. The test of our state, after all, is this: Are we labouring to purify ourselves? Do the hopes of which we speak excite us to grow in grace and holiness? Do they constrain us to cultivate integrity of character, simplicity of heart, long suffering, gentleness, goodness, meekness, temperance? Do they lead us to crucify the flesh with its affections and lusts? Do they influence us to lay aside every weight, and the sin that most easily besets us? Do they urge us to listen not to the suggestions of our own will, but to that of God? Do they cause us to lament our past sins, and vigilantly to guard against them for the future? Are we careful to avoid temptation? Are we diligent in using the means of grace; and, above all, are we fervent and persevering in prayer, that our resolutions may be strengthened and our souls renewed? Do we put away from us all bitterness, and wrath, and anger, and clamour, and evil-speaking, and malice? And are we daily pressing forward, in reliance on the Spirit of God, to farther advances in purity, to a nearer conformity to the Divine image? These are the tests by which we must examine ourselves. Religious profession and religious talk prove nothing. Are we purifying ourselves even as Christ is pure? If not, what is our hope? Every man is thus employed who has in him a right hope: and if we are not thus employed it is a proof that we are destitute of such a hope. Is this an uncharitable judgment? It is the judgment of the Disciple whom Jesus loved, or rather of the Spirit of God, who commanded him thus to write. May that Spirit rest upon us! May he dwell in our hearts as a purifying and sanctifying Spirit; that being begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, we may be kept by the power of God, through faith unto eternal salvation! Amen.

To the Editor of the Christian Observer.

THE habit of profane swearing, too common in this country, is not peculiar to any people or to any age. The Reformation from Popery did indeed produce a great alteration in the forms of the oaths and interjections in common use; but it may be questioned how far their frequency and daring impiety have been diminished.

By men of cultivated minds, profane swearing is, in general, viewed with contempt, as the vice of the *vulgar* of all ranks. By the Christian, it is contemplated with extreme pain, as one of the fruits of those dispositions which are opposed to the law of God. Others attempt to palliate it, as proceeding "from no bad *intention*," or as being the effect of a *habit* which the individual cannot overcome. But this, I think, is merely jesting with a serious subject: for all the actions of a moral agent proceed from motives which are either good or bad; and to affirm, that they may proceed from motives which are indifferent, goes, in effect, to destroy the important distinctions of right and wrong, and, by consequence, human responsibility. It is, in deed, quite absurd for any me

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in the possession of his rational faculties, to affirm that he *cannot* refrain from the use of particular expressions.

That the disposition of mind which leads to any action in itself good, is that which, in the judgment of God, constitutes the quality of that action, is willingly admitted. But if the thing performed be in itself really bad, the best of motives cannot justify it, though they may, perhaps, lessen the guilt of the actor.—The disposition to profane swearing generally proceeds from a wish to add a degree of pompous consequence to the words of the speaker, at the expense of treating with levity those names by which the Almighty is known; and this for the purpose of gratifying a pride which is most unsuitable to sinful man; and which is directly opposed to that spirit of humility which is enjoined in the Christian code.

On other occasions, such profanity accompanies menaces of revenge or of injury, with a view to intimidate; and, possibly, seems designed to convey the impression, that he who manifests so little fear of God will have small regard for his fellow-creatures. In conversation, it is frequently employed for the purpose of adding a kind of spirit and emphasis to the ordinary terms of speech, or of borrowed importance to a series of vapid remarks. But though the object be nothing greater than the gratification of this species of vanity, the means employed are not on that account divested of their genuine character, or the individual freed from the charge of profanity.

But it is not, I imagine, simply an improper use of the names of God, which constitutes the essence of this crime; for the true intention of those who so employ them, is, I conceive, to attach a fancied consequence to their words, by continually associating, with them, *ideas of God;* and these, frequently recalled, and unaccompanied with any of those emotions of reverence and love which are so justly due, display the real disposition of mind in the speaker. The guilt of such conduct is therefore referable to the heart: it may, indeed, be susceptible of gradations of magnitude from that of the most daring impiety in those who *know* that they do evil, to the thoughtless profanity of the uninstructed. But the *nature* of the crime is in all cases the same—and "The Lord will not hold him guiltless that taketh his name in vain."

Those who wish to be considered more respectable characters do not indulge in the broader species of profane oaths; but curtail them in such a way as not to express any of the names of God, leaving these to be *understood;* and by this subterfuge contrive to indulge the propensity, while they compound with their consciences, hoping to escape the punishment. It would, however, appear that these interjections are introduced into conversation from nearly the same motives as profane oaths; and however much the expressions employed may differ from each other, yet, in regard to the dispositions of mind from which they proceed, they are very much upon a level. The best *remedy* consists in the cultivation of a Christian spirit; whereby the improper tendencies of the mind will be gradually eradicated; self-importance will be diminished; and progress will be made in the science of self-command. I need not add, that in proportion as the individual learns thus to adorn his profession of Christianity by a conversation becoming the Gospel, both himself and society will reap the advantages of the improvement.

These remarks were suggested by hearing reprehensible interjections at a friendly party; and the impression derived strength from the persons concerned being of the softer sex, and persons, moreover, greatly averse to profanity in

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speech, when conveyed in broader terms than those which they themselves employed. It occurred to me, that they and many others might not have duly reflected on the nature of swearing and profane interjections. If what has been stated be directly deduced from the principles of Christianity, those of your readers who may have been inattentive to the subject, will not, it is hoped, be displeased with these free remarks, or throw them aside as including any degree of over-refinement, till they have attentively considered the doctrine of Scripture in regard to what has been advanced.

E.

To the Editor of the Christian Observer.

THE following passage from the Rev. Mr. Scott's Commentary appears to me to stand in opposition to a well-known argument in Bishop Butler's Analogy. The passage is part of the note on Revelations, chap. ii. ver. 2—5.

"There is some difficulty in conceiving how the persevering diligence and patience of this church, could consist with that abatement in love with which it it is charged. But observation and experience combine to prove, that in many instances, while the affections are lively and fervent, men engage zealously in services, and form habits of exertion, self-denial, patience, and courageous disregard to the opposition and reproaches of men, in which, as to the outward conduct at least, they persevere from various motives, and often conscientiously; though it is lamentably true, and they know it, that their hearts are not so thoroughly engaged in what they do as they once were.

"Many are well aware, that this is their case; they have zeal enough to retain them in their former course of active service, which is become habitual, and in some circles creditable, to them: but had they not been more 'fervent in spirit, serving the Lord,' in former days, those habits would never have been formed, those services had never been engaged in. Perhaps most Christians are too apt to take encouragement from such diligence, and to silence the remonstrances of their consciences by it; but it is plain, that our Saviour and Judge considers this as a very criminal state of heart and conduct."

The part of the Bishop's work to which I refer is the fifth chapter of the first part. As the passages are long, and the work easily accessible, I need not quote them. It is, I think, abundantly evident, that the venerable commentator considers that state of the mind which the Bishop appears to represent as both natural and innocent, to be both unnatural and criminal. I will not myself venture upon any extended observations on the passages: but I will presume just to remark, that with regard to active benevolence, I do not see how the habit can be long continued without a perennial spring of pity, or else by its receiving accessions of strength and a new impulse from some other motive; such as self-righteousness, a proud regard to character, &c.

My query is, Are the two passages at variance? And if they be, which opinion is correct; that of the Bishop, or of the justly revered commentator?

J. M. W.

To the Editor of the Christian Observer.

IN the whole of St. Paul's Epistles, in his various modes of reasoning, and illustration, and address, we perceive a mind raised far above the ordinary efforts of human wisdom and eloquence. Feeling, as he did, the eternal and infinite importance of his subject, attached to his Redeemer by the most power-

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ful and sacred ties, deeply concerned for the souls of his perishing fellow-creatures, and considering his message as one which involved their greatest, best, and immortal interests, he soared far above the vanities which distinguished the philosophers of Greece and Rome, and which were so greatly admired by many of those to whom he was writing. His mind was engrossed with one vast and overpowering object; and to bring that object forward boldly and strongly, unfettered by vain philosophy and human excellency of speech, was his great study and desire. How well he succeeded, his writings testify. The sin and guilt of man, the love of God, the grace of Christ, the work of the Spirit, the privileges and the duties of the believer, the vanity of earth, and the glories of heaven, appear throughout his Epistles. Nothing inferior to the all important concerns of the soul seemed to him worth his attention. Though wise and learned and eloquent, he rendered every thing infinitely subordinate to the Cross of Christ; he knew nothing but this; he affected not the language or the philosophy of the schools; to declare what he emphatically calls "the testimony of God," was his sole and undivided object; an object to which he sacrificed his ease and comfort, his health and reputation, and, at length, his life itself.

From the example of such an humble and devoted Apostle and follower of the Redeemer, both the Christian minister and the private Christian, in every age, may learn many most important lessons. Indeed, he himself has invited us to become followers of him, "as he also followed Christ;" and what were his doctrines, and what was his conduct, we may learn from his own words: "And I, brethren," said he, "when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling." 1 Cor. ii. 1—3.

This declaration instructs us, first, as to what doctrines St. Paul taught; secondly, as to the conduct which he exhibited.

First, The doctrines which he taught.—The original commission given to the Apostles was to "go into all the world, and preach THE GOSPEL to every creature." The precise nature of this "Gospel" was more particularly explained in St. Paul's own commission, by which he was authorized "to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might obtain forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in Christ." Here are included the various though inseparable doctrines, of Divine illumination—"to open the eyes;" conversion—"to turn them from darkness to light, and from the power of Satan unto God;" pardon—"that they might obtain forgiveness of sins;" glorification—"an inheritance among them that are sanctified," which last expression points out also the *meetness* for heaven, namely, "sanctification," added to "faith in Christ," which is the instrument of uniting us to the Redeemer and making us partakers of the blessings which he died to purchase. The whole of this, and, indeed, the whole Gospel, St. Paul briefly includes under the emphatic expression, "Jesus Christ and him crucified;" for Christ being the sum and substance of the Gospel, to preach *Him* is to exhibit all that is necessary for the salvation and happiness of man; and this, not by merely repeating his holy name, or dwelling on a few disjointed parts of his doctrines or precepts, but by taking the whole scheme of Christianity in all its bearings and re-

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sults; tracing its effects in the conversion of the sinner, and the growth and sanctification of the believer. St. Paul himself defines the Gospel to be "the power of God to salvation unto every one that believeth." This is a large and interesting range; and we may consider the Apostle as "determining to know nothing" but what tended to elucidate or enforce the doctrine of salvation by faith in Christ. He might have brought forward a more palatable system of doctrine, or a more smooth and easy plan of conduct; he might with the Antinomian have preached faith without holiness, or with the legalist have descanted upon good works, or holiness, where there is no true faith to produce them; but this and similar conduct would have been far below his exalted commission. His message was of a much higher nature; and in delivering it his preaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit and in power."

To be, however, a little more particular: the doctrine which the Apostle taught, and which he denotes under the expression of "Jesus Christ and him crucified," may be considered as including three points; —the nature of God; the guilt and helplessness of man; and the method of salvation by faith in the Redeemer.

The Apostle, then, in the first place, taught the nature of God. He exhibits him as a Trinity in Unity, and Unity in Trinity, endued with every possible excellence and perfection. He points out the Father as giving the Son for the sins of men, the Son as undertaking the momentous office, and the Holy Ghost as effecting the enlightening, the conversion, and the sanctification of the Christian.

He further taught the guilt and helplessness of man; that by nature and practice we are at enmity with God, children of wrath and heirs of destruction. He shewed our natural inability to recover ourselves under this awful condition, and the need of an adequate remedy. He explained in what manner we had broken God's law; how impossible it was to be saved by it, and the necessity of another and a better covenant, by which life and immortality are secured to the penitent transgressor, through faith in the death and merits of the Redeemer.

This third and last was his daily and hourly theme: on this he delighted to expatiate. Begin where he would, he ended here; digress as often as he might, he returned hither. The person, the offices, the love, the grace, the unchangeableness of the Saviour were the unfailing and beloved subjects of all his Epistles. When speaking on these topics, and their connexion with the hopes, the privileges, and enjoyments of the believer, he seemed to rise above mortality—language sank exhausted and unable to express his sublime feelings and conceptions. "God reconciled in Christ, not imputing our trespasses unto us," was a subject so lofty, so interesting, so unspeakable, that touch when and how he might upon it, his whole soul became instantly absolved in wonder and gratitude. It was a mystery so profound, yet so heavenly; so wise, yet so merciful; that he seemed as though he could never think of it with sufficient admiration, or preach it with sufficient zeal and fervour. He seems to pass by a thousand other topics to give way to the full expression of his love and wonder upon this. It was not merely or even chiefly Christ *triumphant*, but Christ "crucified," that he "determined to know." It was "the cross" in which he determined to glory—here was his hope, his joy, his all. Here he taught men every holy and practical part of the Christian's character, as well as the doctrinal method of pardon and justification. Hither he pointed as an argument

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for humility; hence he derived the duty of patience and forbearance; from this he brought the most touching incitements to love and charity. He needed not to know any thing but this, for the salvation or the happiness of the souls committed to his charge. *With* this his preaching, whatever it might be in other respects, was "a savour of life unto life;" *without* it, with all the philosophy and eloquence of the Corinthians, to whom he was writing, he had been but as a "sounding brass and a tinkling cymbal." And, indeed, what was there so worthy of universal acceptation as this? a Saviour crucified! the Son of God incarnate! the High and Lofty One that inhabiteth eternity submitting, by his union with human nature, to become "a Man of sorrows and acquainted with griefs;" life exchanged for death; bliss for woe; glory for shame; the throne of heaven for a manger; a diadem of eternal majesty for a crown of thorns; and all this *for us* —for fallen and rebellious man; for those who had done despite to the Spirit of his grace, and trodden, as it were, his richest mercies beneath their feet! Oh the height, and breadth, and length, and depth of the love of God, exhibited in the Cross of Christ! Well might the Apostle determine to know nothing else amongst men! Well might he think it a happiness and honour to spend and be spent in such a service! Knowing, therefore, in whom he had believed, feeling the grace and power of Christ in his own case, he preached the same Almighty Saviour to his fellow-men, exhorting the sinner to repent; the penitent to believe; the believer to maintain good works.

We may illustrate the subject negatively. If, for instance, St. Paul had represented mankind otherwise than fallen and corrupt, he would not have preached Christ; for thus the atonement of Christ should have been rendered superfluous and unnecessary.—If, again, he had taught that the natural man may turn to God and be converted and live, and the sanctification of the believer be effected simply by human power or human agency, or in any other way than by the grace and power of God, "giving us the will, and working with us when we have the will," he would NOT have preached Christ, for one especial blessing purchased for us by the Cross of the Redeemer was the gift of the Holy Spirit, as an Enlightener and a Sanctifier, without whom no good word can be spoken, no good action be wrought.

If he had instructed his hearers to rely partly upon grace, and partly upon good works; to look partly to their own merits, and partly to the merits of the Redeemer to make up for their deficiences; he would *not* have preached Christ: for "if salvation be of grace, it is no longer of works; and if of works, it is no longer grace."

If he had denied the necessity of that divinely implanted "holiness without which no man shall see the Lord," he would not have preached Christ; for Christ died expressly "to redeem to himself a holy people, zealous of good works."

If, in short, he had contented himself with shewing the evidences of Christianity, or had confined his attention to the externals of religion, or had inculcated only the virtues and duties of a moral life, he could not be said to have faithfully preached Christ, or have expected that his ministry would be blessed by the Great Head of the church to the conversion of sinners, and the comfort, instruction, and correction of the believer.

Having thus briefly touched upon the doctrines which St. Paul taught, I propose to examine,

Secondly, The conduct which he exhibited.

(To be continued.)

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MISCELLANEOUS.

For the Christian Observer.

ESSAYS ON THE TASK.

No. III.

If we investigate the sources whence the popularity of the Task has arisen, I think we must attribute it chiefly to the author's minute and correct delineation of those domestic scenes and private feelings with which every one is familiar, and of which the opening of this book affords so exquisite a specimen. Those who reside at a distance from the metropolis will not think that it confers undue importance on an event which seldom fails to produce a considerable sensation in a retired family—the arrival of the post, and the opening of the newspaper. Newspapers in other countries seem to belong to the government, and are considered as the means of conveying its sentiments to the people at large. But here the people claim a property in them, and by them usually intimate with sufficient plainness the opinions they entertain of public men and public measures. There is an interest excited in the minds of the people by these discussions which renders newspapers a luxury to all classes, while the general information which they diffuse produces a very considerable effect upon the national character. Widely as these vehicles of intelligence have been circulated, and coming home as they do to the bosoms and business of so many, we have here, I believe, the first poetical description of the interest which they excite: and it appears to have given so much "con amore," that I suspect we owe it entirely to the pleasure which Cooper himself derived from this "four-paged folio." "I read Johnson's prefaces every night, except when the newspaper calls me off. At a time like the present, what author can stand in competition with a newspaper—or who that has a spark of patriotism, does not point all his attention to the present crisis?" (Hayley's Life, vol. II. p. 182.) "I will not apologize for my politics, or suspect them of error, merely because they are taken up from the newspapers. I take it for granted, that those reporters of the wisdom of our representatives are tolerably correct and faithful. Were they not, and were they guilty of frequent and gross misrepresentation, assuredly they would be chastised by the rod of parliamentary criticism. Could I be present at the debates, I should indeed have a better opinion of my documents. But if the House of Commons be the best school of British politics, which I think an undeniable assertion, then he that reads what passes there has opportunities of information, inferior only to those who hear for themselves, and can be present upon the spot." (Vol. II. p. 178.)

The passage descriptive of the pleasure which results from a view of the world at a safe distance contains many beauties. Its principal features may be traced to the opening of the second book of Lucretius, which has been quoted in a former essay; while it has again in its turn suggested the train of ideas in a similar description of retirement, by a worthy disciple of Cowper's school.

"Sauve magno mari, turbantibus æquora ventis
E terra ingentem altenus spectare laborem.
Non quia vexari quemquam est jucunda voluptas,
Sed quibus ipse malis careas, quia cernere sauve est.
Sauve etiam belli, certamina magna tueri
Per campos instructa, tua sine parte pericli
Sed nihil est dulcius," &c.

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In "The Sabbath," the retired man

" Never longs to read the saddening tale
Of endless wars, and seldom does he hear
The tale of woe: and ere it reaches him,
Rumour, so loud when new, has died away
Into a whisper, on the memory borne
Of casual traveller;—as on the deep
Far from the sight of land, when all around
Is waveless calm, the sudden tremulous swell
That gently heaves the ship, tells, as it rolls,
Of earthquakes dread, and cities overthrown."

Second Edit. pp. 57, 58.

" 'Tis pleasant thro' the loop-holes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends thro' all her gates
At a safe distance, where the dying sound
Falls a soft murmur on th' uninjur'd ear.
. . . . . I seem advanced
To some secure and more than mortal height,
Which liberates and exempts me from them all."

It has been already remarked, that during the winter of 1782, Cooke's Voyages were produced each evening in the family circle, when "the poet's or the historian's page, by one made vocal for the amusement of the rest ..... beguiled the night." And here we have it in our power to compare his poetical and his prose descriptions of the manner in which he was affected by these interesting narratives.

" . . . . . I tread his deck,
Ascend his top-mast, thro' his piercing eyes
Discover countries, with a kindred heart
Suffer his woes, and share in his escapes,
While Fancy, like the finger of a clock,
Runs the great circuit, and is still at home."

" I am much obliged to you for the Voyages which I received, and began to read last night. My imagination is so captivated upon these occasions, that I seem to partake with the navigators in all the dangers they encountered. I lose my anchor; my main-sail is rent into shreds; I kill a shark, and by signs converse with a Patagonian, and all this without moving from the fire-side. The principal fruits of these circuits which have been made round the globe seem likely to be the amusement of those that staid at home." (Vol. II. p. 127.)

The address to Winter affords me an opportunity of directing the reader's attention to the boldness of Cowper's poetical personifications. The classical poets of antiquity regarded this as one of the highest embellishments of which heroic poetry was susceptible.—Homer's Discord, Virgil's Fame, and Ovid's Famine, are too well known to require a more distinct notice; but it will be found, on examination, that Cowper yields to none in the judgment which he displays in the equipment of those ideal personages which adorn his pages. What can be more expressive than his description of the Almighty cutting off the supplies of human food.

" He calls for famine—"

This passage, which I deferred noticing in a former essay, has all the boldness of oriental imagery. " Canst thou send lightnings, that they may go and say unto thee, Here we are?" (Job xxxviii. 35.) And the call is answered in a manner perfectly suited to the character of the being summoned.

" And the meagre fiend
Blows mildew from between his shrivell'd lips,
And taints the golden ear."

In the same style, he has bestowed on Winter, as ruler of the "inverted year," a sceptre and a car superior to any thing which classic poetry has given him; and he appears in a costume so picturesque and

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appropriate, that we cannot help exclaiming, "Is winter hideous in a garb like this?" The description of a winter's evening spent in reading to ladies at their work, is a favourite in every family circle; but our interest in it is considerably heightened when we learn that it is an exact copy of what his own retired dwelling exhibited during the period at which the Task was composed.—"I see the winter approaching without much concern, though a passionate lover of fine weather and the pleasant scenes of summer; but the long evenings have their comforts too, and there is hardly to be found upon earth, I suppose, so snug a creature as an Englishman by his fireside in the winter. I mean, however, an Englishman who lives in the country; for in London it is not very easy to avoid intrusion. I have two ladies to read to, sometimes more, but never less—at present we are circumnavigating the globe." (p. 132.)

From the enjoyments of his own fireside, he adverts with benevolent sympathy to the situation of less favoured men, doomed "to bear the brunt of the tempestuous night." A judicious writer will always individualize, as much as possible, his descriptions of human misery: he therefore withdraws his view from distant and unknown sufferers, and fixes it upon a single family, "poor, yet industrious, modest, quiet, neat;" and he dwells upon their persevering fortitude amid poverty and privations with such accuracy both of feeling and expression, that we may rest assured the portrait is from nature, and that some poor family at Olney furnished him with it. Indeed, we have an intimation to this effect, in the promise that relief should be afforded from the bounty of him who, "when the distant poor need help, denies them nothing but his *name*." This name is not now unknown, and, by the public voice, has long been associated with every action expressive of a liberal and beneficent mind. To eulogise such a man is unnecessary; and it would be presumptuous in a stranger to offer any acknowledgments to that family whose patronage of Newton and Buchanan, not to mention other valuable names, has conferred a lasting benefit on the Christian world.

As a contrast to the foregoing picture, we are made acquainted with the occupations of those to whom a winter's evening is the season for plundering and petty thefts. The vices of the poor might be deemed a topic little suited to the dignity of poetry, had not Cowper and Crabbe taught us that they may be wrought into subjects not devoid of interest, and not unfavourable to the display of ingenuity. From the petty plunderer we are led by an obvious and natural transition to the country ale-house; and though this passage contains much of the mock heroic, it is expressed with such true feeling, that it is hardly perceptible. The mind, arrested by the truth of the picture, thinks not of examining the colours by which it is delineated.

After assembling a group, such as every village affords, describing these occupations, and making us fancy that we almost hear their noise, he completes the scene by perching Discord on the sign post, and allotting to her the poetical occupation of balancing the fate of the combatants: her scales are indeed indecisive, and their poise eternal, for the argumentations of drunken clowns can never be supposed to terminate in decisive victory. On another occasion, Cowper has shewn how faithfully he could copy Hogarth's comic sketch; and here he has exhibited the counterpart of the *drinking boors* of the Flemish school of painting, which will not suffer by comparison with that passage alluded to above, upon which Hayley has passed such high encomiums.

Although I must agree with our poet in lamenting the increasing

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depravity of the lower orders, (awfully increased since he wrote), I would not by any means ascribe it to the same causes; namely, the non-residence of the land-owners, the inactivity or partiality of the magistrates, and, above all, the deteriorating effects which a service in the militia is calculated to produce upon the morals of a country lad; but rather to the increased circulation of wealth, the enlargement of commerce, and the corresponding extension of manufactures; all of which, however desirable in themselves, must, in the present imperfect state of human nature, involve consequences which are, generally speaking, inimical to the morals of a community. Nor must we conceal the fact, that the operation of the poor laws, has, in the last few years, diminished much of that feeling among the peasantry for which the Olney poor family were so distinguished:

"Choosing rather far
A dry and independent crust, than to endure
The rugged frowns and insolent rebukes
Of knaves in office, partial in the work
Of distribution."

All these causes have been in combined and constant operation for a series of years; and though their bad effects may be increased, or rather, though their evil tendencies be not checked by what Cowper laments, yet it is to this quarter we must trace the evils under which the public continue to suffer. However, as much has been done and is doing to counteract these unhappy results, may we not hope, that future generations will either experience the efficiency of our Education Societies, our Savings Banks, and our Prison Reforms, or else will devise some more successful expedients?

The transformation of a recruit is so happily described, that we might suppose the author to have been a constant attendant on drill, or had frequently witnessed the evolutions of *the awkward squad*. It is another striking proof of the minuteness of his attention to scenes and circumstances which escape the view of a common observer.

"Man in society is like a flower
Blown in its native bed: 'tis there alone
His faculties, expanded in full bloom,
Shine out; there only reach their proper use.
But man, associated and leagued with man
By regal warrant, or self-joined by bond
For interest sake, or swarming into clans,
Beneath one head, for purposes of war,
Like flowers selected from the rest, and bound
And bundled close to fill some crouded vase,
Fades rapidly, and, by compression marred,
Contracts defilement not to be endured."

This passage contains a just sentiment, which is illustrated by a most appropriate simile, and, taken all together, it will bear the closest critical investigation. What follows has not equal claim to approbation. Cowper's representations of the East India Company were, no doubt, in point of fact, far from being founded; but in truth we cannot suppose that a sequestered individual like him, whose information was probably derived from a newspaper, or whose ideas of East India politics were formed from Burke's speeches, could be a competent judge of the views and policy of so great a trading company.

How many of Cowper's readers have recognised their own sentiments in these lines!

"I never framed a wish or formed a plan
That flattered me with hopes of earthly bliss,
But there I laid the scene."

And there are few of his poetical brethren who might not say:

——"Rural too
The first-born efforts of my rural muse."

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One of them, who styles himself *ruris amator*, has long since noticed the love of the country exhibited by the inhabitants of cities, who eagerly cultivate whatever will vegetate within their precincts.

"Nempe inter varias nutritur sylva columnas;
Laudaturque domus, longos quæ prospicit agros."—Hor.

After enlarging upon these hints furnished by an author who seems a favourite, Cowper closes this book by another eulogium on the comforts and blessings of a retired country life. If any apology be required for the introduction of a topic so often dwelt upon, I must recur to his own words: "The whole has one tendency; to discountenance the modern enthusiasm after a London life, and to recommend rural ease and leisure, as friendly to the cause of piety and virtue." (Vol. II. p. 260.) The concluding lines recal our attention to Horace, who, contrasting his situation with that of one possessed of what man has always valued—wealth, says of himself;

——"Mihi parva rura, et
Spiritum Graiæ tenuem Camœnæ
Parca non mendax dedit, et malignum
Spernere vulgus." Car. lib. ii. 16.

(To be continued.)

To the Editor of the Christian Observer.

HAVING from my youth been educated in those principles of religion which, at the present day, are called *orthodox*, in contradistinction to the system which is called *evangelical*, my reading has been generally confined to such writings in divinity as may be said to have the orthodox stamp upon them. The works of Calvin, I need not say, have been no part of my study: and yet I own I never could believe that his massy volumes are all filled with the trash which some persons would wish us to think; for, if so, he would never, I imagine, have acquired from *any* description of persons, the estimation in which his opinions are held by *many*.

I procured a pamphlet the other day, entitled "Considerations on the probable Effects of the Opposition of the Orthodox Clergy to their Evangelical Brethren." I read this pamphlet without scruple, as it was said to be "by an *orthodox* Clergyman;" and orthodox it certainly is. Now having some curiosity to know the opinion which orthodox people had of the merits of Calvin, I was pleased to find somewhat of an answer in the following passage:—"It may be worth our while to consider, for a moment, who the person was that is supposed to have plunged the searchers after truth into these depths of heresy and delusion. To hear some persons talk, we should be led to imagine that he was an ignorant fanatic, whose employment was to go about perverting the understandings of the multitude, and corrupting their morals. We can hardly discern here the man whom even Archbishop Laud calls the *wise* and *learned* Calvin, whom the judicious Hooker styles 'incomparably the wisest man that the French Church did enjoy, since it enjoyed him;' whom, moreover, ecclesiastical history records as the 'famous Calvin,' as the man whose extensive genius, flowing eloquence, immense learning, extraordinary penetration, indefatigable industry, and fervent piety, placed him at the head of the Reformers;—as the man whose genius, learning, eloquence, and talents, rendered him respectable even in the eyes of his enemies;" as the man "who surpassed almost all the other doctors of his age, in laborious application, constancy of mind, force of eloquence, and extent of genius." "A vast induction of authorities, if it were necessary, might be quoted, to shew the opinion which has been generally held of Calvin's merits, even by those who differed

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from him in his peculiar tenets; and this consideration, one should hope, might have some tendency to mitigate the asperity, and to allay the jealousy, of the present opposers of this much dreaded Calvinism."—Soon after, however, I took up your Review of Mr. Beresford's Visitation Sermon, another orthodox work, in which Calvin is styled "a moody polemic*."—I wish Mr. Beresford had remembered the remark of Archbishop Whitgift: "to traduce Calvin in the pulpit, I can by no means like."—Now, sir, being thus suspended between two opinions; having, on the one side, Archbishop Laud, Hooker, Mosheim, &c., and on the other, Mr. Beresford; whoever will resolve my doubts, and shew me on which opinion I am to decide, will greatly oblige

CURIOSA.

To the Editor of the Christian Observer.

PHILOSOPHERS and learned men in all ages of the world have acknowledged, that it is no easy matter to account for our thoughts, to analyze our reflective powers, or to trace a long and intricate train of ideas to its parent source. We not unfrequently stumble upon a root at so great a distance from the stem, or find branches so intricately intermixed with other branches, that we can scarcely say to which tree of the forest they belong. We are bewildered as we attempt to explain: and we continually detect ourselves in the act of "darkening counsel by words without knowledge." Nothing can be more dangerous than to indulge in a habit of building castles in the air, and thus by loosing the reins of government, give full play to the imagination; and yet there is a privilege in reflection so peculiar to the mind of man, that whilst we clip its wings, we must not destroy its powers. "Meditate," saith an inspired Apostle, "upon these things; give thyself wholly to them:" but then, it was "that his profiting might appear to all men."

You think, Mr. Editor, and that to good purpose, upon serious subjects. The world justly esteems you to be "a very considerate man." It would appear from your monthly publications, that you are no stranger to a solitary evening walk, that you court the shade in summer, and well know the value of a good book, and a blazing fire, when the rude blasts of winter confine you to your elbow-chair. Some of your readers are heard to say, that you are too systematically grave; others wish you would have little or nothing to do with controversial topics; the young are sometimes a little weary of your theological discussions, and the man who delights in extremes (which, if dangerous at all, are doubly dangerous in religion), does not scruple to affirm, that you are vastly too moderate in your doctrinal views. Nay! do not start when I tell you, it has even been whispered about in our village, that the head gardener at Sir Hildebrand's closed his eyes one Sunday evening, as the worthy knight was reading your Family Sermon.

And yet, sir, I profess myself to be your friend and admirer. Do not regard the opinion of the world. Persevere in speaking "the truth, the whole truth, and nothing but the truth." Expose the deadly errors of Socinianism in your opening pages. Analyze

* Mr. Beresford, however, does not, I presume, carry his dislike to that uncourtly length mentioned in the following passage from Poole:—"Mirentur forsan nonnulli, in auctorum catalogo non comparare Joannem Calvinum, interpretem, vel adversariorum judicio, acutum, doctum et solidum. Sunt qui hoc mihi vitio vertent et dicam mihi scribent injuriæ tanto nomini illatæ: alii gratulabuntur, quod illum præterierim quem CANE *pejus et* ANGUE *oderint*." Pol. Syn. tom. i. pref. p. 8.

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the Hebrew and the Greek text. Shew some new translators of the Bible, that our forefathers were as good scholars, and, perhaps, better men than themselves. Boldly rebuke vice. Do any thing but trifle with serious subjects, or decide dogmatically upon doubtful questions, which are confessedly beyond the reach of the human understanding, and you shall ever have my tribute of applause.

Being somewhat of a recluse myself, and knowing, from long experience, the value of the privilege of entering into my closet, and shutting the door upon every worldly intrusion, I fell the other day imperceptibly into a reverie on the present state of religion in the world. I considered the multitude of books, connected with the sacred subject of revelation, which are every day advertised, published, and reviewed. My mind glowed with somewhat more than its accustomed fervour, when I reflected upon the various religious societies now in operation. I was led to anticipate the restoration of the Jew and the conversion of the Gentile. The spread of Divine truth, the diffusion of sacred knowledge, the general education of the poor, and the opportunities afforded to all classes in the community of knowing and practising the will of God, filled my soul with gratitude. Methought some of the old preachers of former times came down from heaven, wondered at the change produced, and were so much elated at the prospects which were opening upon us, that they hastened back to their blest abodes, to relate the wonders they had seen and heard. Immersed in these and similar reflections, I could not hesitate to conclude that we were living in days of peculiar interest and great responsibility. The period immediately consequent upon the Reformation had its peculiar trials, and its distinguishing features of excellence. The fires of persecution, which then raged on all sides, purified the fine gold from the dross. *We* live too much at our ease; ease begets indolence, and we by degrees become less careful and circumspect. Presuming upon our leisure or our skill, we invite discussion upon points of controversy which can never be decided; and, instead of taking up the conquest where our predecessors left it, we must needs fight all our battles over again. Man is a trifler, if not pressed onwards in the Christian race. He digresses, when he should be intent upon one main object. He amuses himself with a fly, or a fiddle, when he should be attending to concerns even more important than the welfare of the state. I was once somewhat struck by the conduct of a friend, who, in the midst of a lengthened discussion on no very profitable subject, suddenly started up from the table, saying, "We have all forgot to carry the blanket which we promised to poor old Jenny in the thatched cottage on the Green."

The great object to be attained by Christians appears to me to be an humble devotional spirit, the fruit of faith; leading to an holy, useful, and charitable life. And here I would venture to advert for a moment to the evils which arise from listlessness on the one hand, and a high controversial spirit on the other, especially amongst the ministers of the Gospel of Peace.—A plain good man from the north of England, called upon me some few months since, on his road to London, intending to transact some necessary business, attend the anniversary meetings of the religious societies, and hear, if he could get a seat, one or two of the best preachers of the day. He was absent about a fortnight, and on his return I requested him to favour me with a brief account of what he had seen and heard. The periodical works, said my friend, will give you a better account than I can, of the speeches; but the sermons

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which I heard will never, I suppose, be printed. The first preacher was very popular, a fashionable divine: I shall call him, by way of distinction, "Mellifluous:" his morning service commenced nearly at mid-day. The prayers were very hastily read. The singing was totally detached from the congregation; the organ and six charity children's voices alone sounding to the praise and glory of God. The sermon touched upon some moral duties, glanced at the follies of the day, and concluded by assuring us, that God was very merciful, that it was no difficult matter to go to heaven, and that we should all be justified by our own works through Jesus Christ our Lord. The organ again played a very lively air, and my country friend secretly wished that he had been in his own village church hearing the plain precepts of the curate.

Not discouraged, said he, I made another experiment in the afternoon: the congregation was very thin; and I began to hope, that before the new churches are built, certain of the old ones will be better filled. The preacher I shall here call "Monotonous." He said nothing in his discourse which could offend man, woman, or child; and the delivery was of that heavy cast, that I really wondered whether he could believe the truths he was proclaiming. But I was silent. The words of the almost Divine Herbert, came across my mind.

"Judge not the preacher; for he is *thy* judge.
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good. If *all* want sense,
God takes a text, and preacheth patience."

On the day following, a sermon, in the highest strain of Antinomian doctrine, was succeeded by a charge from Archdeacon "Allswell," in which the clergy were exhorted to beware of Calvinism, as not only a deadly, but apparently the only, heresy. Thus closed the scene. But, said my honest friend, these things are not always so. On my way from London, I entered a large parish church in a country town. The pastor had been instructing his Sunday-school children long before the morning service commenced. His partner shared his labours. His own children taught the children of the poor. I entered the sanctuary. Every thing appeared to harmonize. The service opened. All was silence and attention. The prayers were literally *prayed*. The lessons were delivered as the word of God. The Psalms were sung devoutly, and all voices joined. The minister ascended the pulpit: his discourse was neither peculiarly Calvinistic nor Arminian; it was scriptural: founded upon the Bible, it accorded with the Prayer-book. It dwelt much upon the love of God to sinful man in Christ Jesus. It spoke of the Saviour with the deepest reverence. There was no sickening familiarity, but a solid declaration of Christian-truth. As the preacher drew towards a close, I could perceive the tear of penitence gliding softly down the furrowed cheek of an aged man near me, who seemed to be wounded, and yet comforted, by what he heard. The sermon was made up of holy doctrines, leading to holy practice. Let the world, said I, call names if it will. This man is orthodox, for he preaches sound doctrine: this man is evangelical, for he brings glad tidings of great joy to his people.

We retired to rest: but no sooner had I closed my eyes, and committed my soul to God, than a celestial form seemed to approach me, singularly beautiful, with all the chaste simplicity of virgin innocence. Her name was "Pure Religion." She told me, in a low and plaintive voice, that being of heavenly origin,

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she came on earth as the best friend of man. Her downcast eye bespoke the sufferings she had endured; and yet that eye was filled with the brightest beams of hope as to what should be hereafter. She said, that in every thorny path there were some roses strewed. I beheld upon the brilliant zone which encircled her drapery, emblems of Faith, Hope, and Charity; and here and there hieroglyphical figures of the cardinal virtues and Christian graces. The Cross was borne within her breast. Little known by the generality of men, she had yet many servile imitators. At certain times and places she was more or less in fashion. All could speak well of her at a distance, but few approached her intimately. She described herself as a cheerful guest in the morning of life; but, if possible, still more valuable amidst the shades of evening, when she would light up the countenance of the dying saint, and point him to his reward. She was with Stephen at his martyrdom, and did not forsake the beloved John in the Isle of Patmos. "Her ways," she said, "were ways of pleasantness, and all her paths were peace." "Whoso findeth me," she exclaimed, "findeth life." And as she seemed to glance suddenly from my entraptured sight, I heard these words die upon her lips: "When thou goest, I will lead thee; when thou sleepest, I will keep thee; and when thou awakest, I will talk with thee!" (Prov. iii. 17; viii. 15; vi. 22.)

R. P. B.

To the Editor of the Christian Observer.

A CORRESPONDENT in your last Number has animadverted on a communication which I sometime ago addressed to you, and which was inserted in your Number for August, entitled the "Expediency of teaching the Deaf and Dumb to articulate." The writer's object is to prove, that great benefits result from imparting to those persons the power of articulation, because, being a faculty in addition to those which they acquire by the French method of teaching, it is so much clear gain. He considers that it can do no harm, and may be highly useful: it may be used or not, at pleasure. This, I think, in substance, is the argument adduced. Now I am not indisposed to admit that intelligible articulation, if it could be acquired without too costly a sacrifice, would be a most desirable acquisition. But I will venture to say, that, in nine cases out of ten, the pain and labour and expense of acquiring it are almost entirely thrown away. If the deaf and dumb attain to a capacity of uttering appropriate sounds, these are still so harsh and dissonant, and so unlike the sounds which usually meet the ear, that it requires, on the part of strangers, nearly as much effort to comprehend their meaning, on every subject not embraced by certain hackneyed questions and answers, as it would to learn the finger alphabet. Let one of these unfortunate individuals who has even attained to the distinguished honour of reciting the Lord's Prayer in public, (in which, when told it is the Lord's Prayer, we are able to recognise something like it), read to a mixed company a paragraph in a newspaper, and immediately his words cease to be intelligible. As for the attempt to interest our sympathies by alluding to the delight which "parents, brothers, friends, companions," must experience, from witnessing, in their unfortunate relatives or associates, this new faculty, it may be best met by the fact, that in the family circle, except for the mere purpose of exhibition or experiment, vocal utterance is seldom, if ever, resorted to by them.

But still, where is the harm of possessing this faculty? I reply, No harm at all, if it could be acquired without a degree of pain to the pupil, labour to the teacher, and expense, either to individuals

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or to the public, wholly disproportioned to its advantages, and if it were not usurping the place of more useful pursuits; in short, if in the impracticable attempt to make the deaf and dumb *converse*, mental improvement were not sacrificed to an almost useless acquisition, and the accumulation of ideas to the capacity of uttering orally some of their signs*.

Your correspondent seems to think the institution of a comparison between the effects of the English and French methods invidious. Why should it be deemed so? Our object ought to be to improve the existing system. I am strongly impressed, from a view of both, with the superior eligibility of the French system; and I think it my duty to recommend to the managers of deaf and dumb seminaries a full and candid reconsideration of the whole subject. Let them examine for themselves, without being biassed by their previous attachment to a particular mode of instruction, and I cannot doubt as to the result of their investigation.

Your correspondent, I apprehend, mistook some complimentary expression of the Abbè Sicard, for an approbation of the English method of teaching the deaf and dumb. He may rely upon it, that nothing has been farther from the Abbè's thoughts than to encumber his own beautiful plan of instruction with the process of qualifying his pupils to enounce their ideas audibly.

Though not averse to metaphysical discussion, and although I differ from your correspondent so far as to think that the science of teaching the deaf and dumb falls peculiarly within the province of metaphysics, I will not encroach upon your time at present with any observations on that point: all I desire is, that our countrymen, who interest themselves in the general subject, and who visit Paris, would take the opportunity of instituting a full and fair comparison of the two plans. I am convinced they will not, in that case, long hesitate between them.

I am, &c.

B.

* If, indeed, I could give credit to the following statement, and it were possible to apply the alleged invention of M. de Moret to general use, I should be as warm an advocate for teaching the deaf and dumb to articulate as your correspondent. But, till then, I fear I must continue to differ from him. The statement here referred to, and for the correctness of which I do not vouch, appeared recently in a morning paper. It is as follows:—"Experiments on the Deaf and Dumb.—A French paper says, 'An experiment, extremely interesting to humanity, was commenced, in 1813, by order of the French government, upon four infants, completely deaf and dumb from their birth, and which has been continued up to this day on the youngest children, by M. de Moret. The results which have followed from these experiments are, that M. de Moret has acquired the art of infusing into the minds of the deaf and dumb, by means of their eyes, a capability of giving utterance to their thoughts in an intelligible voice, and without screams to read in a natural tone, to write under verbal dictation, and to originate and adapt ideas to things which were proper for them; that he has succeeded completely in adding to their natural stock of ideas, and giving them an exact knowledge of language and things abstracted from the senses. He has also enabled them to converse intelligibly with other men, without putting into requisition any outward signs whereby to make themselves understood. It is by an attention to the motion of the speaker's lips in the day, and by touching in the dark, that they are enabled to comprehend his import; and by these several devices he has given them facilities of education by no means inferior to those enjoyed by persons who have their faculties perfect. This unexampled success, which savours almost of a phenomenon, proves indubitably that M. de Moret has arrived at the highest stage of perfection, in the art of teaching the deaf and dumb, which it is possible to attain.'"

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REVIEW OF NEW PUBLICATIONS.

A Reply to a Letter written by the Rev. John Simons, Rector of Paul's Cray, purporting to be on the Subject of certain Errors of the Antinomian Kind, which have lately sprung up in the West of England. By THOMAS SNOW, Seceder from the National Establishment. London: Ogles. 1818. 8vo. pp. 76. 2s. 6d.

The Lamb of God. London: Nisbet. 1817. 18mo. pp. 36. 2d.

A Sermon on the Work of the Holy Spirit. By THOS. C. COWAN, a thankful Seceder from the National Religious Establishment. Bristol: Bonner. London: Whitemore. 1818. 8vo. pp. 67.

A brief Account of the Reasons which have induced the Rev. T. C. Cowan (late of Trinity College, Dublin), to secede from the Established Church, addressed to those who composed his Congregation, while he officiated in the Parish Church of St. Thomas, Bristol. Bristol: Bonner. 8vo. pp. 51.

The Old Man and his Granddaughter at E——. By JAMES HARRINGTON EVANS. London: Higham. 1817. 18mo. pp. 104. 1s. 6d.

God in Christ set forth in two Letters to a Friend, with some Observations on Mr. M'Lean's Tract on the Sonship of Jesus Christ, &c. &c. London: Nunn. 1818. 8vo. pp. 79 and 58. 2s. 6d.

A Search after Truth, in its own Field, the Holy Scriptures, or a Reference to the Apostolic Acts and Epistles on the Subject of some novel Opinions in Theology. By THOMAS T. BIDDULPH, M.A. Minister of St. James's, Bristol. Bristol: Richardson. London: Hatchard. 1818. 8vo. pp. 63. 2s.

Serious Remarks on the different Representations of Evangelical Doctrine, by the professed Friends of the Gospel. By JOHN RYLAND, D.D. Bristol: Richardson. London: Button. 1818. 8vo. Part I. pp. 38; Part II. pp. 70.

A Blow at the Root; or, a brief Account of the Rise and Growth of Antinomianism. By the late Rev. JOHN FLAVEL. *A new Edition; recommended by W. Newman, D.D., and Joseph Ivimey: with an Appendix, to prove that the Moral Law is a Rule of Life to Believers.* London: Whitemore. 1818. 18mo. pp. 80. Price 1s.

The Church of England vindicated. Remarks on a brief Account of the Reasons which have induced the Rev. T. C. Cowan to secede from the Established Church. By A LAYMAN. Bristol: Richardson. London: Rivingtons. 1818. 8vo. pp. 59.

THE late secession, of some once esteemed and zealous members of our Establishment in the West of England, has been viewed by us with no unobservant, though, in a great measure, silent regard. We have been in no haste to redeem any pledge we may have offered to the public, that at some future opportunity we would distinctly notice their proceedings; because every fresh delay has exhibited the persons in question in a new light, and has thrown new matter of pregnant admonition into the subject, infinitely more, it must be added, to our regret than to our surprize. It could indeed be no matter of surprize that a few frail and crazy barks launched forth into a boundless and tempestuous ocean, without rudder or compass, or the power on board of taking an observation, should be driven by fierce winds, drifted into new and dangerous seas, caught by every fresh and devious current, dashed into whirlpools, plunged into quicksands, or forced upon hideous and fatal rocks, to act as a beacon and a terror to

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every succeeding experimenter on the same plan. And our late associates it is impossible for us to view in any other light. That they have forsaken the guidance of our apostolic church, we will not at present enlarge upon;—but they have forsaken *all* guidance; they act in no concert; they are often as much separated from each other as from ourselves; and they truly walk each one "after the imagination of his own heart." They profess indeed to take the Scriptures for their guide. But their very dissentions, or their distance from each other, furnish a clear proof that the simple Scriptures are not their guide: for Truth cannot speak an inconsistent language; and therefore, though perhaps unknowingly, it seems undeniable, that something besides the Scriptures is leading them into *their* view of Christian doctrine. That *something*, we repeat it, is their own imagination: and we conceive that reflection must, ere now, have taught some of them that it is so; and that there are few among them but would honestly allow, if closely pressed, either that some preconception of their own is that to which they are bending the *entire* text of their professed oracle, the holy Scriptures; or else that some *part* of the sacred volume is more clear to them,—at least is the more frequent and chosen companion of their meditations, prayers, and preaching, than all the rest. In either of these cases of preconception or of selection, it is clear that the ultimate appeal lies beyond the Scriptures, to something within themselves; and that ulterior and deciding power we cannot be wrong in pronouncing to be their own imagination. And when was the imagination of man left to take its full range in the formation, progress, and completion of religious opinions, without effects analogous to what we have described above, and which, alas! "we have seen with our eyes?"

We must acknowledge, that our present motive for noticing the errors of these unhappy seceders is not any high estimate we have formed of their learning; for learning is not that which they attempt to bring in support of their hasty and diverse opinions. It is not their weight and influence in society, arising from their natural or acquired talents; for we believe, or are willing to hope, that from society at large they do not experience any great or growing attention. It is not that we would immaturely precipitate in the public mind that rectifying process which the common sense of our common nature sooner or later carries forward and effects, in almost all cases of great mental obliquity. Must we add, that it is not under any very sanguine hope (God forbid we should say it is under *no* hope) of regaining the lost individuals themselves from the error of their respective ways, and bringing them, from their several hiding-places, to rally once more around the still lifted and triumphant banner of a forsaken church? We notice these errors, we will not say so much even because in our public, and we humbly trust not altogether useless, capacity, it might be expected that we should do so—as because some of the persons maintaining them were once, to a certain extent, our associates and helpers in a great and holy cause. Once our differences, where they existed, were of an inferior order, and, without infringing on the essentials of Christian faith and church unity, led to mutual and friendly discussion; not without aiding, in some instances, the general harmony of religious intercourse. We call to remembrance the days that are past. We would not willingly assume the attitude of enmity with any who once were friends: nay, rather we would so converse even with those who account us their enemies, as though they were again to become our friends. In short, we are desirous to do exactly what we con-

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ceive may best conduce to that desired event. If absolute silence would best, in our opinion, have conduced to it, silence we would have maintained. If reducing our differences to the least possible amount would have been aiding to it, this should have been done. If, on the other hand, severe and indignant reprobation of conduct, which, if followed out to all its consequences, would convert the world into one vast heterogeneous mass of enthusiasm and infidelity, would have answered any high or holy purpose, that should have been offered, though, we still trust, in a spirit of Christian charity. But as the case now stands, we presume a plain and unbiassed statement of facts, and of rational and obvious deductions from them, will be, of all others, the most advantageous, as it is not an uncalled-for, notice of present circumstances. We shall endeavour to say neither more nor less than the truth of the case; and neither wishing to alarm our readers with what we trust is but an ephemeral burst of irregularity, nor to extenuate its dangers by any undue arts of reduction, we shall advert to a few leading points as they lie before us in known publications, and conclude with our own observations upon the general question. One point, indeed, we must not pass over, both as a striking feature in this case, and as a strong reason for our public notice of it: we mean the share borne in it hitherto, and what may be hereafter borne in it, by the female sex. We allude to them with no feeling bordering on disrespect, which would indeed only draw a much more degrading reflection upon ourselves, when we state the fact, that *women* have been foremost in embracing and organizing this lamentable defection from received principles. The fact which is strongly asserted by Mr. Simons, we presume, stands almost *ex confesso* from the following faint denial and signal reply by Mr. Snow.

"I was not aware that women had been the leaders in our Gospel, as you assert; neither, if it had been so, should I therefore have suspected that it proceeded from the great deceiver. If the people of Samaria had objected against Christ, because a woman first bore testimony to him, they would have been under the influence of the deceiver, both in their scorn of the woman and of her report. True, indeed, it is, that sin came into the world by the woman; but God has been pleased to take away her reproach." Snow's Reply, pp. 47, 48.

Now this *defence*, so far from removing, exactly explains our apprehensions respecting the impressions likely to be made on that most interesting part of the creation by our new teachers. These persons cannot see the difference between that exquisite sensibility and generous zeal, which fitted the female followers of our Lord for the last sad office at his funeral, or for the first joyful announcement of his resurrection, and that steady judgment, that cool, discriminating, and enlarged view of things, which is no less also the characteristic property of the other sex, and qualifies them exclusively, except in very exempt cases, for the offices of direction and command in the grand circle, whether of intellectual or religious, political or ecclesiastical, affairs. It would be idle to ask Mr. Snow, for what part of our whole ecclesiastical regime of doctrine or discipline, in any era of any church, ancient or modern, the purest or the most impure, we are indebted to the invention or arrangement of women; except, indeed, Johanna Southcot be cited as an example. But we deem it our most bounden duty to warn those of our fair fellow-travellers in the journey of life, who have not yet fallen into this too captivating and engrossing exercise of talents given to them for other, and, if rightly considered, not inferior, purposes, against the fatal snares to which the unwary are exposed "in these dangerous days." We have been shocked to receive from the hands of young females, the most insidious and en-

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tangling statements on the most awful of all subjects, that of the Divinity of the Son of God; and to find them instructed to decide for themselves, and to hold the scales of an equal and impartial judgment between the several contending positions of Athanasius or Arius, Sabellius or Socinus. We can readily believe, that what they shall hastily decide to be most conformable to the Scriptures, they will most perseveringly maintain and most zealously propagate. But for this very reason, we are most anxious to warn them to turn wholly away from such teachers and such instructions. We exhort them as they value their own peace of mind, their usefulness through life, and their happiness *in* death, to dismiss from their hands and their thoughts such critical questions altogether; to adhere to that which is plain, and practical, and devotional; that, by which they may serve God, and be profitable to man; and in which, by cultivating a true humility of heart, as well as of exterior deportment, they may exhibit "the ornament of a meek and quiet *spirit*, which is in the sight of God of great price."

It is principally, we must own, with a reference to such readers, and in general to all who might be disposed easily to yield to plausible suggestions, and to be much pleased and captivated with new and fanciful interpretations of Scripture, particularly if their own, or made by some favoured and *honoured* teacher, that we are forced to the unpleasant task we have undertaken; and which we shall further prosecute by considering the facts before us under two heads. *First*, As to the measure of Secession from the Established Church: *secondly*, As to the opinions which have accompanied that Secession.

First, We have no difficulty in contemplating the circumstances we have to lament, in the dry and abstract light of a Secession from the Established Church. Here we are fully persuaded the matter began, here it continued, and well if here it had ended. It is to us a matter as clear as the noon-day sun, that no distinct principle whatever was at the bottom of this unhappy movement, except a principle of disaffection to the established religious order of this country. "Unstaid and fickle in all other things," there is evident, throughout every caste and colour of those who have gone out from us, a strong, united, and indissoluble agreement of sentiment and conduct on *this* point, that no communion is to be held with the authorized church of these realms, or with any individual member of it, as such. We do not by any means speak at random, when we candidly put it to some of those who have the best pretension to answer for the rest, whether the reading of Towgood on Dissent, was not among the first seminal acts from whence all the subsequent mischief and discord so plentifully germinated? That shrewd and clever man is, however, far enough from being chargeable with any of the high and eccentric flights of his later readers. Like many of the Dissenters in the middle of the last century, when orthodox doctrine was almost confined to the Establishment, he was close treading on the heels of the Socinian school, had great objections to the Athanasian Creed, and, like his late commentator, Benjamin Flower, of Cambridge, and revolutionary memory, had a vast dislike to a church governed, as he alleged ours to be, by King, Lords, and Commons. We well remember that one of his renowned arguments, against making a king the head of the church in this country, where no salique law exists, is, that that head might so chance to be a queen—against St. Paul's first principle, "I suffer not a woman to teach, nor to usurp authority...!" Much, however, of more plausible

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argument would be found in the pages of Towgood; and when acting on some minds naturally conscientious, on others naturally independent, and on some actually reared in dissent, or having had no settled habits of subordination at all, what wonder that much mischief—and *such* mischief!—should be the practical result.

All that we mean here to express, is our general belief, that a strong infusion of vague, indefinite, disorganizing principles, has been at the first concoction of all this mass of confusion. We say without hesitation, and without much fear of contradiction, that if men and women could have been persuaded to defer to constituted authorities, to bend to the wisdom of preceding ages, to accept any thing on the credit of others confessedly as pious, more learned, and in every other respect better qualified than themselves; could they have acted on that first principle of subordination, a surrender of some personal feeling to the general good, and have understood that grand and essential distinction, so necessary to be made for the very being of all society, between a mere surrender of opinion and an actual surrender of conscience; in fine, could they have been induced in any way to identify church unity with that apostolically prescribed "unity of the spirit in the bond of peace," and not have viewed the link of personal engagement, and professional emolument, as essentially opposed to the spirit of Christian freedom; then we believe most firmly, that all the rest which we have subsequently seen might have been spared. We are as much convinced, as facts can convince us, that general notions of Christian liberty have misled our lost brethren into their present wanderings; and that, if the whole truth were spoken, it would not be so absolutely the doctrines of our Established Church, or of any commonly orthodox communion, that would have revolted our dissidents, as it has been in general the scruple of joining in any communion at all. And where this scruple has really and *bonâ fide* arisen (as we believe in some individual cases it has) from an excessive delicacy in receiving the emoluments of a church, which, as an established and orderly church, it was thought, *might* be opposed to the spirit of liberty and of Christ, we respect the motive, though we condemn its application. A similar, though lower, degree of respect we own to be due to those who honestly but most weakly judge, that every hasty opinion they take up respecting scriptural truth is to be prosecuted at all risks, and to be made the ground of *conscientious* separation from all those who may chance to differ from them on that point. But no terms of censure that we should willingly apply would be adequate to that far more extensive, and far more dangerous, spirit of lofty independence which deems itself alone the standard of truth, which claims to dictate, to numerous and obedient disciples, the terms of Christian communion, or the articles of Christian faith; and, with unbending self-confidence, prefers the dignity of original and oracular dogmatism, amongst persons perhaps its own inferiors in understanding, to all the poor emoluments and preferments of a church to which it had never rendered the instinctive attachment of children, nor even the intelligent attention of candid learners.

We are aware that such avowals as these have not been distinctly made by the persons in question. Particular objections are sometimes alleged; but, in general, with an inconsistency which we shall be happy to consider as proceeding from an amiable forbearance, we hear of no objections at all against the Establishment they have quitted. We think, however, that the entire diversity of opinion known to have

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existed at the moment of their separation, and plainly seen to be widening into deeper and more awful gulphs every day, may be considered, even in defect of all other evidence, as proof positive of all we have above asserted. It is doubtless a difficult, and sometimes a hazardous, task to divine the grounds of conduct in any persons who are not themselves thoroughly aware of their own. But even in a case where, more than in any other, those grounds have been attempted to be stated, and where, notwithstanding many affectionate valedictions to the Establishment, it is yet not obscurely hinted at by the author as a happy escape to have "come out from her," we still think the following passage will clearly evince how little of *settled* conviction of any kind has wrought on *one* Seceder at least, and how impatient of any ties of ecclesiastical unity was a mind which, while it only *professed* itself released from the influence of a particular church, was in fact shaking off all controul whatever.

"Although, as I have declared, it is my full purpose to be baptized, yet it is far from my thoughts to unite myself with those denominated Baptists. For many of them I entertain the highest respect, and the most sincere Christian love; but I have reasons, unnecessary for me to enter upon here, which will keep me as much separated from them as a body, as from any other denomination whatsoever. Indeed, I have tolerably good grounds for knowing, they would be equally unwilling to coalesce with me, since I have declared it to be my wish, that my friend and brother, Mr. Baring should baptize me. Many have been the applications and remonstrances from different quarters, to which such a declaration has given birth. I have been told, that by obtaining him to officiate on that occasion, I shall not only be set down as belonging to his party, but shall materially injure the subscription now making for the erection of a chapel. To this, I reply, for whatever peculiar views Mr. Baring may be supposed to entertain, I am not by any means answerable: nor can I conceive by what logic it can be duly inferred, that I shall belong more to Mr. Baring's party by his baptizing me, than I should do to that of Dr. Ryland, Mr. Roberts, or Mr. Holloway, were that Christian duty performed by either of them. If I must be blended with the party, by whose hand I am baptized, then I hesitate not to say, that however much I respect the Doctor and his associates, I would unquestionably prefer that of Mr. Baring, with whose views, though differing on some points, and one highly important, I yet more generally agree, than with those as I have heard them delivered, by them, or any other minister in Bristol. Besides, I have some reason to believe their views of the ordinance of baptism, and mine, though agreeing as to the outward act, considerably vary; whereas those which are held by Mr. Baring on this subject are, I am persuaded, much in harmony with my own; what those are I have endeavoured to place before you in this publication." Cowan's Address, pp. 42, 43.

Were we required to collect into the shortest possible compass, all we mean in thus laying down the "ima fundamina," of the present Secession, we should say, that, according to our opinion, it has arisen from a principle having been, by some known or unknown cause, engendered in the breasts of certain persons, which has led them to reject all ministerial or church communion and subordination. A change of feeling, on which their subsequent conduct affords the best comment, has led to a change of doctrine and discipline. And, before we notice this last change, we must say, the former seems to have modified their creed so far as to have individualized their whole body; to have converted "The Holy Catholic Church," with them, into the new article of "The Holy Catholic Body of Disputants;" and "The Communion of Saints," into "The Individuality of Saints." Each person in this new code is to be "wise unto himself;" tending to that sect of ancient time, the prototype and *beau ideal* of all independency, denominated the Se-

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Baptist; and strictly founded upon that "*most sweet*" principle here following of a great reformer, who, happily, was not, like the Pope he renounced, infallible, and who might, to our apprehension, have given a better motto to our modern Dissident than that which he has so ominously assumed. "Mihi planè omnium *jucundissima* facies ista in rebus est, videre ob verbum Dei, studia et DISSENTIONES fieri; is enim est verbi cursus, casus, et eventus: nam dicit, 'Non veni pacem mittere sed GLADIUM.'" (Motto to Cowan's Sermon on the Spirit.)

The more we consider the subject, the more we are persuaded that it is this freedom of discussion and of discovery, accompanied with a total release from all obligation, which is the life and soul, the pervading and the only uniting medium, of this mis-called confederacy. It is, in point of fact, any thing but a confederacy. The very principle of the whole is anti-social—and it would seem to be as impossible for any two of these teachers to agree together as to any fixed mode of discipline, or creed, or scriptural interpretation, as it would be for two children, shut up from their infancy in two dark rooms, without communication, to invent the same mode of expressing their thoughts: indeed, their own clearness and consistency of ideas might be very dubious. We are credibly informed, that one of these novel instructors has admonished his audience, that it is not to be expected that he shall be in the same mind a month hence, as he considers himself to be continually advancing towards perfection. Another, we are taught to understand on good authority, has lately "restrained prayer" in public, except only with the approved members of a carefully selected and small community, whose allowed latitude of opinion on religious subjects we have yet to learn.

We abstain from any reference to a multitude of similar cases in former times, graced with harder or softer names as it happened; because we are willing, as we have stated in the outset, for things to appear plainly as they are; and for the public, according to the favourite notion of these very teachers, to "judge for themselves" upon the plain principles of common sense and unsophisticated Scripture. And, if what we have now stated be not sufficient to make the first principles of the present defection well-understood and duly appreciated, nothing that we can add would do so: but if it be sufficient, our readers will willingly proceed with us to our

Second view of the subject, as embracing the different opinions which have accompanied this Secession.

We have here more light: and, amongst the numerous productions at the head of our article, we are led to mention particularly, and in terms of no ordinary attention, the well written, and, on the whole, candidly expressed and gentlemanly reply of Mr. Snow, to Mr. Simons's pamphlet noticed in our Number for June last. We have already said all we are prepared to say respecting the latter production; but it is with the greatest readiness we declare, that Mr. Snow's reply derives every possible advantage from the uniform appearance of a temperate and subdued, yet manly mind, always master of itself, if not always master of its subject. It does not indeed materially alter our view of the general state of things, even as given in Mr. Simons's letter: on the contrary, it fully confirms the view we have given of the entire want of union and uniformity in the several members of this defection. In some parts Mr. Snow uses, it is true, the pronoun "we," much in the same way as some favoured champions of a certain other and much larger class use it, when they mean to put the best face on

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false divinity, and wish to attach to their individual statements of *almost* orthodoxy the stamp of authority. "We," used by the individual champions of any school, always bears an indeterminate meaning. In this truly heterogeneous one, it is doubly ambiguous. And we find, towards the end of "the Reply," that Mr. Snow has, very properly, changed the number, and has given his own disclaimer of certain extreme doctrines which he leaves us to believe or not as we please, on Mr. Simons's authority, to be the general belief of his fellow-dissidents. This disclaimer, however, renders it doubly our duty to declare, in the clearest manner, that we consider no one person chargeable with the opinions of another, and wish to allege nothing whatever as chargeable any farther than as we are guided by the *litera scripta* of publications, which must answer for themselves. With this reserve, we shall state our remarks under two or three short heads, which seem to us to embrace the main opinions now current in this fluctuating body.

1. What we must designate, according to the fashionable vocabulary of the day, *ultra-Calvinism*, or more properly, perhaps, *ultra-Predestinarianism*, is clearly at the root of all their sentiments and reasonings.

It appears to us that their view of the eternal union between Christ and his church, which Mr. Simons has properly informed us to be the great watchword of their doctrinal system, has taken its rise in their minds from their peculiar notions of "God's predestination." That which may have been fore-ordained from all eternity, they seem to consider to have had an existence from all eternity; and in this sense, they apprehend that both Christ *and his church* have had a real though latent union, before all ages. Much of this strange matter may be seen in Mr. Simons's Letter and Appendix, to which we can only advert, by saying, that Mr. Snow, *for himself*, disclaims this notion of pre-existent union. "I do not believe in an *actual union from eternity between Christ and his church*. Christ's human nature, by which alone he could be united to the church, did not exist from eternity. The notion of an *eternal creature* is absurd." (Snow's Reply, p. 66.) With regard to his friends, this "absurd" notion stands uncontradicted.

A more intelligible illustration of the "desperate length," (See Article XVII.) to which their conceptions of destiny "drive" *them*, is to be found in the frequent use of that truly unscriptural term "elect sinner," meaning "an elect person yet uncalled," and of which the following opening of an accredited tract may be considered as an appropriate specimen.

"John, i. 29, 'Behold the Lamb of God which taketh away the sin of the world.'—Blessed news for a poor sinner! Blessed truth for those who are made willing to receive it! Perhaps, reader, it may be blessed to thee. Perhaps 'the Lamb of God, which taketh away the sin of the world,' may be that Lamb which has taken away thy sin, and this day thou mayest be brought to know him.

"Reader—Thou mayest be an elect sinner, uncalled hitherto, 'without Christ, without God in the world;' and yet God may be thy God, and Christ may be thy Christ. Gracious God! even God the Spirit;—if this sinner who is now reading these words, be among those whose sins the Lamb of God has taken away, may it please Thee to enlighten the understanding and to open the heart, to attend to the things that are here written. If thou shuttest, no man openeth. If thou openest, no man shutteth." "The Lamb of God," pp. 3, 4.

This, which may be truly called "the *perhaps* tract," may be taken throughout as an instructive example of their view of predestination. We need not assist our general readers in the easy task of comparing these novel expressions with the plain unsophisticated language

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of Scripture itself. But it must ever remain a matter of surprize to all but themselves, that these should be the professed views of those who pretend to be the exclusive followers of Scripture only; and that such wretched metaphysics, and worse divinity, should, by any reasonable persons whatever, be exclusively denominated "The Truth." We expressly decline to denominate their next step in Ultraism by the term Antinomianism, from a sincere desire not to appear, even to themselves, to misrepresent *their* "doctrines of grace," or to charge them with an absolute rejection of the practice of holiness. After all their extravagant maxims on this head, it must be confessed, whether to their credit or discredit, that even *their* Christianity is still left, some how or other, under "the bondage" of *good works*.

"The believer in Christ Jesus, as one who is saved from all his sins, (Acts x. 43), as one who is perfectly righteous before God in the righteousness of another (Rom. iii. 22), as one who has everlasting life (John iii. 36), cannot be too constantly exhorted to the performance of all good works (Titus iii. 8.)—as a child of so loving a Father, let him be a follower of God (Eph. v. 1.)—by the tender mercies of God, which he has received, let him be besought to present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service (Rom. xii. 1.)—as a member of God's family, chosen in Christ, redeemed in Christ, accepted in Christ, let his life be such that others may take knowledge of him, that he has been with Jesus. (Acts iv. 13.) The believer should ever bear in mind, that it is pleasing to God, that his redeemed people should live on different principles and display a different conduct from the world that lieth in darkness (1 Pet. ii. 19, 20; ii. 15; 1 Tim. v. 4; Col. iii. 20; 1 Thess. ii. 4.) —and that good works are the evidence of our faith to others (James ii. 18)—but as to good works prevailing upon God to forgive sin, they neither have nor can have any such power. Sin is no such trifle in the eyes of an holy God. It is in his sight an unpardonable thing. The wages of it is death—and wherever sin is found, death must ensue." The Old Man and his Grand-daughter, pp. 21—26.

This *recommendation* to the believer seems, in our apprehension, to be as strict as the most rigid disciples of Law himself would have wished, in the shape of a command. The distinction of command and recommendation seems to be the chief difference: and the main discrepancy between their view and that of Scripture (for we would make no other appeal) is, that, by our new instructors, personal obedience seems represented only as *abundantly proper* for the *believer*, but by the concurrent voice of all Scripture, as *absolutely enjoined upon every creature*. Whoever weighs the whole import and consequence of this distinction will see it to be great indeed. "All mankind" are, by the Scripture, "commanded every where to repent," and "to bring forth fruits meet for repentance." By this new Gospel, on the other hand, it is clear, that the whole world of the "non-elect" are left under no obligation to do so: and the whole world of the elect are equally sure of salvation under every possible departure from the above *recommendation*, and therefore are virtually free from all obligation to attend to it. Indeed, to be *obliged* to attend to a recommendation, is an express contradiction: it then becomes a *command*. And the Bible tells us of no command but what we neglect at our peril.

In truth, the main business of this ultra-gospelism, is to get rid, root and branch, of that one word, *peril*. The believer's final salvation, the believer's present peace, must be in *no peril*. Hence, to himself, holiness is to be no evidence of his state, for then his peace would be in danger. His very faith is not to be the means of his adhering to Christ, for that would endanger his ultimate salvation. Mr. Cowan has written a sermon to shew conviction of sin,

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to be no work of the Spirit; for that would suppose it possible for a believer to be under the conscious guilt of sin. All his sin, they maintain, is laid eternally upon Christ, "made over to him:" Christ was made not only our sin-offering, but "very sin" (Vide "Lamb of God," p. 18, &c.): and therefore, in a most true and literal sense of the word, "he that is born of God cannot commit sin." The very holiness which some do recommend to the practice of the Christian, is by others, with a view to this same freedom of Gospel-grace, represented as theirs only by *imputation*, not impartation or inherency. They have been *known* to dwell largely on this doctrine of "imputed sanctification:" though, to do Mr. Snow that justice which we are always happy to render where due, we find that he, *for himself*, expressly disclaims this last piece of ultra-absurdity. The *hope* which he expresses for his friends, must be but too unfavourably interpreted. "I *hope* you (Mr. Simons) have charged all my friends as incorrectly as you have myself. It is impossible that a man thus teaching, can teach 'imputed sanctification.' I do not teach it. The expression is, in my view, *absolute nonsense*. I cannot imagine what is meant by it, and never could: to sanctify means to make holy. Our sanctification is the making us holy. And Christ is our sanctification, because he makes us holy."* Snow's Reply, p. 41.

This required exemption from *all fear* and *all peril*, which we must leave Mr. Snow to reconcile with the lightest possible recommendation of a single Christian duty, has led, we presume, to that vague, but thrice-reiterated expression of Christ's "finished work." If a single duty remains to be performed by the Christian, the work of salvation is so far *not* finished. And this, we apprehend, has led so much to the appearance of direct Antinomianism in many of the statements in question, because it has been sensibly felt that a single practical requirement of any kind—call it law, or rule of life, or evidence, or condition, or by any other term—still implies, according to this view of things, an incompleteness in Christ's work, a necessity for "filling up that which is behind of the afflictions of Christ in the flesh." And it is a real wonder that some writers have not only been led to assert, that no personal holiness could be necessary to fill up this place in the great salvation, but no afflictions either: and that as the people of God are holy by im-

* Mr. Snow's notion of holiness, or sanctification, seems to us, in the main, very correct. Not only does he consider it as a principle capable of increase, and consisting in knowledge, faith, love, and a separation to God in the understanding, will, and affections; but he even explodes, with much force, the distinction entertained by Mr. Simons and some other systematizers of certain unrenewed earthly members. "If, indeed, you are able so to distinguish between the soul and the *unrenewed earthly members of the flesh*, (of which you speak in page 13,) as to say that the soul is perfectly renewed, but that the earthly members, or carnal part of man, (in which must be included a *carnal mind*,) remain in the same state as ever, (the old man being never either better or worse, as some speak): or if, indeed, you can so distinguish between the old man and the new man, (by which you understand two distinct natures in the believer,) as to charge all your transgressions upon the former, and then pronounce yourself perfectly innocent of them, I confess myself unable to pursue the same course. Whatever sanctification is, it extends to the body as well as to the soul, to the whole man; as the Scriptures plainly teach, (1 Thess. v. 23.)" Snow's Reply, pp. 9, 10.

How important, then, but how laborious, how burdensome, must these requisitions of Mr. Snow appear to his fellow-teachers, in whom we find no such definitions. With respect to Mr. Snow himself, we can only ask, with some degree of astonishment, "Is this thy voice..?" and if so, we venture to hint "quantum mutatus ab illo Hectore..!"

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putation merely, so that they are only by imputation afflicted.

But we are not willing to charge any thing more of "absolute nonsense" on these writers, than what even "one of themselves, a prophet of their own," seems half compelled, *proprio nomine*, to impute to them. And, if "this testimony of them be true," he will know how to "rebuke them sharply, that they may be sound in the faith." Their monstrous expositions of the Psalms, and other parts of Scripture, in order to get rid of all obligation to follow the example of the Psalmist, by laying every one of his virtues to the account of Christ alone, we must likewise consign to the same reprover. "I hope if any be justly censured by you on this score," ["this desperate, paradoxical, irrelevant application of Scripture,"] "your reproof may be useful. It is *absolute nonsense* to say, 'Surely there can be no kind of evil in seeing Christ every where in the Bible, since the whole book is written concerning him.' There is great evil in applying any passage to Christ, which God did not design to have applied to him." (Snow's Reply, pp. 28, 29.)

The fault, it is true, is laid on Bishop Horsley's translation of the Psalms. But is it not surprising that those who profess to follow no human authority, should have so readily attached their creed to the testimony of that great, but somewhat venturous, theologian; and that, also, a testimony posthumous and totally unfinished?

To say but a word more on this head: We find an appeal made by Mr. Snow himself to the authority of one, perhaps greater than Horsley, but still a man, and therefore liable to some overcharged expressions, even in his more finished publications: we mean the appeal to the work of the immortal Luther on the Galatians. Happily for us, we need neither Luther nor any other uninspired instructor to teach us, that the whole merit of our salvation is attributable to Jesus Christ alone; and that, in the article of our justification before God, no claim whatever of the most self-righteous moralist has more to do than the demerit of the vilest sinner. In *this* respect, (for we are not confounding the distinction between virtue and vice), a Manasseh and a Paul stand on the very same footing; "being justified freely through grace by the redemption that is in Christ Jesus." If Luther meant, which we believe he did, this, and no more, why adduce an authority, which our own church and her ablest writers would have equally well supplied? If he meant more, or if he put this same doctrine in an unguarded manner, the appeal must necessarily lie from the apparent immorality, even of Luther himself, to the real morality of the Scriptures; and also to the many mischievous effects which that great Reformer, and his brother Reformers, saw and lamented in their own time to have arisen from statements then ignorantly made, perhaps under their sanction, but now most culpably revived in spite of their recorded experience. That the same leaven of partial and misguided interpretation of Scripture (apparently always coeval with any generally renewed attention to its leading and distinguished doctrines), has, in point of fact, existed from Luther's time to our own, must be known even to our least informed readers. Happily, however, there have not been wanting, in every age, those who could see and expose the lurking danger; and we are forward for this purpose to refer to the excellent little work of Flavel (himself *no Arminian*) lately re-printed, and standing, with others, at the head of our article. Against the grosser abuse of these doctrines to the encouragement of private vice or public crime, we have still, even in the most profane, some guard from a certain providential bias in the human mind to-

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wards the suggestions of natural conscience*, added to the sense of reputation and the wisé regulations of an orderly government. And for the good conduct of the really pious and devout under their influence, we have the security so well stated by Bishop Stillingfleet. "Such who make no other condition of the Gospel but believing, *and will scarcely allow that to be called a condition*, ought to have a great care to keep their hearts sounder than their heads; for their only security will lie in this, that they are good, though they see no necessity for being so. And such, of all others, I grant, have reason to acknowledge the irresistible power of Divine grace, which enables them to obey the will of God against the dictates of their own judgments. But thanks be to God, who hath so abundantly provided for all the infirmities of human nature, by the large offers of his grace, and assistance of his Spirit, that though we meet with so much opposition without, and so much weakness within, and so many discouragements on every side of us; yet, if we sincerely apply ourselves to do the will of God, we have as great assurance as may be, that we shall be kept by the power of God, through faith, unto salvation." (Sermon iv. Vol. I. 1696.)

The doctrinal excesses which we have attributed to these new instructors, have not been without their due influence on the practice of forms. It was a shrewd salutation of the old Baptist to his Neophyte, just ascending from the second waters which had washed off the stain of his infant baptism; "Welcome, good sir—out of one form—into another." These artificers of theology have also thought fit to pass out of one form into another—out of the goodly and ancient rite practised by their forefathers in the church, and even out of it, for the admission of infants to the Christian covenant, into the comparatively recent and very far from generally or graciously received practice, even amongst dissidents themselves, of reserving baptism to mature age. The whole foundation of this controversy, considered in itself, is, that one party is

* The only shew of a reply we have ever heard to the most obvious of all arguments against these doctrines, from their liability to overthrow the power and restraint even of natural conscience, has been this, "that the natural man will never embrace them, from a fixed indelible propensity to a pharisaical righteousness, and the constant endeavour to purchase heaven by his good works." He will, in short, do good for heaven's sake, in spite of all you may say, that for heaven's sake there is no absolute necessity he should do so. According to this style of reasoning, then, our whole security against the robbery of our houses, and the murder of our persons, is built upon a mistake, and the sooner men get rid of such a mistake, the better far for their souls, if not for their neighbours. To suppose themselves obliged, on any principle, to do good, in order to final happiness is, in the wicked, as pharisaical, as it is, in the believer, legal. And these doctrinists can see no danger of a worldly man, under the influence of strong temptation, having recourse to either statement according to his turn of mind, as a support to his wavering purpose of guilt, and an easier guide to the impending crime. As well might the Atheist argue, that he can see no danger from preaching against the existence of a God, because the generality will still believe the doctrine of Theism, and the disciple, who towers above the weakness of vulgar prejudice, will also see the fitness of moral obedience, even without a Lawgiver. We believe the capacity for Theism and morality, in the human mind, to be very strong; but they must be strong indeed to stand so severe a test. All the force of argument and persuasion is necessary to keep up, in the minds of the many, any lasting sense of the existence of God, and their responsibility to Him for all their actions; and we reckon those who weaken, from whatever motive, these impressions, to be only redeemed from the worst imputation on their hearts, by the most direct charge against the soundness of their understandings.

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pleased to suppose that it is inconsistent with the intentions of the Almighty, that children should be initiated, even symbolically, into covenant with him, until they are able and willing to make stipulations in their own name; contrary to the positive determination of Divine Providence under the old law, and the generally-received practice of the primitive church under the New Testament dispensation. Besides the above, the particular ground of our new dissenters we apprehend to be the determination to find the church, which they have forsaken, wrong somewhere: and the most convenient of all occurrences to them has been the late unhappy baptismal controversy excited by the Salop Committee, in palming Dr. Mant's tract upon the united Church of England and Ireland, as the accredited code of doctrine upon that subject. Dr. Mant, we recollect, in that tract, appealed to the authority of the Presbyterian Churches for the truth of his exposition of Church of England doctrines*. He may now, with equally good success, appeal to the authority of the new party. "I am constrained to think Dr. Mant and his coadjutors," says Mr. Cowan, in a figure, we presume, which implies more than it expresses, "have much to say for themselves;" *that is*, that they are "argumentatively right, but theologically wrong." (Brief Account of Reasons, &c. p. 34.)

The same concession in favour of Dr. Mant is recorded in other writings of the Seceders; and we should less question the sincerity of the "constraint" under which the concession has been made, were they able to answer a very simple but very pertinent question arising out of their own declaration; namely, to which of the statements of Dr. Mant himself, or to which of the statements of his several coadjutors, they mean to affix the authoritative stamp of "argumentatively right," and "theologically wrong." Mr. Cowan must know very well, that loud as the clamour has been on the part of Dr. Mant and his associates, against one class of opinions, they have been by no means agreed amongst themselves as to any other to be adopted in its room. Not only have they fundamentally differed from one another, but Dr. Mant has been under "a constraint" to retract one entire branch of his own doctrine; and his own assertion, that baptism universally conferred regeneration, has been expressly denied by himself to be a doctrine of the church as respects the case of adults. Can we then be satisfied—we should rather say, can we suffer ourselves to be deceived—by a profession of candour in speaking of Dr. Mant and his coadjutors, just as if they were all one, and of one opinion, and were all "argumentatively right," though "theologically wrong?" Must we not rather suspect, in this oracular assertion, something of the same secret, though perhaps unconscious, obliquity of feeling under which certain other advocates of "Dr. Mant and his coadjutors," though *for very different purposes*, have marked with the stamp of truth and orthodoxy, not to say infallibility, every successive crudity and self-contradiction that has appeared on this subject from certain names of assumed and *a-priori* authority. We need not the instruction afforded us by Mr. Cowan, to convince us, that doctrines are often determined by their authors rather than their truth, and that parties the most opposite

* Authors and preachers, especially those of what is denominated the orthodox school, should be cautious how they call in the testimony of other churches to the doctrines of our own. What, for instance, would Dr. Mant or the Bishops of Lincoln or Llandaff, say to the following remark, in Brewster's Edinburgh Encyclopædia, Vol. VII. p. 120. Art. Confession:—"It is generally understood, that all who are unconnected with the Church of England, have no hesitation in numbering the Thirty-nine Articles among Calvinistic Confessions!"

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in every other respect will occasionally be found, for private convenience, in strange coalition. For ourselves, we feel under no "constraint" to concede either to the first or second "theological position of Dr. Mant," the praise of "argumentative" soundness; and, whilst the names of Faber, Biddulph, Scott, and Bugg, of modern days, supported by those of Bishops Bradford, Burnet, Hopkins, and the tracts of the Society for promoting Christian Knowledge, of more ancient times, survive the shock of controversial warfare, we shall not at all fear the verdict of men of true sense on the doctrine of our church, or the correctness of her Baptismal Service as authoritatively explained by her own Article expressly treating of that point*.

It might have been quite sufficient, we should have thought, for "men of light and men of love" to have felt the difficulties attending ultimate questions of all kinds, as well as those respecting sacraments, and the sacrament of baptism in particular, not to have pressed too hardly upon any other class of men, or upon any form of words otherwise sound, which might seem to vary from their own *precise* view of absolute perfection. Earnestly we wish, that those who first raised of late this portentous baptismal question, had looked a little into the infinite diversity of opinions which have in all ages been professed on this point, still *salva auctoritate Catholicæ Ecclesiæ*. We could also have wished, but equally in vain, that our seceding friends had been less warm in taking up a hasty view of the church's doctrine, from the unguarded and incorrect representations of a few unauthorised individuals. But as those who can learn in no other way, must be taught by that which is the universal mistress of the half-wise—their own experience—these dissidents have now to acquire a profitable lesson from their own uncertainty with respect to the exact demands of this sacrament. The Quakers of old, after having puzzled themselves to the utmost upon that which, after all, Scripture has not *curiously* defined, found no better expedient than that of denying its plainest injunctions, and renouncing the sacraments altogether. We understand baptism is likewise renounced by some of the persons now under consideration. Others, as we have reason for believing from Mr. Cowan's passage above quoted, differ as to the mode of administering that sacred rite: and we understand that, in their earnest haste to perform the ceremonial part, in one instance, the all-essential invocation of the Father, Son, and Spirit, was actually omitted by the officiating minister. We are unwilling to pursue this subject further. Whoever wishes to see the opinion of one of the party more at large, may view it in Mr. Cowan's Brief Reasons, p. 34, &c. But we cannot imagine that all his friends will agree to the designation with which he has been pleased, not very elegantly, to designate our infants as mere "*corrupt* lumps of flesh," incapable alike of "good or *evil*," and consequently, we may suppose, incapable of possessing the blessing so *unmeaningly*, according to this view of the case, bestowed upon them by a long-suffering Saviour. On the other hand, we conceive they would covet rather a stronger argument for the practice of immersion, than the simple objection against *sprinkling*, from its being "*a shadow less*

* That so strange a position should ever have been assumed as that, we believe, adopted by some disputants on this subject, that the Article is to be explained by the liturgical service, is to us as surprising a falsification of common sense for party purposes as can well be conceived. Can there be a doubt, that the Articles written carefully, and subsequently to the Liturgy, are to define the sense in which the services are to be understood? And can any explanation of the Baptismal Service be more complete than what we find in the several Articles bearing on that subject?

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broad than the substance." And some, perhaps, will only tolerate Mr. Cowan's very questionable statement with respect to the *power* of the ordinance of baptism, for the vagueness of the alternative with which it *happens* afterwards to be qualified when he informs us of his opinion.

"Unless I maintain, that it communicates something—that a blessing invariably attends it, or that it is a sign to the administrator, or to the parties looking on,—I say, unless I maintained some of these positions, I should not know how to rebut the charge of reducing the ordinance to a mere nullity." Brief Reasons, p. 40.

But we pass to the last notice of error which it is our painful task to make on the present occasion; and it is one to which we allude with feelings of the most poignant regret, and with a combination of hopes and fears, as they respect the ultimate issue of this controversy, very different from what we should have entertained had the three preceding questions embraced the whole of our animadversions.

To differ on some nice points of Christian doctrine, or the power of sacramental rites, or the terms of church communion, is indeed an accident which must be conceded to the weakness of our common humanity, to the prejudices of early education, and even sometimes to the sensibilities of a trembling piety. We know the lengths to which even persons of devotion and sincerity have sometimes gone on the above-mentioned points; and we allow, that if the differing opinions on these topics are not taken up to justify a secession, before resolved upon, from any given communion, such opinions, after having occasioned a separation, might remain in the bosom of the separatist, without addition or subtraction, as a cherished portion or accompaniment of his faith through life. But very different is the class of errors to which we now have to advert, touching the fundamentals of Christianity, and proceeding to the awful doctrine of the Trinity itself. It would be conceding to these errors an importance which we would not attribute, even to the framers themselves, the vanity of claiming, were we to apprehend any great danger to all the most received and the most cherished doctrines of our Establishment, and the whole Christian world from the side-wind attack of an ephemeral page, or passing tract, containing, be it called the Arian, the Sabellian, or, like Dr. Clarke's, "the *Scripture* Doctrine of the Trinity." We notice this error principally because we are desirous to give our readers a circumstantial account of the whole affair; and not a little also with a view to illustrate the progress of an error, taking its first rise probably from a blind suspicion that something must be wrong in what we have held before, and a full determination to differ now as widely as possible from the established faith. It would be affecting, were there time for it, to trace the almost universal descent of the various Trinitarian errors that have infested the world, from these endless sources of dissension. And though, it is true, the proximate cause of such errors may be an undue leaning to the frail powers of a worldly and unsanctified reason, yet we should little hesitate to say, that even reason itself would gradually become convinced of the futility of such speculations, were there not some further secret though potent stimulus, such as we have hinted above, to urge on a jaded understanding to novel and surprising hypotheses. But what, we confess, does surprise us, is, the assurance—for such we must really call it—of those novel doctrinists, who hint, in no unintelligible terms, that their views, and theirs only, are the genuine and unsophisticated produce of the word of God.

"Prove my doctrine by God's word. I can only say, that it shall stand or fall

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by the express declarations of the word of God itself, and by no other standard; also, to say this was held by these, and refuted by those, is nothing to me; nor whether it be called new or old. I have, as I think, shewn it to be in God's word, and have learnt it no where else." God in Christ, Letter II. p. 39.

This doctrine, "learnt no where else," is strongly contrasted in a following page, with "strict orthodoxy, as taught at Oxford and Cambridge;" and the following prayer is offered, in p. 41, for those who have been *so* taught:—

"I pray most sincerely and earnestly for you and our friends, that they may hear and learn of the Father, and be made willing to receive the word of God, and submit their own prejudices and human notions, received by tradition from their fathers. If it can be shewn from the word of God, that in any respect I have left that rule, I desire to be taught; and while I have a very strong conviction of the truth of what I have advanced, I am sure that I am heartily willing to lay aside all that can by God's word be shewn to be at variance with it." Ibid. p. 41.

We must own, we should be sorry to repress our rising emotion at language like this, which arrogates to itself the whole and exclusive possession of scriptural ground, and consigns the immortal labours of a Pearson (by name), a Bull, a Jones, a Stillingfleet, and the whole united body of Christian teachers and writers, of whatever name or age, who have advocated the Divine personality and eternal generation of the Son of God, to the worthless ground of "prejudice and human notions and traditions." Were then the Scriptures less within reach, or less frequently in appeal, as well as less clearly comprehended by the several Trinitarian controversialists than by the writer of this pamphlet? But we forbear appeals which would fall without force on such a question. We wish to state facts; and we will only so far answer the reasoner in this case, according to his own reasoning, as to exhort our readers most scrupulously to follow his own example; and as he has learned his notions of the Trinity from no one else, so let no one else learn them from him; and as he advises that the Scripture alone should be the standard of our faith, so we should of all things beware of unscriptural writings, sent forth with an avowed design of overthrowing all former opinions on the most sacred of all subjects, and bringing down Scripture to the square of some new theory which, like a multitude of others, requires only to be understood to be its own confutation.

That we do not at present detain our readers by making *them* understand the various shades of opinion now beginning to rise upon this subject, and one class of which has been embodied in the above pamphlet, may be easily accounted for from the nature of those opinions themselves. We should as soon think of quoting the insidious reasonings of infidel objectors, without adding the refutation of which, we have not a doubt, they are all capable, as we should of transcribing any plausible statements in opposition to the received doctrine of the Trinity, detached from that careful and diligent consideration of Scripture, and that collation of "spiritual things with spiritual," by which they might be confuted. We shall only now remark, in general, that the positions in question partake more or less of what is ordinarily denoted Sabellianism; of which the leading feature is to deny the *personal* distinction of Father, Son, and Spirit, in the Godhead; and to maintain the proper Divinity of Christ, only as mysteriously united with the Father, and in a most eminent and peculiar manner honoured with His indwelling. To this the pre-existence of the human soul of Christ is added as a subsidiary admission by some, to account for certain expressions in Scripture. But the grand *first error* of all departure from true doctrine on this head, is

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plainly and distinctly *asserted* here, as it must be *implied* in all such cases, that Jesus Christ, *as* a *person*, is a *creature*, having begun his existence at some period short of eternity, and therefore, with that total and infinite difference between himself and God which must ever exist between the creature and the Creator. Whether this position, however studiously concealed and involved in the mists of *human* reasoning; or whether the "strict orthodoxy of Oxford and Cambridge," derived, in conjunction with the decision of all catholic antiquity, really from the strict text of Scripture alone; be most consistent with the animating address of the Psalmist to THE SON, reiterated by an Apostle, "Thy throne, O GOD, is for ever and ever," &c. &c., we must leave to the "discerning" public to decide. We shall only further add, as before, that we charge the errors in question on none beyond those who actually confess to them; and we must add, that in Mr. Cowan's Sermon on the Spirit quoted above, a very different, though equally rash view of the subject is given in a single page, with the mention of which we only trouble our readers to introduce to their notice that curious historical fact which will, we have no doubt, have its parallel amongst "the Seceders" of modern times, as it is related of the Arians of old. "It is worthy of notice, that the friends of Arianism drew up seventeen different confessions of faith within forty years after they had rejected the Nicene doctrines, and, after all, would abide by none of them; and I am not aware that they have had, to this day, any stated creed." See Adams's Religious World displayed, Vol. II. Art. *Arianism*.

After all, we might ask these men, had they those qualifications of head and heart which would lead us to hope for any considerate reply, what is it they intend at this late period of the Christian church; these "latter days," these "last times," by raising new opinions, if they are new, or reviving forgotten ones, if they are old, upon deep and intricate subjects, which it has been plainly beyond the wit of man wholly to embrace or unravel, and which, for a long series of ages, the wisest and the best members of the universal church of Christ had *most* safely settled, not by reconciling difficulties, but by embracing in all her approved formularies, as strictly as might be, the exact words and ideas of Scripture? Do they really expect to set all these formularies right, and their respective framers and holders throughout the whole Christian world once more in fiery contention, to find out something else more accordant with the sense of Scripture? Do they really expect to make us better men, by making us Anti-Trinitarians? or to increase our comfort and hope, by assuring us, that He, whom we worship and call God, is not so in reality and essence, but only by union and inhabitation like one of ourselves? They cannot surely intend to take a species of theological revenge on us for no injury intended or done to them, by making our notions nearly as unsettled as their own. They cannot wish only to justify their secession from us by measures, which, if carried to their full extent, and allowed their full operation in all minds, would tend to shake the first foundations of scriptural belief throughout the world. Much less surely can they intend to hint that they themselves are beginning to doubt upon some of the first and most essential articles of scriptural belief; and that "having begun in the spirit," they now are proceeding "to be made perfect in the flesh." Least of all, we trust, are they judicially permitted to hold themselves up as a terrible example of a backward course, perhaps from their present creed to a lower still; from that again, through the cheerless portals of Socinianism, to the temple of

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Deism, and so to the too spacious and but too accessible wilderness of this "present evil world."

We had intended, after the present detail of opinions accompanying this Secession, to advert for a moment to one or two publications which have come under our notice, and which stand at the head of our article, written with a view of correcting the errors in question, or neutralizing their effect upon the minds of the community. To one we have already alluded, in mentioning a little work of Flavel on Antinomianism, entitled, "A Blow at the Root," and newly edited with an obvious reference to the circumstances of the present day. Besides this, and in addition also to Mr. Simons's exposure of these errors, already noticed, occurs, what we have too long forborne to mention as it deserves, Mr. Biddulph's able and effectual "Search after Truth, in its own Field, the Holy Scriptures; or, A Reference to the Apostolic Acts and Epistles on the Subject of some novel Opinions in Theology." Nor can we pass over the two parts of "Serious Remarks on the different Representations of the Evangelical Doctrine by the professed Friends of the Gospel;" by Dr. Ryland, an eminent Baptist minister of Bristol. The object of most of them, as will appear on the most cursory perusal, is to strike a blow at the root of a supposed Antinomian graft which has struck its fibres on the stem of genuine, orthodox Calvinism. Dr. Ryland indeed most particularly exercises his talent in clearing *Calvinism* expressly, and by name, from any just charge, or any fair deductions of the nature complained of: whilst Mr. Biddulph adopts the more general, and, to our minds, more desirable, plan of clearing *Scripture*, whatever be otherwise its language, at least of that tremendous use of it made by some of weakening the authority of God's law, and the obligation of holy living. He has for this purpose passed through every passage within the limits he specifies, which might bear at all upon the subject: and having catechised *seriatim* their several contents and tendencies, he winds up the whole at the end of his tract by a few short but impressive remarks, in the form of deductions, strongly demonstrating, that regeneration, sanctification, holiness, &c., have all a practical meaning, and a direct application to the hearts, consciences, and lives of all persons calling themselves Christians. We know not what Mr. Biddulph will say, on reading, in Mr. Snow's "Reply," as noticed above, that he has no opponent, at least in *him*, upon this particular subject. And, perhaps, Mr. Simons may find himself in a corresponding dilemma, though with some abatement of his dissatisfaction, when he finds that Mr. Snow, who so strongly claims to have been his own pupil, is not so heterodox on this point as some too eager critics or controversialists may have apprehended. But it may possibly be that both our orthodox divines may find some refuge from their elusive adversaries, in the recollection of certain classic stories, once familiar to their minds; and may exclaim, in reference to the party at large whom they oppose,

Quo teneam nodo mutantem
Protea formas?

Whilst we would strongly refer our scriptural readers to the pages of Mr. Biddulph for the most satisfactory and irrefragable triumphs of scriptural morality; and our Calvinistic readers, more particularly, to the remarks of Dr. Ryland, for an ingenious vindication of that particular code, from the charge of immorality, and of subverting the eternal and universal obligation of God's law alike on *all* his creatures; we cannot but still consider Mr. Simons's Letter as an important historical document of what has been more or less in progress, the

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different opinions of our late dissidents; as Mr. Flavel's "Blow at the Root" will stand an equally correct account, and effectual refutation, of the corresponding opinions, as broached by speculatists of his own day. We still require some further historical details to illustrate those more grievous, if possible, and more desperate errors which we have painfully noticed, and into which, it is to be feared, this party is now descending. And we think any real and sober-minded friend to truth will do its cause very considerable service in these critical times, who will so far notice the vague positions in question, as to reduce them to their proper level of authority, with respect to their not small pretensions either to learning or logic; and then will point out, in the several opinions maintained by Seceders of former days on the same subject, their similarity to the present, both in their spirit, their matter, their worth, and their ultimate success*.

* After this Review was written, a small work of 32 pages was put into our hands, called, "Familiar Remarks on a Pamphlet, entitled, 'God in Christ,' concisely exposing the absurd and dangerous doctrines which it contains." This reply, which is anonymous, has issued from the Bristol press, and appears to us to contain as complete an exposure of the fallacy and absurdity of the opinions now promulgated by some, at least, of this ever-varying body, respecting the nature of the Godhead, as Mr. Biddulph's little work exhibits of their unscriptural and mischievous views of the obligations of the moral law of God. From this anonymous pamphlet we shall quote a few sentences, which may very well stand as a reply to the statements of the Seceder.

"It is so easy to make bold assertions, that to detect all the fallacies contained in the pamphlet, called, 'God in Christ,' would require a work of much greater extent; because it is not enough to contradict what is asserted, without proving it to be groundless." — Besides, "this would be to give to a farrago of absurdities, a delusive air of importance." "To persons who have not read the pamphlet, some of the absurdities ascribed to it may seem incredible. A brief and obvious proof may, therefore, be requisite. Of the Hebrew word *Elohim*, the author asserts (Letter II. p. 32), that 'the Septuagint translators have translated it Θεος, God, *never* Θεοι, Gods.' Any body who can refer to Trommius's Concordance may see, on the contrary, that the LXX rendered Elohim by Θεοι, Gods, about 180 times."

"In his Second Letter, he adopts a ridiculous singularity of style, by always calling the Holy Spirit, 'it.' He tells us, in page 12, 'It is called *he* and *who*, when referring to the masculine name, 'Comforter,' *never* (in the *original*) when referring to the name 'Spirit.' The first passage to which I happened to turn, on this occasion, was John xvi. 13, 14; where I found εκεινος, *he*, referring to πνευμα, 'Spirit,' expressly twice, and implicitly seven times more, with εαυτου, *himself*, also used of the Spirit; all in two verses."

To adduce every instance of equally positive and equally groundless assertion, would, our author observes, be endless. "I believe," he adds, "that there will be little danger of mistake if the following additions are made to the (seceding) author's list of *errata*:—

"For *never*, read *often*.

"For *there is no reason*, read *there is every reason*.

"For *it is impossible*, read *it is certain*. With similar corrections passim."

It may be well to remark, before we close this note, that the seceding author, though he wishes to explode the *received* doctrine of the Trinity, yet is anxious to establish one of his own. The Trinity which he proposes consists of, 1st, "the *Father*, the God and Father of all." 2d, "*Christ*, a Mediator." 3d, "The *people*, who are one with the Father and the Son."—He then adds, "The Father and Christ one, Christ and the people one;" "here is a blessed Trinity indeed!—would to God it were better known." (Letter II. p. 16)—But enough of this. We have long wished that these men would write a book, feeling a firm persuasion that this would render the confutation of their opinions superfluous. We have not been disappointed. (See 2 Tim. iii. 9.

For ourselves we find it abundantly necessary to draw our

We have also just perused another

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lengthened remarks to a close, by a few concluding observations of a merely practical nature; which we offer, as we trust, without the smallest irritation or desire to excite any in those to whom they may immediately apply; and with a most affectionate regard to the spiritual interests of all, as far as we may presume to attempt their benefit by any remarks of our own.

We desire, in the first place, to make our joyful conviction thoroughly understood by all, that every person is fully entitled in this free and happy country, as well as by natural and unquestionable right, to follow the dictates of his own conscience, so long as those dictates do not interfere with the corresponding rights and interests of his neighbour. We should be as sorry as any man can be when his meaning is wholly misunderstood, if any thing we have said in the above hasty and imperfect sketch should be construed into the slightest indulgence of that spirit evinced by the disciples against a man—"because he followeth not us." Much less are we conscious of the slightest wish to coerce, by temporal means, any spiritual obliquity; or to recal the very shadow of that departed bigotry which would have consigned, for less religious delinquencies than some we now witness, a Servetus to the flames. Happily, "the intolerant persecution of the religious world" is now found no where, nor can be, except, perhaps, in the pages of Mr. Cowan. Even "that scorn and contempt of the ungodly;" those "shafts of ridicule and sneers of contempt from the world;" which Mr. Cowan mentions, are not the certain testimony of an individual's rectitude. They are now, perhaps, as often levelled at obvious eccentricity in manner, rashness and petulance of spirit, and really blameable deportment of many kinds, sometimes apparent even in good men, as at that which is genuinely and exclusively excellent in their character. Avoiding these unnecessary accompaniments of doctrine, sound or unsound, we believe both may often pass unnoticed, or, if noticed, uncensured, even by men of the world; while, on the other hand, we are persuaded, that great tenderness and much respect would generally be exercised towards those who had, for the sake of conscience, relinquished much of this world's best portion. Such, at least, we wish to be understood as our own feeling: and even in our strongest expressions on this subject, drawn forth for the common benefit, we desire, if we know ourselves, to proceed not a step beyond the most tolerant of all religions, and not the least tolerant of all churches.

We are even glad to make any apologies in our power for the persons in question. We are willing, in the more favourable sense of the word, to consider them as *misled*. Some, we fear, may have been most imprudently seduced by ill-timed flattery into a totally false and overweening opinion of their own understanding. Others may have been prematurely led to what, by the greatest of all abuse of terms,

work of considerable research, (for publications on this subject are rapidly crowding upon us), entitled, "The proper Deity and distinct Personality, Agency, and Worship of the Holy Spirit vindicated against the recent Cavils of Messrs. Baring, Bevan, Cowan, &c. By R. H. Carne, A.B." royal 12mo. pp. 312. —The immediate occasion of Mr. Carne's work was, it seems, the republication of a forgotten and worthless Unitarian tract, written twenty years since, by a Mr. Marsom, a bookseller, of London, and the approbation expressed of that tract by the Rev. George Baring, who has widely circulated it by sale and gratuitous distribution. This same tract, it seems, has also received the warm eulogiums of Dr. Carpenter, the leading Socinian of the West of England. Mr. Carne, in addition to his vindication of the Trinitarian doctrine, has exposed in detail the versatility and vacillation of some of the Seceders, whose motto seems to be, "Constant to nought but change."

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have been called the heights or the profundities of the Christian faith; and have been taught to look upon a few ill-sorted scraps of wretched metaphysics, as a sign of advancement beyond their neighbours towards the perfection of Christian knowledge. To call those attainments of the Christian "high," which have rather respect to the head than to the heart, is, we deem, one of the chief master-strokes of policy by which the great enemy of souls has contrived to delude and corrupt the Christian Church in every age. Such knowledge "puffeth up," but "charity edifieth." Some have been betrayed by the plausible dogmatism of false oracles. We must own we are not much surprised at any lengths to which persons might be hurried who can appeal to such treatises as some of those which are adduced by the Seceders in confirmation of their views. But, after all the concessions, however, which we might fondly multiply without limit, on this painful question; after all the charity we might indulge, and the toleration we might practise; much, we feel, is still due to truth, much to the interests of religion, both as it respects the persons in question themselves, their several hearers or admirers—for such, we fear, there are—and also as respects the church and the world at large.

To the world at large it is impossible not to look with pity and regret, when we consider for a moment what must be the effect on their minds from the direful spectacle of all these various events and ever-fluctuating opinions in the bosom of the great Christian family. Is it possible they can think that we have found any very safe or sure guide in the holy Scriptures, that fountain of all light, if they should be led to fix their eyes, as assuredly they must, upon Christians apparently equal in seriousness and attention, falling into the utmost vehemence of dissention, and distance of opinion, upon all the most essential, sacred, and fundamental articles of the Christian faith? If the Christian and religious world has been so long and so generally mistaken upon the interpretation of the Bible, may it not be fair to suggest whether they have not been equally mistaken about its evidence and its authority altogether? And then every inch of ground, as it is successively quitted by our own too eager combatants, may come, by degrees, to be occupied by the hosts of infidelity. We see no satisfactory answer to such suggestions, nor any sufficient guard against the dangers they involve, but a fair and full exposure of the slight grounds on which such apparently important dissentions are founded. We wish, therefore, to account to the caviller and the sceptic for such appearances, from the personal conduct of a few with which themselves alone are chargeable, rather than suffer religious truth and Scripture itself to bear the blame. And, on this ground, we must be permitted to remonstrate with the authors of this schism, on the extent of the mischief which it may produce. The highly favoured David himself was not suffered with impunity to "cause the enemies of the Lord to blaspheme," and if, "with well doing" and "sound speech that cannot be condemned," we are to "put to silence the ignorance of foolish men," what must be said of those who, on the other hand, make it their first principle to set at nought all human opinion, and scruple not to outrage all imaginable rules of good order, Christian unity, and common consistency, either amongst themselves or their fellow-Christians, under, perhaps, the ill-understood and inapplicable pretext, that "they are judged of no man." Assuredly Christianity, to say the least, can owe little to such teachers, in the opinion of the world. It is well if, in more ways than one, they do not contribute to swell the ranks of scepticism. We have heard of one,

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it might be of this latter class, who attended one of their new lectures in speculative theology, and came away with a smile, saying, that he had heard some "amusing blasphemy:" and we must own we saw no resemblance in this report to that conceived by an Apostle, of another hearer in a Christian assembly:—"If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and confess that God is with you of a truth."

Something, also, is due to the church in particular: by which, though we refer more especially to our own establishment, we would not by any means exclude the orthodox part of our dissenting neighbours, of whatever denomination, whom we cannot but consider as fellow-sufferers with ourselves in the stroke levelled, by this new Secession, at the common foundation on which we all stand.

If they can reconcile themselves neither to the baptism of one, nor to the moral exhortations of another, nor to the discipline of these, nor to the "strict orthodoxy" of those; if they begin "with their hand against every one;" can they be surprised, though "every one's hand be *not* against them," yet that all should make common cause of self-inquiry and self-defence? It at least behoves the Christian church, for its own satisfaction, to recur to the great foundations on which she has outstood severer storms than what may at present assail her. As, on those several points on which good men of various confessions do unavoidably differ, each should study to be fully persuaded in his own mind; so all should take a lesson, from passing events, to cling to those greater and weightier matters in which they happily agree. It should afford matter of consolatory reflection that, on the grand and essential points of the proper Divinity of the eternal Word of God, his full, perfect, and sufficient sacrifice for the sins of the whole world, the universality of his office, and the sufficiency of his grace, together with the all-important fruits of righteousness, true repentance, stedfast faith, joyful hope, and rooted charity, as the necessary and evidential results of that grace, the Church of Christ, in all ages, has agreed with that full harmony of consent which can leave no reasonable person in doubt where the real doctrine of the Bible is to be found, or where he may assure himself, through mercy, of an interest in the promises made to faith and obedience. In proportion to the clearness and the vitality of these several principles of a true faith, must necessarily be the earnestness with which we must contend for them; and it must be added, as we see the rashness and the readiness with which even these plain and almost undeniable positions of Scripture, can be tampered with, perverted, and trifled away, by the insignificance and sciolism of a day, we must be led to the utmost thankfulness for some *fixed* standard of faith, and some impression left on the minds of multitudes of pious and discerning characters, that the church to which they may belong has an authority to which deference at least is due in determining *from Scripture* deep and intricate and controverted points. We plead guilty to no popish propensities: indeed, we have the utmost abhorrence of church tyranny of all sorts. But we are taught by such events as the present, forcibly taught, that "there is a medium in all things." To enforce spiritual belief with temporal sanctions, is against the very essence of Christianity. But to hold up the wisdom of ages, and the authority of the wise and good; to think nothing wrong *because* established, and nothing right *because* singular and novel and unauthorised; to suspend our own judgment on many doubtful points on which others

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have presumed dogmatically to pronounce, and even to surrender our opinions and forget our prejudices, where they manifestly interfere with the very being, the order, and the harmony of any Christian community whatever; to conform, in short, to the golden rule of Christian simplicity professed by one in an elder church, "Lord, I am not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, nor in things too high for me;"—all this we deem, not Popery, but true Christianity, the fruit of that meek and quiet spirit which is, in the sight of God, of great price, the very condition and *sine qua non* of lasting peace and lasting usefulness; no bad preparation for a dying bed; and though, perhaps, assailed with the "sneers" and the "contempt," and the *really* "intolerant persecutions" of those who think "the less they have to do with the religious world the better," yet as rational and as dignified a line of conduct for men and for Christians as that course, which we will not designate, adopted by our unhappy seceding brethren.

To the still remaining hearers and admirers of what we would hope is not a very growing or prevalent party, we consider ourselves as having in some measure spoken in the foregoing remarks. We must only so much further discharge our bounden duty, though "in love," as to say—Beware whom and what you follow. The Gospel itself gives no uncertain sound. After all your attention, and all your willingness to learn, can you really learn what these teachers mean, or whereof they affirm, and by what important land marks of doctrine they not only differ from others but agree among themselves. The multitude of them that believed in former times, were of one mind, and of the same judgment. They soon provided themselves, under an all-wise direction, with a settled form of church government, and inter-communion both in doctrine and discipline: and to the question, Where is Christ? it was not necessary to answer, "Lo here is Christ, or lo there," for he was readily found in one settled, sound, and uniform "word of faith" preached by the Apostles, believed on in the world, known, and read, and approved by all men. Do these marks of true and genuine churchship exist amongst those whom you are now choosing for your new lights and guides to truth? Do they not disclaim expressly all such agreement? Do they even profess to agree, at different times, with themselves? And if you imbibe one set of notions and opinions one month, have you the least security you shall not be required to change your belief another month, and shift your foundation with a floating sand? Novelty is bewitching, apparent sincerity attracts confidence, and, above all, the name of Christ pronounced by those who seem to suffer in his cause, is most commanding. But are these things conclusive? Are they not rather grounds of just suspicion that you may have been deceived by appearances, and may not have examined to the bottom a plausible exterior? But we must proceed no further. We should charge the persons holding forth these appearances with nothing but in a way of application directly to themselves and their own consciences; and with this we would in a very few words terminate our remarks.

After all we have said of the ill effects of these novel proceedings in the church, or the world at large, and of the necessity for others to examine the pretensions of these new doctrinists, it seems to us a still more important and pressing demand we have to make upon themselves, to examine the effect upon their own characters and hearts, and the reality and truth of their own pretensions. Do they take for granted, that because the word *schism* has been absurdly interpreted a thousand times, and is successively made the watch-word

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of bigotry in every age and every sect, that therefore there is no such thing at all as schism, nor any denunciation of Divine anger against those who cause it in the church? For our parts, we believe a spirit of schism may well be defined a selfish temper, separating itself from others, or others from itself, upon any ground whatever that is demonstrably incompatible with the harmony and integrity of the whole Christian world. How far their conduct will stand this or any other rational test, which they may propose to themselves, we know not; but assuredly we may pronounce, to any religionist whatever, the fallacy of that state of mind which includes in it no social feeling, and that of a very wide extent, towards the whole body of fellow-Christians; or which rests satisfied and perfectly easy in a condition of dissociation which scarcely knows a parallel in the history of Christianity. It is a most fearful definition given by an Apostle of some, which we would in all candour leave to the consideration at least of those persons:—"These be they that separate themselves; sensual*, having not the Spirit."

Another point to which we would advert, is the propriety of preaching and openly declaring every new mode of opinion and doctrine which may happen to start up in the mind, before it has taken time well to consider whether it be indeed the last conclusion of a settled judgment, or the mere hasty froth of an effervescent imagination. We could most earnestly have desired, for their own sakes, and perhaps for their hearers' sakes, that these men had ceased to be preachers when they ceased to be churchmen: it is very true, if they had done so, and retired to study and reflection, with any lasting prejudice on their minds against the Establishment, they might have come forth at last, either in the pulpit or from the press, more formidable enemies, and perhaps more mischievous disturbers of peace and unity than their present rashness can permit them to be. But there would have been, in this case, a chance that their better judgment would have prevailed over their worse, and their "thoughts, often revised and corrected," over their first hasty effusions. We should all have known what we were about; and if doomed to fight, should, perhaps, have fought "less uncertainly, less like one who beats the air," and who, though he knows there is an enemy, scarcely knows where to find him. They would not have committed themselves to any particular line of doctrine and practice, from which certain common principles of our fallen nature will not now, we fear, suffer them to recede. In short, they would then have known "what they say, and whereof they affirm:" and, perhaps, might have found, and haply found in time, that in order to be Christians, it was not absolutely necessary they should *not* be churchmen.

What we must now make our last topic of admonition, perhaps of unavailing regret, is the immense and imminent danger of their present rapidly advancing progress into the regions of speculation the most impracticable, and of researches the most interminable. Once forsaking their former guide, what shipwreck may they not make, we will not say "of honour, dignity, and fair renown," but of that which we presume to flatter ourselves is not a little the characteristic of the true churchman, a spirit of pure and humble and peaceable devotion? Is it possible that devotion can long survive the practical study of the heart, and the almost total and professed sacrifice of the doctrine of "frames and feelings," and such like "priestcraft," for the speculative investigation of the pri-

* We would here understand by the word *sensual*, not persons addicted to sensual indulgences, but persons self-willed, and following their own opinions at all hazard.

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vileges, separated from the duties, of the redeemed, and the nature and essence of devotion to the Redeemer? We could say much upon this subject: but time, our readers' patience, and, above all, our fear of the impatience of those whom we would willingly serve with our humble advice, but of whom we are now compelled with indifferent hopes to take our farewell, all admonish us to conclude; and we cannot do it better than with the admirable advice of a great preacher in their once half loved, but now forsaken church, applicable more particularly to that which we consider as being at present the most fearful feature in the case before us:—

"He that goes about to speak of and to understand the mysterious Trinity, and does it by words and names of man's invention, or by such which signify contingently, if he reckons this mystery by the mythology of numbers, by the cabala of letters, by the distinctions of the school, and by the weak inventions of disputing people, &c. &c. &c. may amuse himself, and find his understanding will be like Peter's, upon the mount of Tabor; he may build three tabernacles in his head, and talk something, but he knows not what. But the good man, that feels the power of the Father; and he to whom the Son is become wisdom, righteousness, sanctification, and redemption; he, in whose heart the love of the Spirit of God is spread, to whom God hath communicated the Holy Ghost the Comforter; this man, though he understands nothing of that which is unintelligible, yet *he only* understands the *mysteriousness* of the Holy Trinity. No man can be convinced well and wisely of the article of the Holy, Blessed, and Undivided Trinity, but he that feels the mightiness of the Father begetting him to 'a new life;' the wisdom of the Son 'building him up in a most holy faith;' and the love of the Holy Spirit of God making him to become like unto God." (Bishop Taylor's Sermon on John xvii. 17.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Continuation of Sir R. C. Hoare's Ancient Wiltshire;—Humboldt's Travels to the New Continent, 4th vol.;—The Worthies of Ireland:—Transactions of the Literary Society of Bombay;—Jacobite Poetry of Scotland, in 1715 and 1745, by Mr. Hogg;—Memoirs of her late Majesty, by W. C. Oulton.

In the press:—Sermons, (a second vol.) by the Rev. H. Marriott;—Biblical Criticisms, Translations from the Old Testament, &c. by Bishop Horsley;—Memoirs of the Rev. J. Wesley, by R. Southey;—Journey from Moscow to Constantinople, by Dr. M'Michael;—Annals of the Coinage, by the Rev. R. Ruding;—Remains of Dr. J. Leyden;—The Gardener's Remembrancer, by J. Macphail;—History of York, by Dr. Whitaker, No. 1.;—The Royalist Armies in France in 1815, by M. Tessier;—Letters on Early Rising;—Defence of the Poor Laws, by S. Roberts.

Oxford, Dec. 12.—The following subjects are proposed for the Chancellor's Prizes for the ensuing year, viz.—For Latin Verses: *Syracusæ*.—For an English Essay: "The characteristic Differences of Greek and Latin Poetry."—For a Latin Essay: *Quænam fuerint precipuæ in causa, quod Roma de Carthagine triumphavit?*—Sir Roger Newdigate's Prize: "The Iphigenia of Timanthes."

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Labourer's Wages.—The magistrates of Staffordshire, at their last quarter sessions, taking into consideration the practice of paying parish labourers a certain portion of their wages out of the poors' rates, have resolved—"That such practice is highly detrimental to the public welfare, as well as illegal, and that it be recommended to the several magistrates of this county, collectively and individually, to discountenance the same as much as possible, by disallowing in future all sums so paid in the overseer's accounts." We hope that other counties and parishes will imitate this example, so as speedily to abolish a system which has been repeatedly proved, on various grounds, to be highly injurious, both to the poor themselves and the community at large.

Bank-Note Forgeries.—The following is an account of the total number of forged Bank Notes discovered by the Bank to have been forged, by presentation for payment or otherwise, from 1st January, 1812, to 10th April, 1818; distinguishing each year, and also the number of notes of different values:

Yrs.	1*l.*	2*l.*	5*l.*	10*l*	£15	£20	20*l* upwards.	Total.
1812	12,255	4261	1123	205	—	34	5	17,885
1813	11,347	3097	827	38	—	4	2	15,315
1814	10,342	3321	1011	38	—	10	1	14,722
1815	14,085	2809	806	41	2	1	1	17,665
1816	21,860	2141	795	24	—	5	24	24,849
1817	28,419	1839	875	52	—	—	2	31,180
1818	8,937	300	387	21	—	—	—	2,645
	107,238	17,787	5826	419	2	54	35	131,361

In the year 1798, the prosecutions for forgery, or for knowingly uttering forged Bank of England Notes, were 12, and the expenses 4,130*l.* In 1817, there were one hundred and forty-two prosecutions, and the expenses amounted to 20,910*l.*; and in the three first months of 1818, one hundred and eighteen persons were tried, the expenses for which were 19,982*l.*

French Prizes.—The amount of the prizes proposed this year by the French Society for the Encouragement of National Industry, is no less than 76,600 francs: a greater sum, probably, than has ever been devoted by any similar institution, to the purpose of improving the Arts. Other French societies are correspondingly vigorous. Among others, the French Academy proposes as the subject for a prize to be given Aug. 25, 1819—"the Institution of a Jury in France;" a medal of 1,500 francs: and another prize of 1,200 francs proposed by a gentleman who conceals his name, for a poem on the advantages of the system of mutual instruction [Bell and Lancaster].

Experiments have lately been made in France on the relative quantity of Nutritive Matter contained in Vegetables, with a view to determine a certain basis to be adopted in those public establishments where there is a great consumption of leguminous plants. The quantity of those used in the Maison de Detention, for example, was formerly fixed by the price of the potatoe; but it has been found necessary to take as a point of comparison, not the prices of substances only, but their nutritious qualities: accordingly three questions have been submitted to the Faculty of Medicine, tending to determine what quantities (with reference to the nutritive principle) of wheaten bread, meat, dry grain, rice, oatmeal, or vegetables, &c. may be substituted for a certain quantity of potatoes. M. M. Percy and Vauquelin, who were appointed to make the experiments, have ascertained that bread contains 80 nutritive parts in 100; meal 34 in 100; French beans, 92; common beans, 89; peas, 93; lentils, 94. Cabbages and turnips, the most aqueous of all the vegetables compared, produced only eight pounds of solid matter in 100 pounds; carrots and spinach, 14; potatoes, 25. As a general result, the reporters estimate that one pound of good bread is equal to two pounds and a half, or three pounds of potatoes; and that 75 pounds of bread and 30 of meat, may be substituted for three hundred pounds of potatoes. The other substances bear the following proportions: four parts of cabbage, or three of turnips, or two parts of carrots and spinach, are equal to one of potatoes; and about three parts and a half of potatoes to one of rice, lentils, beans, French beans, and dry peas. These experiments may possibly be useful to prisons, workhouses, &c. in Great Britain; due allowance being made for the difference of English and French modes of diet.

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LIST OF NEW PUBLICATIONS.

THEOLOGY.

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The Duty of imitating Departed Worth: a Sermon occasioned by the lamented Death of the late Robert Balfour, D.D.; preached in Albion-street Chapel, Glasgow, October 25, 1818; by Ralph Wardlaw. 1s. 6d.

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MISCELLANEOUS.

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The Genera of North American Plants, and a Catalogue of the year 1817; by Thomas Nuttall, F.L.S.

An Etymological Dictionary of the Scottish Language. Abridged by the author, John Jamieson, D.D. 8vo. 14s.

An Account of the History and Present State of Galvanism; by John Bostock, M.D. F.R.S. 8vo. 7s.

A Treatise on Spherics; comprising the Elements of Spherical Geometry, and of Plane and Spherical Trigonometry, together with a Series of Trigonometrical Tables; by D. Cresswell, M.A. 7s.

The History of the City of Dublin, from the earliest Accounts to the Present Time; by the late John Warburton, Esq.; the late Rev. James Whitelaw; and the Rev. Robert Walsh, M.R.I.A. 2 vol. 4to. 5l. 5s. on large paper 8l. 8s.

Annals of Aberdeen, from the Reign of King William the Lion to the End of the Year 1818; by William Kennedy, Esq. Advocate, Aberdeen. 2 vols. 4to. 4l. 4s.

View of the State of Europe during the Middle Ages; by Henry Hallam, Esq. 2 vols. 4to. 3l. 3s.

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The Life of Mary, Queen of Scots: drawn from the State Papers; with six subsidiary Memoirs; by George Chalmers, F.R.S.S.A. in two vols. 4to. 3l. 13s. 6d.

Specimens of the British Poets, with biographical and critical Notices: to which is prefixed, an Introduction to the Study of English Poetry; by Thomas Campbell, Esq. 7 vols. crown 8vo.

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RELIGIOUS INTELLIGENCE.

SEAMEN'S BIBLE SOCIETY.

The Merchant Seamen's Bible Society, established in January last, is in full activity. For several months, an agent of the Society has gone on board the outward-bound merchant ships, when clearing from Gravesend, to inquire into the supply which the several ships already possess of the holy Scriptures; and, when needful, to invite the crews to purchase at a very reduced rate; or if this, through their poverty, cannot be accomplished, to present, from the Society, Bibles and Testaments for their use during the voyage. An exact record is kept of such supplies, and many opportunities have already occurred on the return of ships to port, for inquiring into the result of this attention to the moral and religious interests of these men. This has generally been satisfactory. Already there have been supplied upwards of 1,200 vessels, navigated by more than 16,000 men, of whom more than 13,000 were able to read—1,300 Bibles and 2,185 Testaments have been gratuitously bestowed for the general use of the ships' companies; and 275 Bibles, with 126 Testaments, have been purchased by individuals of the crews; in addition to the supplies found on board, and which were either placed there by well-disposed owners for the use of the seamen, or were the private property of the sailors.

HIBERNIAN SOCIETY.

The sole objects of this Society are, the diffusion of education and the distribution of the Scriptures in Ireland.—The aspect of the Society's concerns continues to be encouraging and gratifying. Its friends are increasing, and its enemies (some of them at least) seem to be either losing their hostility or relinquishing it in despair.

Most, however, of the Roman Catholic priests in Ireland, we fear, still object to the circulation of the Scriptures, and to the schools of the Society. Still exceptions occur; as, for example:—

"I have daily expected," writes one of the schoolmasters, "the arrival of the Catholic Bishop here, from whom I expected nothing but a severe persecution, and harsh invectives against me and the parents of the children attending this school; but, blessed be God, who overrules the counsels of men, instead of the expected persecution, the Bishop has exhorted the priests to govern their flocks with meekness, and not to exert an arbitrary or tyrannical power over any of them; in consequence of which, the schools in this vicinity may be expected to flourish, and produce fruit in abundance, to the glory and praise of God. Some, who had withdrawn their children from the schools, are now anxious to have them returned."

The following is an extract from a letter of a Roman Catholic priest.

"I feel grateful for the confidence which you and the charitable Society repose in me, for my humble exertions in the instruction of the poor. Would to God that all Christians, of whatever denomination, would zealously unite to rescue them from ignorance, and diffuse among them the light of the Gospel; which would prove the most effectual means to rectify their morals, and impress their minds with charity, justice, and resignation to the will of Heaven; which virtues, necessary as they are for their future happiness, do not guide their conduct.

"I understand that some clergymen of my persuasion do not approve or sanction, in their respective parishes, the method offered by the Society, for the instruction of the poor Irish; under the apprehension, I suppose, of their gaining proselytes to the Protestant religion. I entertain no suspicion of that tendency, but judge very favourably of their laudable design; and, consequently, shall always feel happy in contributing my mite towards the edification of my poor parishioners, aided by the donations of the humane and charitable Society. I sincerely wish that your labours and those of the Society, for the good of the community, may be attended with the desired effect, and terminate prosperously to the honour of God."

The following extracts of letters, from different writers, will be read with satisfaction.

"A young priest observed, that our schools would shortly flourish in this country, as there was a prospect of persecution being at an end; for that, on Good Friday last, a conference was held in the town of G. at which thirty-three

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priests were present, as also the Bishop; that the different priests, who did not like the institution, requested the Bishop to give orders to suppress our schools; and that priest H. opposed their proceedings, arguing from Scripture the inconsistency of such as would resist the truth, or prevent the education of the poor who are in ignorance; which had such an effect on the Bishop's mind, that he said, 'You may do what you please in your different parishes, about this matter; but, as for me, I heartily coincide with Mr. H.'"

"The priests, who were our greatest enemies in this part of the country, striving heretofore to abolish the institution, to put a stop to the establishment of schools, and to prevent their flocks from reading the Scriptures, are at present recommending what they formerly prohibited. A priest of this parish called at my door a few days ago, and, to my surprise, told me that he never would obey the Bishop in persecuting any of the free schools."

"The moral tendency of our system is no small recommendation; for nothing is more certain than that many wicked parents would not wish to see their evil habits transfused into the character of their children, of which the following is a recent instance:—A man, who, in consequence of a strict injunction laid on him by Father B., had taken his son from the Society's school here, but, after a trial of two or three months, had made him resume his attendance there, was accosted, in the hearing of a person of veracity (who gave me the anecdote) by an acquaintance, and interrogated why he had, contrary to the priest's orders, sent back his son to the school. He replied, 'Why, my dear fellow, what could I do? While he attended at that school, I had every comfort in him. He was a good boy, attentive to his book, nor would you hear an oath out of his mouth. But ever since I took him from it, in obedience to the priest, he spends his time in the streets in all wickedness, and swears like a trooper. I would not have my son so changed for all the priests in the world; let them say what they will, I will not keep him from the school: and sure such schools are a blessing to the world.'"

"The people hold the schools in great estimation. They have proved the falsehood of all the stories propagated in order to intimidate them from sending their children to them. They have found, that, even could they pay for their education, their children would not derive the same advantage from other schools, as from those of the Society. Many, very many of them, have also found that benefit from the Word of God, in the hands of their children, which has convinced them that it is for their interest to be intimately acquainted with its contents. These operate so powerfully, that when they are forced by public proclamation after mass, or when it is required of them privately at confession, to take away their children from the schools, they soon relapse and send them again; so that materially to injure a school where the people have had time to appreciate its value, a priest must expose himself to the odium of repeatedly appearing its opposer.

"The people that would not hear me when I was in this country about fifteen months since, nor even look at one of our Testaments, are now inviting me to their houses, and begging me to get Bibles and Testaments for them."

The sickness which has been so generally and severely felt among the poor in Ireland, has, in some instances, prevented the regular attendance of the children at the schools, and occasioned partial interruptions of their daily progress. The sufferings of the poor appear to have been indeed grievous in the extreme. The manifest usefulness, however, of the schools, has enabled the Committee, in various instances, to procure subscriptions in their respective neighbourhoods, and small weekly contributions from the parents, which so far relieve the funds of the burden of entire maintenance, which at first lay on them.

During the last quarter, fifty-six new schools have been opened; but the amount which will be received as an annual subscription of three guineas for a school, and as contributions from the parents of the children, in every case in which such subscriptions and contributions could be obtained, will make the charge, of these fifty-six schools, to the Society, only equal to thirty-four.

In the last year there were,		In the present year there are,	
Schools.	*Scholars.*	*Schools.*	*Scholars.*
347	27,776	392	32,516
Increase since last year, 45			4,740

There are also about 1250 adults, who are taught to read the holy Scriptures, by the agency of the Society.

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The schools and scholars are distributed as follows:—

County.	*Schools.*	*Schol.*	*County.*	*Schools*	*Schol.*
Sligo	47	4140	Galway	23	1699
Leitrim	58	4712	Longford	6	459
Fermanagh	53	3671	Tyrone	21	2087
Donegal	47	4202	Monaghan	38	3596
Cavan	35	2817	Cork	1	46
Roscommon	9	799	Waterford	2	100
Mayo	59	4188			
	392	32,516			

The other branch of the Society's concerns—the circulation of the holy Scriptures—has partaken of a corresponding increase. The British and Foreign Bible Society has granted to the Hibernian Society 1000 English Bibles, 2000 English and 500 Irish Testaments; and also 200 Irish Bibles, for sale or gratuitous distribution: previously to which, there were distributed, in the course of the last year, 1610 Bibles and 6457 Testaments. The Hibernian Society has diffused these treasures of Divine knowledge, among thirty-two thousand poor and destitute children, and among one thousand two hundred and fifty dark and ignorant adults, in a part of the kingdom in which unwearied efforts are made to exclude the pure light of heavenly truth, and to perpetuate the darkness and errors of superstition.

A correspondent observes, "Parties for reading the Scriptures multiply. In the vicinity of many of our schools there are meetings for adults: many of them cannot read; yet they attend on those who can, with the most earnest attention."

Various anecdotes are added in the Report, illustrative of the effects of the Society's exertions. We can give but a specimen:—

One of the Society's correspondents writes—"I found a poor Roman Catholic who could not speak a word of English. I asked him what was his hope of salvation. He answered, with tears of gratitude and joy, 'My whole dependence for salvation is on Christ Jesus, who suffered and died for me, a poor sinner. I thought, some time ago, that the angels in heaven, the priest on the earth, and different other things were to save me; but, by hearing the Scriptures read as often as opportunity offered, I have learned a better and a surer way of salvation: for Jesus hath shed his blood, which it was not in the power of any other to do, for the transgressions of sinners.'"

A young man, a noted extortioner, having met one of the schoolmasters at a funeral, began to censure him for introducing the Bible in the neighbourhood. The schoolmaster entered on a defence of the book; and in a tone of conciliation so foreign to his former character as to surprise the man, rescued it from the many foul aspersions with which ignorance and superstition had loaded it, and so happily evinced its true tendency and invaluable importance, by the effects of its contents on his own principles and conduct, the pleasing change in his domestic circumstances, and the peace of his family, that the young man conceived a strong desire to have an opportunity of judging for himself. Accordingly, after the interment, he returned to his own residence with a Bible, lent to him for a given time; at the expiration of which he came to the schoolmaster's house, and made this declaration: "I need not tell you what I think of this book. You may judge of the light in which I view it, when I inform you, that I intend to cancel all the engagements made with me by those who were compelled by their necessities, last summer, to pass their promissory notes to me for provisions, which I sold at a great advance, even over the current high prices; and to accept from them the lowest cash prices going at the time: and I trust I shall never again attempt to enrich myself in this way."

The net income of the year has been 4532*l.* 16s. Of this sum Auxiliary Societies have supplied 1501*l.* 9s.; and subscriptions and donations in Ireland have amounted to 320*l.* 16s. 7d.

MORAVIAN MISSIONS.

The United Brethren, commonly called Moravians, were, till lately, comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being Christianized. Wherever the United Brethren have preached the Gospel among savages, they have introduced the arts of social life; and wherever the Gospel has been received, those savages have literally become "*new creatures*," not only in heart and in conduct, but in personal appearance and intellect. The commendation due to the Moravians on these accounts, has been liberally awarded, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck

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with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots*, but by the governments of the colonies where the Missionaries have been stationed, who have borne the most favourable testimony to the benign influence of their labours upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Sclavonian branch of the Greek Church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but they resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission; many were punished with death, more with the spoiling of their goods, and multitudes with imprisonment and exile. In their sufferings were literally exemplified the declarations of the Apostles concerning the ancient worthies: "They had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, were tempted, were slain with the sword; being destitute, afflicted, tormented, (of whom the world was not worthy), they wandered in deserts, and in mountains, and in dens and caves of the earth."

Among these confessors and martyrs in the fourteenth century, appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than defend the truth by the temporal weapons of warfare. A sanguinary decree was issued against them, at the diet in 1468, and was commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church, and their first Bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished, in deep dungeons, with hunger; others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day-time, they kindled their fires only at night, round which they spent their hours in reading the Scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly-invented art of printing for the publication of the Scriptures in a *living tongue*, and *three editions of the Bohemian Bible were issued by them before the Reformation.*— When Luther, Melancthon, Bucer, and Calvin, at length arose to testify more successfully than *they* had been able to do against the errors and usurpations of the Church of Rome, to each of these illustrious men the Moravians submitted their doctrinal tenets, their church discipline, and the records of their affairs; and from each in return they received assurances of cordial approbation, and the kindest encouragement.

But as the Reformation did not penetrate into the recesses of Bohemia and Moravia, they had to suffer renewed and aggravated persecution; till, towards the close of the seventeenth century, they were so hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth in private dwellings, in deep forests, and in lonely caverns, a few only daring to assemble

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* Vide Barrow's Travels in Southern Africa, Vol. I. p. 308—372; also Lichtenstein's Travels in the same country; Printed Evidence taken before the Privy Council on the Abolition of the Slave Trade in 1789; Bryan Edwards's History of the British West India Islands, &c.

Mr. Wilberforce, in his Practical View of Christianity, describes the United Brethren as "a body of Christians who have perhaps excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal," he adds, "tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

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in one place and at one time. Previous to this dispersion, their Bishop, Amos Comenius, one of the most distinguished scholars of that age, published their history, with a dedication (which he calls his last will and testament) to *the Church of England*, bequeathing to it the memorials of his people in the following affecting terms:—"If, by the grace of God, there hath been found in us (as wise and godly men have sometimes thought), any thing true, any thing honest, any thing just, any thing pure, any thing lovely and of good report; if any virtue and any praise; care must be taken that it may not die with us when we die; and at least that the very foundation be not buried under its present ruins, so that generations to come may not know where to look for them. And, indeed, this care is taken, and provision is made on this behalf, by this our trust committed to your hands." Sixty years after this period, the Church of the Brethren was raised from its depression by a persecution intended to crush its last remnant in Moravia. Some families, flying from thence, found a refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village (Herrnhut), which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters, joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them) in the simplicity of conscious innocence they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined, in committees of both houses, and a bill, exempting them from taking oaths and bearing arms, was carried with the unanimous consent of the bishops: indeed, all opposition to it was abandoned after the final investigation of their claims: and they were fully acknowledged by the British legislature, to be "an ancient Protestant and *episcopal* church, which had been countenanced and relieved by the kings of England, his majesty's predecessors*."

The Brethren have now several congregations in England, Scotland, and Ireland; but their numbers are every where small, and their means of supporting their missions to the heathen, very slender. Yet, even of the little which has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons, when they had only just found rest from suffering, and were beginning to build a church and habitations, where there had previously been a desert—so great was their ardent piety and zeal for the extension of the Redeemer's kingdom, that in the short period of eight or nine years they had sent missionaries to Greenland, to the Indians in North and South America, to many of the West-India islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to Labrador, to Tartary, to the Nicobar islands, to Persia, and to Egypt. In 1732, pitying the condition of the Negroes in the West Indies, two brethren sailed to the Danish island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have the opportunity of teaching the Africans the way of deliverance from a far worse captivity than that of the body, the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices scarcely less painful were cheerfully endured for many years, during which they had to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies (Danish and British), there are now more than 23,000 Negroes joined to their congre-

* See the Journals of the House of Commons, vol. xxv. and Acts 20 Geo. II. cap. 44, and 22 Geo. II. cap. 30, passed in 1747-1748; A congratulatory Letter from Archbishop Potter to Count Nicholas Lewis, one of their Bishops, on the occasion of his consecration, written in Latin, with a translation, in Crantz's History of the Brethren, Preface.

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gations, and a vast number have entered into eternal rest, stedfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. *Now*, the principal part of the population of Greenland is become Christian, and the state of society wonderfully changed, and instruction, through the medium of the Danish as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some brethren went among the Indians of North America. Their labours, their trials, their sufferings, and their success, were extraordinary even in missionary history. Many thousands of these roving and turbulent savages, of all other perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths. On one occasion, ninety-six men, women, and children, being treacherously made prisoners by White banditti, were scalped and tomahawked in cold blood, and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, eleven missionaries were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.

In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground by the American army under general Harrison. A missionary and his wife accompanied these Christian Indians on their flight, who endured for more than two years the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life and the means of grace, when they had scarcely any other comfort left.——In 1737, George Schmidt built himself a hut, and cleared a piece of ground near Serjeant's River. Finding it impossible to learn the Hottentot language, he set resolutely upon the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the Scriptures. In the course of seven years he baptized seven persons, who gave proof of their sincere conversion; but owing to some difficulties that arose at that period, he went to Europe, to obtain assistance and to procure powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death; he was accustomed to consecrate a part of every day to prayer to God in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a short time expecting his return, they were in the sequel lost among their countrymen; and during fifty years, according to human apprehension, his labours seemed to have been in vain, and his earnest supplications on their behalf unanswered. But at the end of that interval the Brethren were enabled to send three men of like spirit with George Schmidt to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot which he had cultivated: the ruins of his hut were yet visible; but his garden had run to waste, and the whole valley was such a haunt for wild beasts, that it was called Bavian's Kloof (Baboon's Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours there:—an aged blind woman, who had been one of his converts, being traced out, produced a Dutch Testament, which he had given her, when he left Africa, and which she kept as her greatest treasure, carefully wrapt up in two sheepskins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three brethren. In that place (since called Gnadenthal), there is now a flourishing

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congregation of Hottentots; and at a considerable distance another (Groenekloof), which is also greatly prospering*. A third settlement has been lately begun, under the encouragement of the British Government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself.

The Brethren have various missions in other parts of the globe; the following is a table of the whole :—

		When begun.	Settlement.	Missionaries.
WEST INDIES. *Among the Negro Slaves.*				
Danish Islands.	St. Thomas	1732	2	33
	St. Croix		3	
	St. Jan		2	
British Islands.	Jamaica	1754	4	10
	Antigua	1756	3	16
		1817	1	
	Barbadoes	1765	1	4
	St. Kitts	1775	1	4
SOUTH AMERICA		1738	3	11
SOUTH AFRICA. *Among the Hottentots.*		1736 renew[d] 1792	2	27
Near the Cape of Good Hope		1818	1	
NORTH AMERICA. *Among the Native Indians.*		1734	2	7
Coast of Labrador		1764	3	25
Greenland		1733	3	16
RUSSIAN ASIA. *Among the Calmuc Tartars*		1765	1	2
		Total	32	155

For many years past, the burthen of pecuniary expense attending these missions has been more than the Brethren were able to bear: but the successive occupation of their principal settlements as the head-quarters of the hostile armies in 1813 brought them to the verge of ruin. The committees in London for the relief of the suffering Germans felt it an imperative duty, in the year 1813, to extend their assistance to the Brethren's settlements, in order to avert from them the extremity of distress with which they were threatened†. It is not, therefore, surprising that the Mission Funds should be so reduced as scarcely to have been able to support the families of the missionaries that are maintained by them, and the aged and infirm who have retired from labour; or that the Brethren should be at the present time dependent chiefly upon other communities of Christians for the preservation of the existence of their missions abroad. Notwithstanding these discouragements they unobstrusively persevere in simplicity and humility, trusting that He who said to his disciples, when he sent them forth to teach all nations, "Lo, I am with you alway, even to the end of the world," will not leave them destitute of the means of continuing to promote the spiritual and temporal benefit of the various flocks which they have been the instruments of rescuing from the dominion of the degrading vices and superstitions of Paganism, and of leading into the paths of holiness and peace.

* Mr. Latrobe's "Visit to South Africa," which we hope shortly to introduce to our readers, in our Review department, furnishes some very interesting notices of these statements.

† See printed Reports of the Committees for the Relief of the Distresses in Germany, &c.; First Report, p. 8.; Second Report, pp. 6, 7.

*** To those of our readers who may feel disposed to assist these deserving men in their arduous and useful labours, it may be necessary to state, that annual subscriptions and donations to "The London Association in Aid of the Mora-

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vian Missions," (which devotes its funds exclusively to their support) are received by the following bankers:—Messrs. Morland and Co. Pall-mall; Messrs. Pole, Thornton, and Co. 1, Bartholomew-lane; Messrs. Stephensons and Co. 69, Lombard-street; Messrs. Ricketts, Thorne, and Co. Castle Bank, Bristol; Messrs. Tuffnell and Co. Bladud Bank, Bath; Messrs. Glencross, Hodge, and Co. Plymouth; Messrs. Sparkes and Co. General Bank, Exeter; Messrs. J. and B. Goodeve, Gosport; Messrs. Wigney and Co. Brighton; Messrs. Hurley and Co. Lewes; Messrs. Haydons, Guildford; Messrs. Mansfield and Co. Leicester; Messrs. Smith and Co. Derby; Messrs. Miles, Bawtree, and Co. Colchester; Messrs. Gurney and Co. Norwich, Lynn, and Halesworth; Messrs. Mortlock and Sons, Cambridge; Messrs. Barnard and Green, Bedford; Messrs. Atwood and Co. Birmingham; Messrs. Parker, Shores, and Co. Sheffield; Messrs. Smith, Ellison, and Co. Lincoln; Messrs. Smith and Thompson, Hull; Messrs. Jones, Lloyd, and Co., and Messrs. Heywood and Co. Manchester; Messrs. Reed and Co. Newcastle; Messrs. Ramsay, Bonar, and Co. Edinburgh; and Messrs. George Latouche and Co. Dublin.

VIEW OF PUBLIC AFFAIRS.

UNITED STATES.

In a former Number we made our readers acquainted with the occupation of Florida by an armed American force, under the command of General Jackson, and with the execution of two British subjects, Arbuthnot and Ambrister, who had fallen into his hands on his entering that province. We then expressed a hope that, when all the circumstances of the transaction came to be made public, they would be found to amount to a justification of the American authorities, because we felt sincerely desirous that nothing might occur to interrupt the harmony of the two nations. Information on the subject has at length been communicated to Congress. That information consists of the charges preferred against these unfortunate men, the evidence taken before the court-martial which tried and convicted them, and the proceedings had in consequence; and we may fairly assume that the American Government, in this communication, has put forward the strength of its case. It will not be expected that we should enter into a lengthened statement or discussion of the particulars contained in these documents; but the impression they have made upon our minds is, that, whatever forms may have accompanied the trial, the verdict was most unjust, and the execution no better than a foul and premeditated murder. The only charge stated to be proved against Arbuthnot was, "exciting the Creek Indians to war against the United States, he being a subject of Great Britain, with which the said States were at peace." In the effort to prove this charge, the received rules of evidence were most grossly and scandalously violated; and after all, so far was the evidence adduced from substantiating the allegation, that the effect of it is rather to prove that Mr. Arbuthnot had exerted his utmost influence to preserve tranquillity. His letters, indeed, manifest the indignation he felt at the lawless encroachments, and the unjust aggressions, as he doubtless conceived them to be, of the subjects of the United States, and shew the eagerness with which he sought the interference of the British authorities to protect the Indians, among whom he dwelt, as well as his own property, from American rapacity, which he thought them bound by treaty to do; but they contain no ground on which to charge him with exciting the Creek Indians to war against the United States. The utmost length to which he goes is to apprise the Indians that a hostile attack upon them is meditated, and to advise them to prepare to resist it. As for the gunpowder he had sold them, it was an ordinary article of trade, necessary for their occupation of hunting, and which it was in no way criminal to sell to the Indians. But even if the charge had been proved in its fullest extent, it seems now to be agreed that it would not constitute a crime cognizable, on any principle of public law, by an American court-martial. Mr. Arbuthnot resided within the limits of a st-

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absolutely independent of the United States. He owed them no allegiance. He could not be guilty of rebellion or treason against them. But, says the court-martial, Arbuthnot was an Englishman, and England was at peace with America. And what then? Does not universal usage authorise the entrance of the citizens of one country into the military service of another not at war with his own? Are not volunteers from neutral nations universally tolerated? Suppose we had put to death all the neutral seamen found on board American ships of war during our late conflict, what a just outcry would have been raised against us? In short, the proceeding does not admit of a justification. The execution of Arbuthnot on the part of General Jackson, seems to us to be no better than a foul and deliberate murder.

The same general reasoning applies to the case of Ambrister, although there are some slight shades of distinction, both in the charges preferred against him and in the nature of the evidence. It is more distinctly proved in his case, that he stimulated the Indians to resistance. The court-martial that tried him, condemned him in the first instance to be shot, but, on reconsidering their sentence, they changed it to whipping and confinement in a chain for twelve months—an unheard-of punishment for a court-martial to inflict on a man who was a gentleman, and had borne a commission in the British army. General Jackson, however, strangely deeming this opprobrious sentence to be too lenient for the offence, annulled it, and directed the first sentence to be carried into execution, and Ambrister was accordingly shot.

It appears from what has been said in Parliament on this subject, that discussions have taken place upon it between the two governments, and we are sanguine in hoping that the sense of justice will be so strong on the part of the United States, as to lead them to make the most satisfactory reparation for the disgraceful and criminal conduct of their officers. The American government itself could know nothing of the transaction, and, therefore, had no part in it. It will remain for them, however, to disavow it. It appears, indeed, to have made much the same impression on the mind of the public in that country, which it has in this. We trust, therefore, that every thing will be done which could be desired to prevent this unhappy transaction from causing any misunderstanding between us. This affair, as well as the invasion of Florida, is undergoing the investigation of a Committee of Congress, who appear, as far as we can judge, to have entered upon the inquiry in a spirit of moderation and impartiality.

The paper currency of the United States appears to be in considerable disorder. The State Banks have, in many instances, been obliged to suspend their cash-payments, and the want of specie throughout the United States, appears to be felt as severely as in this country, and, we apprehend, from a precisely similar cause, namely, the excessive issue of a paper medium.

We observe, with much satisfaction, that a commercial treaty has been concluded between this country and the United States. The particulars have not yet been disclosed. But we hail the circumstance as indicating a mutual disposition to concession and accommodation, in the arrangement of points, many of which must have involved considerable delicacy and difficulty.

FRANCE.

Some passages in the address of the chamber of peers to the king breathe a spirit of peace which we shall be glad to find infused into the mass of the nation. They particularly urge the necessity of consolidating the public tranquillity, and rallying round the charter, which, with the political liberties of the people, the king is reminded of the duty of maintaining. It is added, "God made men free; but to insure to them the peaceful enjoyment of this common right, he commanded them to obey the authorities which reign by the laws of which he is the source and sanction." "France has need of order and repose. *She has lost the dangerous ambition of being formidable to her neighbours.*" Happy, indeed, will it be for herself and others, if such shall eventually prove to be the fact!

Considerable changes have occurred in the French ministry. The marquis Dessolles takes the place of the duke of Richelieu, as minister of foreign affairs; M. de Cazes is named minister of the interior, the ministry of the police being suppressed; Baron Louis minister of finance; Baron Portal minister of the marine; and M. de Serre

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minister of justice. It does not appear that the political views of the present ministry differ materially from those of the former. The change has, probably, had its origin in some court intrigues, unconnected with any great question of national policy.

HANOVER.

We are happy to perceive, among many other indications of the increased attention of the European legislatures to the dictates of humanity, as well as of a sound and enlightened policy, that the assembly of the States of this kingdom has decided, in one of its first sittings, that torture shall be abolished. Exculpatory oaths in criminal examinations, it would appear, are about to be abolished also as useless, or rather as worse than useless. The introduction of the trial by jury is spoken of as a probable event.

SPAIN, &c.

The few last weeks have witnessed the death of three more female sovereigns. The reigning Queen of Spain expired December 26, and, as would appear from the Spanish papers, greatly beloved and lamented by her subjects. The ex-Queen of Spain died soon after at Rome. The Queen of Wurtemburg, lately the Duchess of Oldenburgh, well known and greatly respected in this country, has also died, after an illness of but a few days. She was the favourite sister of the Emperor of Russia, who, with the Empress Dowager, left her but a few weeks since in perfect health, and in the full enjoyment of the respect and love of all ranks of persons in her dominions. Two of these princesses were in the prime of life. How affectingly have the events of the last fourteen or fifteen months recalled to the memory, and, we hope, impressed upon the hearts of many, the well-known remark of the heathen poet; a remark, the intrinsic truth and cogency of which has long since rendered it a familiar apophthegm:

"Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres;"——

a remark, we may add, which the Christian reader will know how to turn to a far higher purpose than the heathen poet, and from which he will learn, "so to number his days, that he may apply his heart unto wisdom."

GREAT BRITAIN.

The new Parliament* was convened for the dispatch of business on the 14th inst., on which day Mr. Manners Sutton was re-elected Speaker of the House of Commons. Several days were employed chiefly in swearing in the members. On the 21st, the royal speech was read by commissioners; the death of the Queen, which formed one of its topics, not allowing the Regent to deliver it in person. The subjects touched upon, are, the King's continued indisposition, the decease of her late majesty, the evacuation of France, the commercial convention and other arrangements with the United States of America, the late reductions in the army and navy, the improved state of the revenue, the war in India, and the present favourable condition of the country. All these subjects have been laid before the public, and as the speech only touches upon them transiently, and with scarcely any thing in the shape of comment, it does not, of course, afford many points of discussion. Addresses, couched in very general terms, were consequently carried through both houses without an amendment, though not without a few remarks from different speakers, indicative of dissent from some of the views given in the royal speech. The marquis of Lansdown, while he concurred generally in the address, lamented that the communication from the throne had not touched upon some other important topics. He could especially have wished, that the information respecting the congress of Aix-la-Chapelle had been accompanied by an assurance that proper steps had been taken to complete the abolition of the slave trade. Happy, he remarked, should he have been to have heard that this great object had been accomplished by the general agreement of all the powers, particularly by a concession of the right of mutual search, without which nothing effectual could be accomplished. He should have been glad even to have heard it declared, that his majesty's ministers were continuing their efforts for the promotion of this great object, and that they would not relax until a final blow should have been given to that traffic, the abolition of which was called for,

* A list of the newly elected House of Commons is given in our Appendix, published with the present Number.

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not only by humanity, but by the interests of all civilized nations. To these remarks the earl of Liverpool replied, that he was as anxious as any man for the abolition of this trade, and was fully of opinion that the object could only be effected by a well-regulated right of search. The proceedings of the congress on the subject, he added, would be laid before parliament at a proper opportunity.

Another important point on which the marquis of Lansdown, as well as the earl of Lauderdale, and other members of both houses, complained of defective information in the speech, was the state of the currency. From the replies given to questions on this subject, it appeared that ministers consider it to be inexpedient to take off the suspension of cash payments during the present year. Previous, however, to any enactment on the subject, a Secret Committee is to be appointed for investigating the affairs of the Bank. We trust, however, that the inquiry into this vital point of our national policy will not be limited to a Secret Committee, but that the whole subject will be fully and openly investigated.

Ministers, we are glad to find, have given a firm and decided, we might almost say an indignant, reply to a proposal, having for its object the imposition of further restrictions, than those which at present exist, upon the importation of corn. The President of the Board of Trade has declared, that "it would be the height of imprudence, amounting almost to insanity, to urge such a measure; a measure, which could have no other effect than that of exciting animosities from one end of the kingdom to the other." We trust that this decisive opinion will put a complete stop to the petitions which have for some time been in a course of preparation, by the agricultural interest.

We are happy to perceive, that the inquiries into the state of our poor laws, and of our prison discipline, are to be resumed. We trust that the state of education will also occupy the renewed attention of Parliament. The city of London has taken the lead in petitioning the Legislature to reform our criminal code; and we are sanguine in hoping that this important branch of our jurisprudence, at present in so very discreditable a state, will undergo a thorough revision.

There has recently appeared, in the newspapers of this country, a curious and characteristic letter from Mr. Cobbett, who resides in the state of New York, in America, addressed to a Mr. Tipper, and expressly intended for the perusal of Sir Francis Burdett, who, we presume, is a creditor of Mr. Cobbett. In this letter he holds it to be perfectly just, "that he should never, in any way whatever, give up one farthing of his future earnings to the payment of any debt in England;" because, it seems, "the whole force of an infamous tyranny was embodied into the shape of domestic ordinances, intended for the sole purpose of taking from him the certain and increasing means of paying off every debt and mortgage in two years." From a desire, however, to revisit England, he most generously purposes to "pay and satisfy every demand, *as far as can be done consistently with that duty which calls him to take care that his family have the means of fairly exerting their industry, and of leading that life to which they have a just claim.*" Sir Francis Burdett has replied with considerable spirit, and has indignantly exposed these "new principles of moral obligation" which Mr. Cobbett has thought it expedient to adopt. We are not at all astonished that this gentleman's (we use the term by courtesy) quondam friends have at length discovered his real character: we are only surprised that they could have been for a single moment deceived. Selfishness is evidently a predominant feature in Cobbett's conduct, both political and private; and the same disposition that would risk the peace and safety of a nation, to gain the favour of a mob, with a view to the increased sale of his writings, may easily be supposed capable of inducing an individual to defraud his creditors in order to enrich himself and his family.

ANSWERS TO CORRESPONDENTS.

We are greatly obliged to AMICUS for his communication, which will be weighed with the attention it merits.

The half of a 100*l.* Bank Note, No. 6505, for the British and Foreign Bible Society, has been duly received.

The Appendix to COWPERIANA will appear.

PHILADELPHUS; A CONSTANT READER; C.; R. P. B.; VERAX; E P. A; M. N.; M. C. C.; CAUTELA; and (another) AMICUS, have been received, and are under consideration.

The paper of MODERN is left at the Publisher's, as he desired.

We are much obliged to J. H. for his letter, and can assure him, that we by no means undervalued the merits of the paper to which he alludes. We were only desirous of obtaining any additional circumstances that might be interesting.

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THE

CHRISTIAN OBSERVER.

No. 206.] *FEBRUARY*, 1819. [No. 2. Vol. XVIII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

EXTRACTS FROM AN UNPUBLISHED AUTOGRAPH OF LOCKE.

THE writer of this paper has before him an autograph of the celebrated Mr. Locke; a few particulars connected with which may not be uninteresting to the public. It is a small, closely, and neatly written volume, of about five inches by four, handsomely bound with silver clasps, and containing 476 pages. There is no date. Each page is carefully inclosed by four black lead margins; and the whole work, which is in the most perfect condition, has scarcely a blot or erasure, so attentive does the writer appear to have been to the manual as well as the literary part of his performance. No portion of this interesting MS. has ever yet been printed.

The volume consists of three treatises, entitled, 1st, *The natural Proof of the Existence of a God, and the Immortality of the Soul;* 2d, *Of the Weakness of Man;* 3d, *The Way of preserving Peace with Men.* The following prefatory letter to the Countess of Shaftesbury will perhaps best introduce the work to the reader. I am sorry, however, to say, it is written somewhat too much in the old adulatory style of dedication; though, as I never heard what was the private character of the person to whom it is inscribed, I cannot estimate how far the praise was or was not appropriate.

"To the Right Honourable Margaret, Countess of Shaftesbury*.

"Madam,—It was a bold thing for one that had but begun to learn French, to attempt a translation out of it*. And it is yet bolder, to design it as a present to *you*. Fashion, which takes the liberty to authorise whatever it pleases, must be my excuse. And since one is allowed, by custom, to bring vanity with one out of France, and with confidence to present, as marks of respect at home, any sort of toys one hath picked up abroad, I crave leave to make use of my privilege of a traveller, and to offer to your ladyship a new French production in a dress of my own making. This is, I think, to be sufficiently vain. But so must he necessarily be, who ever, having obligations like mine beyond all acknowledgment, hopes to make any return. And since all I can aim at will, in this respect, amount to but a trifle; there remains no more, but that I endeavour to make choice of such a trifle, to express my gratitude, as may have something in it peculiar and proper to recommend it.

"When I was at a loss what to pitch on for this purpose, this book came happily into my hands; wherein I found so many characters of your ladyship, that methought

* Was this Margaret the countess of the first, second, or third earl of Shaftesbury? I suppose the first. The third was the author of the "Characteristics;" the second is not particularly celebrated in any way; and the first was Locke's long-tried patron. His character may be sufficiently ascertained from the following anecdote. "I believe, Shaftesbury," said Charles the Second, "thou art the wickedest fellow in my dominions;" to which his lordship gravely replied, "May it please your majesty, of a *subject*, I believe I am."

* It is not thought necessary to retain Mr. Locke's spelling.

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at first view it bore your mark, and did of right belong to you. And when I observed in it so many lively representations of that virtue which is so eminently seen in your ladyship, I thought I could not meet in all France any thing fitter to be put into your hands, than what would make you see so rare and extraordinary a sight, as a draught of some of your own virtues. For if to be constantly humble in a high station, if to appear little to yourself in the midst of greatness, be a mark of the sense of one's own weakness; if to be beloved of all that come near you be a demonstration that you know how to live at peace with others; if to be constant and frequent in acts of devotion be the best way of acknowledging a Deity; 'tis certain your ladyship is, in reality, what the author has here given an idea of. And though his conceptions are natural and clear, and he presses the observation of his rules with great strength of argument and reason, yet he wants one thing to render his maxims beyond exception; and that is, the knowledge of your ladyship, to recommend them to the world as practicable.

"This advantage that I have over him, made me forget my want of skill in English and French, and other abilities necessary to a translator; and I resolved, at all adventures, to put these essays into a language understood by a person who knew well how to animate and establish them by her practice; and who in the ordinary course of her life, without constraint, and with a facility, as it were natural, shewed to the world the real existence of those virtues which our author took pains to represent to himself in his own imagination.

"There was also another consideration, which made me think this the properest present I could make. For since it was not for me to offer any thing of a value fit for a person of your quality, the best way to hide that shame was to find out some ordinary matter, that might lessen the esteem of those things that pretend to greatness and preference, and make them appear as inconsiderable as its self.

"The perusal of these discourses will, perhaps, do that in a good measure. And I shall be the more excusable in your ladyship's thoughts, for presenting you with a little blotted paper; when you, reflecting upon what our author says, shall perhaps think that all the gaudy things of his country are not much better, and scarce worth bringing over.

"This, at least, your ladyship's goodness encourages me to hope, that your ladyship will permit me to make use of this occasion to profess that profound respect, esteem, and duty wherewith

"I am, Madam,
Your Ladyship's most humble,
Most obliged,
and most obedient Servant,
"JOHN LOCKE."

The tradition handed down with this manuscript is, that Mr. Locke himself composed these treatises, with a view to the religious welfare of his friend, the Earl of Shaftesbury; and that the story of their being a translation was but a modest fiction to gain a perusal of the work by the Earl, through the medium of the Countess, and to avoid the appearance of personality. It was in consequence of this idea, that I lately requested the loan of the MS. from Lady M. its present possessor, (it having been some years since alienated from the Shaftesbury family), in order to examine how far it might be worthy of being given to the public. Internal evidence, however, soon convinced me that it was what it purported to be—*a translation*, the French idiom being very apparent in several places. Still the original author, or authors, of the treatises remained to be discovered, and the only plausible conjecture which I could make was,

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that such productions could have come only from that renowned school of sanctity and learning—Port Royal.

Before I had an opportunity either to verify or to disprove this conjecture, one of those coincidences which Bibliomaniacs are so fond of recording*, and which I request pardon for narrating, determined the point. Happening to enter a public sale-room, where the relics of an old book shop were being disposed of by auction, I was about to retire on finding nothing but trash, chiefly worn-out novels, when the porter handed round four thin duodecimo volumes, of "Moral Essays;" the running title of one of which, as the book glided past me, struck my attention as being nearly the same with one of those in Mr. Locke's manuscript. Before, however, I could get the work into my hands, to ascertain the point, it was knocked down to a gentleman; who, it seems, purchased it by mistake for "Paley's Moral Philosophy," and was, therefore, sufficiently willing to yield me up his purchase. I need not add, I was very willing to take it, on finding (what I thought it first right to explain to him), that the work was entitled, "Moral Essays on many important Duties, written in French by Messieurs du Port Royal. Done into English by a Person of Quality. 4 vols. Fourth Edition. London: for Parker, at the Bible and Crown, 1724;" *and that it contained, among a variety of treatises, the individual three which have long been sought for in vain, by the different possessors of Mr. Locke's translation.*

Several circumstances, with which I need not trouble my readers, have made me desirous of ascertaining who was this translator, thus entitled a "Person of Quality." A coincidence of style (at least such it appears to me), between this translation and the devotional works of the Hon. Robert Boyle, leads me to suspect it *may* be that eminently devout and exemplary man; a man whose high honour it is that we cannot read his writings for the sake of information in physical science, without being also led to the contemplation and veneration of the Creator, and that not only as displayed in the works of nature, but "in the face of Jesus Christ his Son." My reasons for thinking Boyle may be the translator are, among others, the coincidence of time, as also Mr. Boyle's known partiality for the Jansenist writers. His controversy respecting prefixing to the Irish Bible, which he so munificently patronized, a preface translated from a Jansenist author, is a sufficient proof, if proof were needed, of the last point. His biographer also expressly records his great proficiency in the French *language;* and as for the *sentiments* contained in the Port Royal Essays, they remarkably correspond with those of this eminent man.

The first edition of the translation of "Moral Essays" might possibly lead, from the circumstance of the date, &c., to a discovery of the translator: but I have hitherto searched for it in vain, at the principal booksellers in London, as well as at the British Museum and other public libraries. Indeed, the only copy of *any* edition that I have lighted upon is the one now before me, and which I met with as before stated*. I have, however, examined a copy of the original French work

* The reader will recollect, *inter alia*, the celebrated prayer of the antiquarian Hearne, of Edmund Hall, still I believe preserved in the Bodleian library, in which, among his other acts of thanksgiving for mercies received, with a simplicity equal to his piety, he blesses God for the discovery of some rare manuscripts which he had long sought in vain, and cites it as an instance of the Almighty goodness and providence.

* I have since found a copy of two odd volumes of the first edition at the library of Sion College, dated 1677 1680.

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in the British Museum; which has but recently been procured, and find the date of the imprimatur (*l'approbation*) to be 1671. This copy is printed "a la Haye, 1696," and does not mention in the title-page "Messieurs du Port Royal;" which appears, therefore, to have been added by the English translator. It is, however, sufficiently well known, that Nicole had the principal hand in these essays. His works may be had together, or this particular work may occasionally be found separate. It is the best of his numerous writings. Many of the rest are more tinctured with Roman Catholic peculiarities.

Mr. Locke and the "Person of Quality" were evidently quite unacquainted with each other's translation: their style greatly differs; and that of Mr. Locke partakes of the well-known character of his published works. As Locke's manuscript has never been printed, and the "Person of Quality's" translation appears to be extremely scarce, the reader may not be displeased to see a specimen of their respective merits. The following passage is from the second essay in Mr. Locke's MS., but which stands the first in the original work, and in the printed translation. Mr. Locke appears to have selected and arranged his subjects with discriminating adaptation to the case of his Right Hon. friend and patron. It was necessary to convince him, if possible, as a preliminary point, of the existence of a God, for which purpose he has selected an admirable essay from the second volume. He has proceeded, in the next essay, on "the Weakness of Man," to reduce to its true level the rank, and grandeur, and wisdom of man; and to inculcate the scriptural maxim, "Let him that glorieth, glory in the Lord." The third treatise, on "the Way of preserving Peace with Mankind," not only leads to various remarks connected with practical religion, but was perhaps particularly applicable to the circumstances of the translator's Right Hon. patron.

Locke's Translation.

"I remember I was by once, when there was shewn to a person of great quality and parts, an extraordinarily fine piece of workmanship in ivory. It was a little man set upon a pillar; so slender, that the least breath of wind was enough to shake it to pieces; and one could not sufficiently admire the skill of the hand that could work it to that smallness. But he, instead of being surprised, as were the rest of the company, declared, that the usefulness of the thing, and the loss of the artizan's time about it, had come cross him so, that he could not bring his mind to consider that curiosity which the others admired in it. I found this thought very reasonable, but believed it at the same time applicable to several other things of greater moment. All those great fortunes by which the ambitious raise themselves, as

Person of Quality's Translation.

"I remember there was once shewn to a person of great parts and quality, a piece of ivory most curiously wrought. It was a man mounted on a pillar; so small, that the least wind was sufficient to shatter in pieces the whole work; nor could one enough admire the exquisite address of him that made it. Nevertheless, this gentleman, instead of being surprised as the rest were, did shew himself to be so struck with the frivolousness of the piece, and so concerned for the loss of time employed in the making of it, that he could not mind that industry the others were taken with. I looked on this sentiment as very just, but at the same time conceived it might be raised to many things of greater consequence. All those vast fortunes by which, as by different degrees, ambitious men ascend above

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Locke's Translation.

by several degrees, upon the necks of the small and the great, are held up by props as slender and as frail in their kind as that of the ivory. A little turn of fancy in a prince, or a malignant vapour exhaling from those about him, bring to the ground that lofty structure of ambition: and, at best, it is built but on the life of the founder. He dying, his fortune humbles, and sinks to nothing with him. And what can there be found more uncertain, more crazy, than the life of man? That ivory toy kept with care, may be preserved as long as one pleases; but there is no caution, no endeavour, able to preserve our lives; no means to be used that can hinder them from coming in a short time to an end."

Person of Quality's Translation.

the heads, not only of the commonalty, but also of the great ones, are sustained by props as small, as frail in their kind, as were those of this piece of wrought ivory. A turn of imagination in the mind of a prince, a malignant vapour in the head of those about him, are enough to bring to the ground this proud building; which, after all, hath its foundation but on the life of an ambitious man. He once dead, on a sudden his fortunes are overthrown and brought to nothing. And what is there more brittle, more weak, than the life of man? With care we may preserve this little piece of ivory, and keep it as long as we please; but let what diligence soever be used to preserve life, there's no means left to hinder its coming to a period."

The following passages are transcribed from Mr. Locke's autograph. They form the opening and conclusion of the second essay, "On the Weakness of Man."

"Pride is a swelling of the heart, whereby man stretches himself and grows great in his own imagination. And the idea it gives us of ourselves, is the idea of strength, power, and greatness. This is the reason why riches puff us up, seeing from them we take occasion to fancy ourselves greater and stronger. We look on them according to the expression of the Wise Man, as a strong town which secures us from the injuries of fortune, and enables us to lord it over others. This causes that haughtiness, which, according to the Scripture, rises from riches.

"The pride of grandees is of the same kind with that of the wealthy; and consists, as that, in the idea they have of their power. But since, in the contemplation of themselves alone, they find not wherewithal to stuff out this mighty idea, they are wont to take in all those that are about them or belong to them. A great man, in the idea he hath formed of himself, is not one single man, but a man stuck round with all those that depend on him, with as many arms as are all theirs, because he moves and disposes of them. The idea a general hath of himself includes all his soldiers and artillery. Thus every one labours as much as he can to take up a great deal of room in his own imagination. And men bustle and advance themselves in the world, for nothing else but to enlarge this idea which every one makes of himself in his own mind. Behold there the goodly end of all the ambitious designs of mankind! Alexander and Cæsar, in all their battles, had no other aim but this. And if one ask, why the grand seignor has lately caused the slaughter of a hundred thousand men in Candia, it was only to swell the idea he hath of himself, by the additional title of a conqueror.

"This is the mint of all those haughty titles, which are multiplied in proportion as their pride within grows greater, or is less concealed. I believe, he that first called himself *high* and *mighty* fancied him-

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self stalking upon the heads of his vassals; and it was *that* he meant by this epithet *high*, so little agreeable to the low condition of man. The nations of the East, being much more foolishly vain, far outdo us of Europe in these gigantic titles. A whole page is too little for those of the most petty princes in the Indies. Some swell them up with an inventory of their furniture, jewels, or elephants; and a particular of their revenue. For even all this is taken in to make part of that phantom with which they entertain their vanity.

"This, perhaps, is the very reason why men so very passionately covet the approbation of others, because it serves so well to confirm and settle them in the good opinion they have of themselves. They imagine themselves to be something excellent; and if the public vogue move but that way, it breathes life into that idea they have fashioned and doat on within. It then becomes past doubt true and real; and they cannot be mistaken in a thing wherein they have the concurrent testimony of so many admirers *.

"'Tis this idea that gives that different relish we find in abundance of trivial things that please or disgust us; whereof at first we do not discover the reason. We all, even those that are not covetous, take pleasure to win at all sorts of games, and every one is uneasy when he loses. Because we look on ourselves when we lose, as unfortunate; which carries with it the idea of weakness and misery: and when we win, we consider ourselves as successful, which brings to our minds the idea of power, because we suppose fortune declares herself for us. We talk with delight of the past hardships and hazards we have met with; taking occasion from thence to reflect on ourselves as under the peculiar protection of the Almighty; or else as being furnished with sufficient vigour and dexterity to deal with the evils of this life.

"If, then, man's pride builds itself up upon the idea he has of his own strength, the readiest way to humble him is to give him a view of his own weakness. We must try to prick this bubble, to let the wind out that swells it. We must remove the illusion, and pull off the disguise that makes a man look big to himself, by setting before him his weakness and infirmity; not thereby to deject or dispirit him, but to dispose him to seek that support and establishment, that strength and greatness in God alone, which is not to be found in the narrow compass of his own being, nor in all those things that are tacked to him.

"But one ought to take heed not to follow *their* steps, who, under pretence of abating the pride of man, have endeavoured to strike him as low as the beasts; and have proceeded so far as to maintain, that he hath not advantages above them. Such discourses cross the design they pretend to advance: and they seem rather to be sallies of wit and sport, than the sober arguments of reason. There is in man so clear and lively a sense of his excellency above other animals, that in vain one goes about to stifle it, with these slight arguments or little observations, frivolous or false. All that truth aims at is but our humiliation; and though it abound with arguments to press this, yet how many are

* Comparing Locke's translation with that of the "Person of Quality's," I find that the former has here omitted a paragraph, in which it is said that "pride growing from spiritual endowments, is of the same kind with that grounded on outward advantages, &c." Was this omission merely accidental; or was Locke unwilling to place a weapon in the hands of the Earl, which he might make *use of* in *his* turn against religion? I think it could not have been accidental, as Locke has from this passage altered the number of each section to the end of the treatise, to make it agree with the omission.

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there that make a shift to render ineffectual all its reasons, how clear and cogent soever! What, then, can we expect from those slight reasonings, whose weakness is discovered by an internal light which cannot be extinguished?

"It is to be feared that such discourses, instead of springing from a sincere acknowledgment of the weakness of man, and a design to take down his pride, take their rise from a secret vanity, or some more corrupt principle. For there are those who, willing to live like beasts, find no great humiliation in that doctrine which supposes them not better than beasts*? But, on the contrary, they meet with satisfaction in it; since it allows them to follow their brutish courses with less shame, when they can look on them as more agreeable to their nature. Besides, they are well content to lay themselves thus low, while they bring down with them, to the same level, those whose greatness or reputation is troublesome to them. They matter not much to be themselves ranked with beasts, so they may but make kings and princes part of the herd, and place philosophers and scholars in the drove with sheep and horses. Let us not then trouble ourselves to look for proofs of our weakness in these vain imaginations; we have real and substantial instances enough of it in ourselves."

The writer then goes on to exhibit, in detail, the weakness of man as shewn in his soul, his body, the frailty of his life, his need of daily care, nourishment, and repose; nay, even in his boasted strength, his knowledge, and his virtues. The description, though occasionally exaggerated, is extremely forcible and convincing, and such as it required the pen of a Nicole to have written. Locke has translated it with great spirit, and as if deeply impressed with the importance of the subject. It will be impracticable, in the limits of the present paper, to transcribe more than the concluding passage of the essay.

"Let us not then look for any strength in the nature of man: on what side soever we take a view of him, we shall find in him nothing but weakness and infirmity. We ought to seek for it only in God, and the power of his grace. 'Tis he alone can enlighten his darkness, strengthen his will, sustain his life as long as he pleases, and at last change all the infirmities of his body and soul into an estate of eternal glory and establishment. All that hath been said of man's weakness serves only to magnify the power of that grace which upholds him. For what force ought it to have to enable a creature so corrupt, so feeble, so miserable, to conquer himself and the devil; to raise him above all transitory things, and make him triumph over the world, and all that is deceitful, bewitching, or terrible in it.

"But, if it be true, that nothing more discovers the power of grace than the weakness of man; we may also say, that nothing shews the weakness of man so much as the grace of God, and those assistances he gives him; and that the infirmities of nature are, in some respects, more visible in those whom God hath most favoured with his grace. It is not so strange, that those who are surrounded with darkness, who know neither what they are, nor what they are about; who follow nothing but the impressions of their senses, and the whimsies of their own imaginations; should prove inconstant, light, and weak in the conduct of themselves. But who would not believe, that those whom God hath enlightened from above, to whom he hath discovered the two-fold end, the double eternity of happiness or misery to which they are going; who have their minds filled with those gr

* Probably both Locke and his author had in their view some such writings as Hobbes's Leviathan, which made so much noise about that time.

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and astonishing objects of hell, heaven, angels, devils, and God himself dying for them; who have not only entertained the belief of these things, but have had them sink deep into their hearts; who have preferred God to all things on earth, knowing well that they are all but vain and empty nothings;—I say, who would not think, that such as these should be utterly incapable of being moved by any of the trifles of this world? Nevertheless, it is otherwise with them. Their hearts cease not to be still very sensible of the smallest matters. An ill look, an uncivil word, puts them out of order. They sometimes yield under the slightest temptation, at the same time that God hath given them grace to surmount the greatest. They still find themselves liable to a thousand passions, to a thousand unreasonable thoughts and irregular motions. The follies of the world get entrance, and disturb them in their most serious meditations. If they fall not directly into great crimes, they feel in themselves a bias that hangs on that side, and gives them a tendency that way; and they perceive that they have not any strength of their own, to hinder themselves from tumbling down that precipice, to which their natural inclination, if God should leave them to themselves, would certainly carry them.

"So, then, they are these properly who are sensible of their own poverty, and can say with the prophet, *I the man seeing my poverty.* The men of the world are poor and feeble, without perceiving it. A man feels not his inability to stand, when he lies on the ground. 'Tis by setting ourselves to stem a torrent, which is carrying us away, that we come to know the force of it. There are none, then, but good men, that can well know their own weakness; because they alone do their endeavours to master it. And though they do really get the better of it in occasions of most importance; it is yet with so much imperfection, so many failings; and they have still before their eyes so many other cases wherein they faulter, that they find no reason but to be the more convinced of their misery.

"It is not only those, then, who are most in the dark, the most imperfect, and those who pass under the name of weak, who ought to say to God 'Have mercy upon me, O Lord, for I am weak,' but even the strongest and most perfect; those who have received from him the greatest assistance of light and grace. For the proper effect of that light is to make greater discoveries, and give them a greater sense of their meanness and misery: to make them acknowledge before God, that there is nothing but darkness in their understandings; weakness and inconstancy in their wills; and that their life is but a shadow that passes, a vapour that flies away. This light makes them cry out with the prophet; 'My substance is as nothing before thee.' And taking from them all confidence in their own strength, making them vile and nothing in their own eyes, fills them at the same time with admiration of the Almighty power of God, and the unfathomable depths of his wisdom; makes them also throw themselves into his arms with an humble confidence and acknowledgment, that He alone is able to support them amidst so many infirmities, so much weakness. He alone can deliver them from so many evils, and give them victory over so many enemies. And finally, that it is in him alone they find that light, health, and strength, which is not to be found, either in themselves, or any of the creatures about them."

Should these extracts be considered interesting, I shall feel pleasure in transcribing, at some future opportunity, a few passages from the third treatise, "On Peace."

S. W.

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To the Editor of the Christian Observer.

MR. BURDER, in his Scripture Expositor, has brought forward the following historical confirmations of the genealogical account given in Gen. v. 3—29. The precise number of *ten* generations, reckoned by the Jewish legislator between the Creation and the Deluge, is repeated in the annals of the most distant nations. The Chinese compute ten generations from Fohy to Yu, who appears at the head of their first dynasty. The Persians enumerate the same number from Soliman Haki to Caicobad, the author of their second race. Sanconiatho, the Phrygian, reckons ten generations of gods and demi-gods, between Uranus and the present race of mortals. Berosus, a Chaldean, counts the same number before a general deluge. The Egyptians give the same number to the Atlantides before that epoch. The Tartars and Arabs, nations famed for their simplicity, and for their attachment to genealogies and antique traditions, preserve not only the memory of these ten generations, but in concert, though separated by distances, give to most of the antediluvian patriarchs, as well as to their immediate successors, the very names here consecrated to them.

E.

To the Editor of the Christian Observer.

As the most familiar truths often need to be frequently enforced, I shall submit a few additional observations on a subject touched upon by a correspondent in your last Number. I refer to the habit of appealing lightly and irreverently to the Supreme Being. This practice, in one or other of its modifications, is painfully prevalent. Whether we associate with the intellectual or the thoughtless, the learned or the ignorant, some inconsiderate mention of the "glorious and fearful Name" is too apt to assail the ear and wound the feelings: and this sometimes in a moment of surprise; at others, in the exercise of wit; and again, to add nerve to a casual expression, or even to give point to our anger or indignation. This almost unconscious violation of the Third Commandment is not unfrequently observable in the addresses of our public speakers; and this even in our courts of law, and in the senate itself. Not only

"The Name which seraphs tremble at
is hung
Regardlessly on every *trifler's* tongue,"

but is even used by persons whose weight of character and responsibility of station should have utterly precluded such a practice on account of its levity, even if it had not been criminal for its impiety.

Indeed, so lamentable is the extent of this sinful habit, that in the Letters of an Hindoo Rajah (by Miss Hamilton), it is ironically remarked, with all the apparent simplicity of an unsuspecting heathen, that "the English are *a most religious nation*, since *they so continually* call upon the Supreme Being." Cowper has much the same story:—

"A Persian, humble servant of the sun,
Who, though devout, of bigotry had none,
Hearing a lawyer, grave in his address,
With adjurations every word impress,
Supposed the man a bishop, or at least,
God's name so much upon his lips, a priest;
Bowed at the close, with all his graceful airs,
And begged an interest in his frequent prayers."

A still more painful, because a *real*, proof of the justice of the charge in question was lately afforded me by a friend, who, a few years since, visited China, and passed some time in Canton. He states, that, when in the theatrical representations which occur daily in the streets of that large city, an Englishman was mimicked by a Chinese actor, the light or profane use of the name of the Almighty formed the

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prominent feature of the character. In short, the Englishman appeared as a mere swearer. How severe a satire on a *Christian* country was involved in such a representation! Our lively continental neighbours, whose airy forms are supported by less substantial nutriment than suits our grosser atmosphere, have long remarked, that "the English are a very *dining* people;" and though I have never much admired this indiscriminate allegation of excess in eating and drinking, I am still more sorry to learn, from this Chinese exhibition, that we are considered in the East as "a very *swearing* one."

I would not be understood to place profane swearing, and the more ordinary class of irreverent interjections in the same rank of criminality; yet I think it sufficiently apparent that *every* appeal to the Almighty is sinful, unless when used with a really solemn and pious intention: and that such an intention does not ordinarily characterize the usage in question needs little proof; for no person, I presume, will gravely assert, that as often as he uses the class of expressions to which I allude, he actually desires God's blessing, and implores his mercy. These exclamations are so continually uttered in the most thoughtless and giddy moments, that we cannot but infer the inconsiderateness of those who venture thus to employ them. Indeed, it would be preposterous to suppose them intended for a *solemn prayer to God*, and this too in the course of common conversation, and in seasons of mirth and gaiety. What then are they but so many instances of taking the name of God "in vain?" a practice which as certainly brings us under the sentence of "not guiltless," as even what would be considered more flagrant and aggravated violations of the Divine command.

I shall conclude these few observations, first, by appealing to the authority of Scripture which has pronounced it one of the characteristic marks of the "enemies" of God that "they take his name in vain;" and next by referring to a well-known passage in Addison (Spectator, No. 531), where, having informed us, that the truly honourable Robert Boyle never mentioned the name of God "without a pause and a visible stop in his discourse;" and that the Jews, so great was their veneration for this Name, "would not let it enter even into their religious discourses;" the writer concludes by saying, "What can we think of those who make use of so tremendous a Name in the ordinary expressions of their anger, mirth, and most impertinent passions; of those who admit it into the most familiar questions and assertions, ludicrous phrases and works of humour; not to mention those who violate it by solemn perjuries? It would be an affront to reason to endeavour to set forth the horror and profaneness of such a practice."

NATHAN.

For the Christian Observer.

ON THE DETERMINATION AND CONDUCT OF ST. PAUL.

(*Concluded from* p. 20.)

HAVING touched upon the doctrines and determination of St. Paul, we are now to examine the conduct which he exhibited. This, as well as the former point, we may learn from his own words: "I was with you in weakness, and in fear, and in much trembling."

This language, it needs scarcely be observed, does not mean fear of man; for in this respect, the Apostle could say, "I count not my life dear to myself;" "I am ready not to be bound only, but also to die at Jerusalem;" "none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Whatever might be the failings of this great Apostle, the fear of man cer-

tainly was not one of them. Neither was he ashamed of the Gospel of Christ; nor did he dread the odium attached to religion; nor did he feel doubtful that the Divine blessing would attend his ministry, and that God would support and vindicate his own revealed word. It was a motive far removed from an unholy cowardice that caused this eminent Apostle to say, "I was with you in weakness, and in fear, and in much trembling." This strong language was the result of an ardent desire for the souls of men; of self-diffidence and humility;—it was the language of one who felt the awful responsibility of his office; who dreaded a mistake which might be fatal to his own soul or the souls of his people;—in a word, the language of one who trembled to think that "after having preached to others, he himself might be a cast-away." The causes in which this holy fear originated, may be discerned by a slight investigation.

In the first place, one reason why the Apostle, in common with every faithful minister of Christ, would be inclined to feel "weakness, and fear, and much trembling" in the discharge of his office, arises from *the peculiar nature of his message*. For what is that message? It is no human invention, which we are at liberty to receive or not with impunity; no daily or commonplace communication, which may be attended to or not without danger or inconvenience. No; it is "the testimony of God." It is a message from the Sovereign and only Potentate to a rebellious world; and on the mode of its reception depend all our hopes and fears for eternity. We are "saved with an everlasting salvation," if *we* receive it: we are for ever lost, if *we* reject it. And who that seriously considers this alternative would not experience "weakness, and fear, and much trembling," when charged with such a commission? If a delegate from an earthly prince would feel no inconsiderable anxiety upon a subject of difficulty which involved the temporal welfare of his country, what ought *that* man to feel who is "an ambassador for God," and whose celestial message is either "a savour of life unto life, or of death unto death," to every individual to whom it is delivered?

Again; had the message of the Christian minister been something familiar, something within the ordinary range of human discovery; he might have hoped to be able to deliver it in a manner becoming its nature; but what must he feel when he considers that he has to teach men upon subjects infinitely surpassing all human conceptions, and which he himself, in his most favoured moments, can only "see through a glass darkly?" If, again, his doctrines had been smooth and pleasing to the natural mind, he might have felt less difficulty: but what must he experience when he knows that his message is utterly opposed to every feeling of the unrenewed soul; that it is "foolishness" to the natural man, and cannot be discerned but by the illumination of God's Holy Spirit? He is authorised to proclaim death and judgment, heaven and hell. He comes to the man of the world, to announce, that "whoever loveth the world, the love of the Father is not in him." He comes to the thoughtless dissipated character to say, "He that liveth in pleasure is dead while he liveth." He comes to the ambitious, the aspirant after temporal honour and exalted worldly connexions, to say, "The friendship of the world is enmity with God." He comes to the lover of wealth to say, "The love of money is the root of all evil, which while some coveted after they have erred from the faith, and have pierced themselves through with many sorrows." He comes to the decent ostentatious formalist to say, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in

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no wise enter the kingdom of God."

And must not he who has such a message entrusted to him feel some anxiety and trembling, lest he should deliver it in vain?—especially if we consider, that it is not a mere general statement of these things that is sufficient. He is to take care that he make them plain and clear; that he keep nothing back, and that he exaggerate nothing. He is to trace the deceitful heart through all its windings; to shew the sinner to himself; to grapple with his conscience; to search out and expose his vain excuses; and to bring him by every possible means to the obedience of Christ. It would be easy to glide through a cold routine of unmeaning formalism, or even to amuse and interest the minds of men by bare dissertations on the generalities of religion; but to do all that has been mentioned, and to do it with that firmness and faith, that prudence and affection, which characterized the Apostle, is no easy task. Well, then, might this holy man unaffectedly exclaim, "I was with you in weakness, and in fear, and in much trembling."

This disposition of mind must also be greatly increased in every sincere minister, by the outward difficulties which surround him. If men were ready to embrace the Gospel as soon as it is proposed for their acceptance, and to live according to its precepts and spirit, no small part of the burthen would be removed. But when every thing seems to oppose it; when there is worldliness, and indifference, and pride, and vanity, and evil passion to contend with; when one man hates religion, and another despises it, and another openly opposes it, the difficulty must be greatly enhanced. There are, besides, often special difficulties. The Corinthians, for instance, were addicted to a factious spirit; among the Ephesians "grievous wolves had entered, devouring the flock:" the Galatians were "bewitched" by legal doctrines; and other churches had their peculiar faults, as we find not only from the Apostolic writings but by our Lord's own messages sent to them by St. John in the Revelations. In like manner, in the present day, the varying aspects of individuals and congregations present corresponding difficulties to the conscientious pastor. What minister, especially in a large sphere, can adequately ascertain the modes and habits of his people;—where and how they severally spend their time, what are their peculiar sins and temptations; what are the thoughts and views, the tastes and prejudices, of the various members of his charge, relative to the great subjects connected with their salvation. That which may edify one may harden another; what may be necessary to arouse the obstinate sinner, may bruise the broken reed. And how greatly do these and similar considerations increase the difficulties which the Apostle appears to have experienced!

Yet even this is not all; for the faithful minister would not so greatly tremble in discharging the duties of his office, were it not for the additional consciousness of his own personal defects. The Apostle himself remarked: "We have this treasure in earthen vessels." There needs but a transient glance at the insufficiency, the weakness, the inconsistencies which mark the conduct of the best of men, to furnish sufficient evidence of the anxiety which a faithful minister must inevitably experience when he duly considers the defects of his own character and their possible operation upon the eternal welfare of his flock. He is a city set upon a hill, and cannot be hid. On his private character not less than his public ministrations will depend, under God, the success of his labours. His tempers, his conduct, his family, the mode in which he

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spends his time and arranges the concerns both of his parish and his household, will be minutely watched and severely criticised; and in proportion as any inconsistency is discovered will the effect of his spiritual labours be diminished. Besides—the conduct of his studies, his secret meditations, his unseen retirements, the thoughts and emotions which are known only to himself and his Maker, will greatly influence his general character, and thus materially retard or promote the great object of his ministry. Is it then a matter for surprise that St. Paul—who scrutinized so severely, and detected so keenly, the state of his own heart, that great as he was, both as a man and a Christian, he scrupled not to call himself the chief of sinners—should feel weakness and fear in the discharge of his exalted vocation? And if he, "who was not a whit behind the chief of the Apostles," was not exempt from this salutary fear, how much more ought it to be felt by those who, while they bear a not less important, though less extensive, commission, are far removed from that pre-eminent devotedness of character which distinguished this great Apostle?

It will, however, appear even still more forcibly why the Apostle's conduct was thus marked by a holy fear and diffidence, if we reflect upon the responsibility of his office. "We watch," said he, "as they that must give an account." He seems to have considered himself as placed in a situation similar to that of Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Indeed, as before remarked, he himself says: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." From his deep conviction of the importance of his office, combined with a corresponding sense of his own accountableness before God for the faithful discharge of its duties, naturally and properly arose that fear and trembling with which his labours were conducted. Far removed from spiritual pride, or a high opinion of his own ministerial worthiness, he humbly deplored his failings, and prayed for pardon for actions which a presumptuous and pharisaic professor of Christianity would have confidently brought forward as rather deserving reward. What a lesson does this part of the Apostle's character afford to the ostentatious, the pharisaic, the spiritually proud, the self-glorious character; and especially when that character is found connected with the ministerial vocation! If such were the sentiments of the great Apostle of the Gentiles, what should be the humility, the diffidence, the fear, the trembling of those who in the present age so inadequately follow his steps? If even St. Paul thus solemnly felt the awful weight of his responsibility, what excuse shall be made for the man who neglects, by prayer, by study, by vigilance, by activity, to endeavour to save himself and them that hear him?

W.

FAMILY SERMONS.—No. CXXII.

Rom. vi. 17, 18.—*God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.*

THERE is, perhaps, no stronger test of our character before God, than the way in which we are ac-

customed to feel with regard to those things which we know to be sinful in his sight. The true Christian avoids what is contrary to the Divine law, not only because he dreads future punishment, but because he loves and fears the Lawgiver, and feels it a pleasure as well as a duty to obey his commands. The prevalence of such a disposition in the soul is a highly favourable symptom; its absence is equally unfavourable. The Apostle, therefore, thanked God for the deliverance of the Roman converts from the love and bondage, as well as the punishment, of sin. Indeed, where the former effect does not take place, the latter cannot; for it is said that Christ redeemed to himself "a peculiar people, zealous of good works." In examining whether or not we come under this description, the words of the text will furnish us with some plain and valuable instructions. We learn from them—

First, The character of all men by nature—*servants of sin.* Secondly, The character of the people of God—*servants of righteousness.* Thirdly, The way in which this change of character is effected; namely, by *obeying from the heart the form of doctrine* revealed in the Gospel.

First. The character of men by nature is that of *servants of sin.*—The expression does not apply to those individuals only to whom St. Paul was immediately writing, but it includes us all. Our Christian baptism and other privileges make no difference in this respect, unless there be also the regenerating, and converting, and sanctifying influences of God's Holy Spirit. Our lives may be decently moral, and our character fair before men, while we still continue in the unhappy condition of servants of sin. We may live and die deceived, thinking ourselves free, and at liberty, and in security; while we remain under that worst of bondage, the dominion of the world, the flesh, and the devil; or, as the Scriptures express it, under "the prince of the power of the air, the god of this world, the spirit that worketh in the children of disobedience."

But, how is this painful fact proved? It is proved, in the first place, from the plain declarations of Scripture itself. All mankind, Jew and Gentile, are there said to be concluded under sin. We are all equally inheritors of a fallen nature, and have all gone astray from God's ways like lost sheep. When Jehovah looked down of old from heaven, to see "if there were any that did understand, that did seek God;" he found that "every one was gone back, that they were altogether become filthy; and that there was none that did good, no, not one." Such was the character of mankind at that period: and we are no where taught in Scripture, that it has since changed for the better.

But another and a very plain and forcible proof is, daily experience. Whichever way we turn our eye, sin and its effects are awfully visible. If we look into our own hearts, the same general truth will appear written in the most conspicuous characters. I do not mean that all men are prone to exactly the same vices; nor are all guilty of open profligacy of living, though too many are even thus notoriously included in the expression of the text. But are not we all by nature under the dominion of our evil passions? Are we not addicted to sinful pleasure, and to the vanities of the world? Do we not neglect prayer, and forget God? Are we not too careless respecting the future welfare of our souls? Have we not been proud, and selfish, and unholy? Can we, in a word, say that we have loved the Lord our God with all our hearts, and our neighbour as ourselves? Assuredly, in one or other, perhaps, and most or all of these instances, we must stand guilty and self-condemned before God. Even where the restraints of education and the fear of losing our charac-

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ter, and other causes, may have prevented our becoming openly immoral, if we know ourselves, we must confess that the seeds of every sin are in our hearts, and that nothing is wanting but temptation and opportunity, with the absence of God's restraining grace, to make them spring up like briars and thorns on every side.

Thus it appears clearly, that all men are by nature "the servants of sin;" for our Lord teaches us, that "whosoever committeth sin, is the servant of sin:" and all men, we have seen, commit sin, so that all men are its servants; or, as the word implies, its *slaves*, under a disgraceful though willing bondage, led captive by Satan at his will. We confess this awful truth in the daily services of our church: we acknowledge our sins of omission and of commission: the most holy and eminent Christians in every age have borne witness to it. Which of us, then, will venture to deny, in his own case, what the Scriptures and daily experience thus alike prove to be the natural condition of all mankind?

But here arises a question of great importance; for if the foregoing description be true, who can be saved? Heaven, we know, is not the abode of any thing that defileth; how then shall sinners like us gain admission? It is the habitation of pure and happy beings; how then shall we, who are by nature "servants of sin," find access? This difficulty will be answered, if we consider,

Secondly, The character of the people of God: they are the "servants of righteousness."—This most important change of character must take place in us, to fit us for the happiness of heaven. Sin has disqualified us: we have not only forfeited this blessed inheritance, but by nature we are not even in a proper state of mind to enjoy it. We must, therefore, be turned from darkness to light, and from the power of Satan unto God. This conversion is a complete change of character. The love of righteousness and holiness is its most evident mark. For true Christians may not agree on every lesser point; but in this, at least, they all resemble each other, that they desire and labour to be holy as their Father in heaven is holy, and perfect as he is perfect.

Righteousness is in the text opposed to sin: the one is the distinguishing mark of the servants of God, the other that of the servants of Satan. Our Lord himself has told us, that we cannot serve both these masters at once: we must therefore quit the service of sin, if we would enter that of righteousness. We must crucify our evil affections and lusts; we must give up our pride and vanity; we must cease to be conformed to the world; we must come out from it and be separate; we must love much that we once hated, and hate much that we once loved. If sinners entice us, we must not consent: they are no longer to be our companions, or their ways our ways. The service of righteousness is a far higher and nobler employment than theirs: it includes repentance for sin, faith in Christ, conversion of heart, and holiness of conduct; and it leads to immortality and unfading bliss in the world to come.

Well, then, might the Apostle thank God for such a change in the character of those to whom he was writing. He did not, of course, thank God on account of their having been the servants of sin: but he thanked him, that although they had formerly been so, they had now become the servants of righteousness; that they had seen the folly and error of their ways, and had been brought, by the grace of God, to repent of them, and to turn into the way that leadeth to life everlasting. And assuredly this was a just ground of congratulation; for "the wages of sin," we are told, "is death:" so that, till their conversion, they were in the direct road to de-.

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struction; whereas now, having become children of God, and joint-heirs with Christ, the gift of God to them was eternal life. Indeed, not only did *the Apostle* rejoice and thank God for this change, but the angels themselves, doubtless, partook in this holy satisfaction; for our Lord teaches us, that there is joy even in heaven over a sinner that repenteth. There is joy, in the first place, because he is made "free from sin;" that is, he is no longer under its uncontrolled power. There is joy because he is pardoned and justified; and still greater will be the joy when, having persevered in his sacred course as the faithful soldier and servant of Christ unto his life's end, he is at length admitted to the right hand of God with that delightful welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Having thus considered the great change which had taken place in the Roman converts, and which is equally necessary in each of us, in order to fit us for heaven, we are now,

Thirdly, to inquire into the means by which it was effected; namely, by obeying, from the heart, that form of doctrine delivered in the Gospel; or, to speak the language of the text more literally, by obeying from the heart that form of doctrine into which, as into a mould, they were delivered or cast. As the wax takes the impression of the seal, so the Roman converts had been modelled, as it were, into the form of the Gospel: they had recovered something of that Divine image in which they were originally created, but which they had lost by becoming the servants of sin.

Let us view the process by which this important change of character was effected. It was by means of the Gospel of Christ; by submission to the holy and self-denying doctrines which were the great topics of the Apostle's preaching. But here it is very necessary that we make a distinction between the outward and visible reception of Christianity, and that inward and spiritual reception which renders it the means of making us the servants of righteousness. We see but too plainly that innumerable persons "profess and call themselves Christians" who have nothing of Christians but their baptism and their outward profession. This mere acknowledgment of the Gospel may exist where the individual is under the servitude of sin, and dead to every thing spiritual and righteous.

St. Paul, therefore, thanks God that the Romans had received the Gospel not only in this general manner, but "*from the heart.*" It is this cordial reception of it which alone can convert the soul from sin to righteousness. The word preached cannot profit, unless it be mixed with faith in them that hear it. The fallow ground of the heart must be deeply ploughed, as it were, by repentance, as well as watered by the dews of God's blessing, to render the word of eternal life fruitful in the soul. The seed scattered by the way side and on the rocky soil soon perishes: it must be received into "an honest and good heart" before it can become productive of the "peaceable fruits of righteousness."

It was such a reception on the part of the Romans that rejoiced the heart of the Apostle. They had heard the doctrines of the Gospel; they had been enlightened by the Spirit of God to understand them; they had been led by his Divine influences to embrace them. The Gospel, thus received in the faith and love of it, had made them "free from sin," and had brought them into the "glorious liberty of the sons of God. St. Paul speaks of them, in the first chapter of the Epistle, as "called.

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to be saints." He therefore exhorts them, in the chapter before us, to "reckon themselves dead unto sin, but alive unto God, through Jesus Christ our Lord." And throughout the Epistle he describes their invaluable privileges; as free from the condemnation of the law, joined to their Redeemer by an indissoluble bond, and heirs of that eternal inheritance which he has prepared for them that love him. As a conclusion from the whole, he beseeches them by the mercies of God to present their bodies a living sacrifice, holy, acceptable unto God; not to be conformed to the world; to think humbly of themselves; to attend to the duties of their calling; to be affectionate, diligent, charitable, placable, and submissive to authority, with many other duties becoming their exalted character as the servants of righteousness.

The only way in which such a change of character can be effected is by obedience to the doctrines of Christ. The natural man cannot aspire so high as to reach this exalted mark. Every thing earthly debases the heart; but faith in the Redeemer purifies it, and enables us to overcome the world. It raises the affections to heavenly objects, and mortifies every sinful desire of the fallen mind. In proportion as it prevails, it renders us active in our duties to God and our neighbour; teaching us "so to pass through things temporal, that finally we lose not the things eternal."

In speaking of obedience to the form of DOCTRINE delivered in the Gospel, we are not to suppose that the Apostle intended to exclude the *preceptive* parts of religion. In fact, they cannot be disunited. The word "doctrine" is not unfrequently used in the New Testament to include the *whole* of Christianity; as, in the Old Testament, the words law, statutes, precepts, and commandments, frequently include no less what we are to believe than what we are to practise. We cannot be truly moulded into the doctrine of Christ, without exhibiting the blessed effects of that doctrine in our life and character. Every part of the Gospel, more or less, "teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present evil world."

The particular error which St. Paul was combating, in the chapter from which the text is taken, was that of disjoining the precepts from the privileges of Christianity, and representing the doctrine of free salvation, through faith in the Redeemer, as leading to the awful conclusion, Let us sin, that grace may abound. He shews both the unreasonableness and the impiety of such a representation, and enforces the duty of holy obedience from the consideration that the Christian is dead to the law, "free from sin," and alive to God. St. Paul expressly mentions obedience to that "form of doctrine" which had been delivered to them, and which had been unjustly censured as leading to the unwarrantable conclusion just mentioned, as the cause of the conversion of the Roman believers from sin to righteousness; thus shewing the inseparable union between the doctrines and the precepts of religion. The Romans not only laid hold of the hope set before them in the Gospel, but evidenced in their deportment the truth of that scriptural remark, that "whoso hath this hope in him, purifieth himself even as God is pure." Having trusted to the Redeemer for salvation, they were desirous of living to his glory. Their obedience was voluntary and cheerful: it was "from the heart." Not, indeed, that they were without sin, but by faith in Christ they had become "free from it," as to its punishment; while its power also was being daily mortified in their souls, and they were soon to be translated to that holy and happy

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world where it should cease for evermore.

This important subject naturally leads us to address a few concluding remarks, 1. To those who are still the servants of sin; 2. To those who have become, by the grace of God, the servants of righteousness.

Awful, indeed, is the lot of the former; for the Apostle teaches us, in the concluding verse of this chapter, that the "wages of sin is death." Far from having reason to "thank God" on their account, the ministers of Christ have abundant cause to weep and lament over them. Their life is a scene of sin and folly: their end is everlasting destruction. Nor have they any but themselves to blame for their unhappy lot; for their punishment is of their own seeking: it is the natural effect—the "wages" of their sin. "Know ye not, that unto whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

But how happy, both in time and eternity, is the portion of the other description of character! "Being made free from sin, and become servants to God, they have their fruit unto holiness and the end everlasting life." The servant in ancient days was his master's property; a part of his goods which he might keep for life, or dispose of, or alienate in any way he pleased. According, therefore, as the master was good or bad, rich or poor, liberal or avaricious, the condition of the servant was rendered more or less favourable. To be released from the servitude of a bad master, and to be placed in the family of a good one, was a most desirable and happy alteration in his circumstances. St. Paul, therefore, brings forward this plain and familiar allusion to point out the privilege of the true Christian. "One is his master, even Christ;" and how easy and delightful is this blessed service our Saviour himself hath taught us when he said; "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." If we have scriptural reason to believe that we are included in the privileges of this happy condition, let the recollection of the past keep us humble, let the favourable change that has taken place make us grateful, let the hope of the future render us joyful. Above all, let us aspire after greater conformity to God, let our exertions in his service be more sincere and zealous, and let them branch out into all the details of social and relative duty, and evidence themselves by a humility, and purity, and disinterestedness which none can gainsay or resist. *Amen.*

To the Editor of the Christian Observer.

It being the custom in many churches to sing after the Second Lesson, the writer of this query would be glad to know on what authority this practice rests, or for what purpose it is adopted. The Rubric expressly directs, that in quires and "places where they sing," the anthem (and of course the psalm which occupies its place) shall immediately follow the third collect. It is not often that a prescribed rule should be infringed for a slight convenience; but, in this case, I am not aware that *any* convenience is gained by the change. The only reason which I have ever heard assigned for the alteration is, that it prevents the disturbance of the congregation rising from their knees to sing, and recurring to their former position when the psalm is finished; but, in point of fact, this interruption is found, (as I doubt not the compilers of our Liturgy intended it to be), a seasonable relief from the posture of kneeling, which few persons can retain without some inconvenience during the whole service. In many churches

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and chapels, the Rubric is still strictly observed; and I think it could only have been inadvertence that has in other places introduced the irregular custom of which I complain. In the place of worship which I attend, the irregularity has been lately corrected, not less to the advantage and convenience of the officiating minister, than for the relief of the congregation.

PHILO-RUBRICA.

MISCELLANEOUS.

For the Christian Observer.

ESSAYS ON THE TASK.

No. IV.

In a poem so excursive as the Task, it is always a difficult matter to manage the transitions from one subject to another; a difficulty for which a poet rarely obtains due credit when he surmounts it, although he will certainly be censured when he fails. For a harsh and abrupt transition forces itself on our notice, while the mind passes imperceptibly from one object to another, where each is properly introduced, and follows the preceding in a natural order; and as it is not immediately sensible of the distance between the first topic and the last, none but an attentive reader will observe the minute and well-adjusted concatenation of the whole, by which the mutual dependency of all its parts is preserved. Cowper was in danger of bewildering himself and his reader in the exuberance of subjects which a winter's morning walk presented to his view. This, however, he has avoided: and, by a most judicious selection of topics, he has opened this book with a description of a winter's morning, the beauty of which must be appreciated, not less by those who refuse to be pleased except in accordance to critical rules, than by those who are contented to admire, without analyzing the sources of their gratification. The icy palace of Anne, empress of Russia, is the grand link which connects his description of the objects that attracted his notice in a frosty morning with his descant upon Liberty.

The account of this singular structure embraces so many particulars that it requires no illustration: but the moral which he so beautifully and unaffectedly elicits from it will always recommend it to peculiar notice.

"Alas! 'twas but a mortifying stroke
Of undesigned severity, that glanced
(Made by a monarch) on her own estate,
On human grandeur and the courts of kings.
'T was transient in its nature, as in shew
'Twas durable; as worthless as it seemed
Intrinsically precious: to the foot
Treacherous and false: it smiled, and it was cold."

Cowper had no experience in court affairs, yet he seems to have understood them as well as one who feelingly describes the miseries of a court suitor, and whose description our poet had before him.

"Full little knowest thou that hast not tried
What hell it is in suing long to bide;
To lose good days that might be better spent;
To waste long nights in pensive discontent;
To speed to-day, to be put back to-morrow;
To feed on hope, to pine with fear and sorrow;
To fret thy soul with crosses and with cares;
To eat thy heart through comfortless despairs;
To fawn, to crouch, to wait, to ride, to run;
To spend, to give, to want, to be undone."

SPENSER's Mother Hubbard's Tale.

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The mind is always gratified by the introduction of reflections arising so naturally out of the subject as those upon royal favour. They have redeemed many inferior poems from neglect, and have added interest to many which were otherwise deservedly popular. The most admired of the odes of Horace are interspersed with them; and to them Grongar Hill is indebted for much of the secret charm which make every reader anxious to impress it on his memory.

From various parts of Cowper's writings, as well as from that in which he describes war as one of the royal sports, we may learn that Frederick of Prussia was no favourite of his: at that time he was the hero of Europe, though in our days his fame has been eclipsed by the superior renown of another military adventurer; whose character, with all his crimes, great as they have been, is, in my mind, preferable to that of the Prussian despot.

"When Babel was confounded," &c.

Compare this passage with Deut. xxxii. 8.

Having expressed his abhorrence of despotism, he exhibits the just value which he set upon that rational liberty which "gives the fleeting flower of life its lustre and its perfume." It is much to be regretted, that in his address to his native country, he should have said:

"With all thy loss of empire, and though squeezed
By public exigence, till animal food
Fails for the craving hunger of the state,
Thee I account still happy."

Language like this has so long been adopted by the disaffected and discontented, that the loyal reader almost imperceptibly identifies it with the effusions of that pretended and loquacious patriotism which never fails ultimately to meet with public contempt. Experience has proved the fallacy of all prognostications of national bankruptcy; and as formerly much valuable knowledge may have been acquired by visionary researches after the philosopher's stone, so now we are taught much by writings on the national debt, (or by explanations of prophecy with reference to the present times), though the development of events has equally confuted them all, and proved that they have all equally failed in their great object; whether it were to assign limits to public credit, or to fix the day of the commencement of the Millenium. Thus has unmerited contempt been sometimes brought upon the labours of able financiers, expert chemists, or learned divines; by which, in some instances, even judicious investigation may have been discouraged.

Cowper's account of the origin of monarchial government may be questioned, as he attributes it to superior bravery in the individual selected as king. Among our northern ancestors, a different procedure took place: "Reges ex nobilitate, duces ex virtute sumunt." It is creditable to Cowper's discernment that we who have seen the conduct of the French nation under so many different circumstances, can attest how truly he estimated their love for royalty, and their notions of liberty.

The lines on the Bastile were quoted by Mr. Fox, in a manner calculated to attract public attention. In a debate, May 11, 1792, he said, he knew the Right Hon. gentleman's taste for poetry; and when the Bastile was mentioned, a description of it came into his mind, as given by one of the first of our modern poets, the amiable Cowper, in his poem of the Task.

"Ye horrid towers, the abode of broken hearts,
Ye dungeons and ye cages of despair,
That monarchs have supplied from age to age
With music such as suits their sovereign ears,
The sighs and groans of miserable men!

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.....'Tis the cause of man.
There dwell the most forlorn of human kind
Immured though unaccused, condemned untried."

After having repeated these lines, Mr. Fox added, in the language of the poet, that there was not an English heart which would not leap to hear that this monument of arbitrary power, this abode of wretchedness and despair, had now fallen. We are told by Hayley, that Cowper was much gratified at this favourable notice of his work, by one whom he must have deemed no incompetent judge of poetry, though he certainly could not have admired his general character. Cowper's description of the prisoner suffers from the comparison which we are irresistibly led to make between it and a similar passage in Sterne; a man, who like many others, affords melancholy proof that transcendent genius may gild, but cannot break, the bonds of inherent depravity; and whose writings, while they induce us to admire their talents, compel us to detest their principles. Well did Mr. Wilberforce say of Sterne, that the chief effect of his writings is to produce in the mind "a morbid sensibility in the perception of indecency."

In controverting any of Cowper's positions, we feel as if we were questioning the decision of a parent: I would, therefore, turn the attention of the reader with peculiar pleasure to the entire passage which begins,

"Thine is a liberty as yet unsung, &c."

It is impossible to comment upon these lines, except in the language of Inspiration. "Then shall the creature itself also be delivered from the bondage of corruption into the glorious liberty of the children of God." This is the honour that cometh from God only, and "such honour have all his saints." Amid all our admiration of this affecting display of the blessings of religion, and of the privileges of him whom "the Son makes free," we are compelled painfully to exclaim, with reference to the author, "sic vos non vobis mellificatis apes." Of the consolations which he furnishes in such abundance to others, he was not himself a partaker. Religion, as it respected others, wore "love's proper hue," but toward himself all was gloom and darkness. While the particulars of his case were but little known, and less understood, it is not wonderful that certain persons should represent this unhappy temperament of mind as the result of what they styled his *peculiar* religious sentiments: their pity for him was intermixed with expressions of abhorrence at the shocking system which could lead to such melancholy results. But now it is well known that insanity was the cause of these deplorably erroneous views of religion. It was a constitutional malady, which had manifested itself when he knew nothing of the nature, and consequently felt nothing of the influence, of religion. It is also a fact, that when he had become acquainted with its object, and impressed with its importance, the influence of disease was awhile suspended; though it afterward returned with such violence as to overwhelm his mind, and to leave him to sink hopelessly under all its bitterness. What were his views of the Christian religion, and how far they were from deserving the imputation of novelty, will appear, among other instances, from his observations on the religious views exhibited in Paradise Lost; or, as Cowper calls it, "the theology of poem." They occur at the end of the notes on the third book, in the quarto volume of Notes and Translations from Milton's Latin Poems, published by Hayley. —I believe, those who still persist, after all that has been said on the subject, and in defiance of the testimony which his writings exhibit, to attribute his mental alienation to his religious sentiments,

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must be left to their own prejudices. Till very lately, the affinity of Cowper's case to that of Simon Browne, mentioned in the Adventurer, has escaped notice; a circumstance the more remarkable, as the two cases appear decidedly similar. This writer became possessed with the strange idea, that his rational soul had been gradually annihilated, and that, with the outward form of a man, he possessed only an animal life in common with brutes. Though sane in other respects, this prepossession had acquired such a hold on his imagination that he deemed it inconsistent either to pray himself, or to be present at the devotion of others. He wrote a defence of revealed religion against the infidels of that day; and it was deemed one of the best pieces which the controversy had produced. His friends, however, very properly suppressed the dedication to Queen Caroline, as he had there stated what he conceived to be his unhappy situation, and entreated her Majesty's prayers in his behalf, that the Almighty would restore him to the rank of an immortal being. The entire paper of the above-mentioned work, No. 88, may be consulted.

The propriety of publishing Cowper's own account of his early life may be very justly questioned; but whoever has read it may easily recognize the portraiture of his mental conflicts in the following lines.

——— "He foresees
The fatal issue to his health, fame, peace,
Fortune, and dignity; the loss of all
That can ennoble man, and make frail life,
Short as it is, supportable. Still worse,
Far worse than all the plagues with which his sins
Infest his happier moments, he forebodes
Ages of hopeless misery. Future death,
And death still future. Not a hasty stroke
Like that which sends him to the dusty grave,
But unrepealable enduring death.
Scripture is still a trumpet to his fears.
What none can prove a forgery, may be true:
What none but bad men wish exploded, must.
That scruple checks him. Riot is not loud,
Nor drunk enough to drown it. In the midst
Of laughter, his compunctions are sincere;
And he abhors the jest by which he shines."

If men had the honesty to speak out, there are, doubtless, many among those "who live without God in the world," that might vouch for the fidelity of this humiliating description.

The eulogy on the martyrs in Mary's reign is well expressed: and those who value the cause in which they bled will admit the justness of his censure upon Hume's History of England; "where," as a much revered author has observed, "such a slender superiority is ascribed to one religious system above another, that the young reader will be in danger of thinking that the Reformation was not worth contending for."—*Hints respecting the Education of a young Princess.*

The reader who does not admire (I fear this is too cold a word) the passage beginning with

"He is the free man whom the truth makes free,"

may rest assured that he has no taste for relishing the beauties of poetry; and the man who does not understand it, has good reason to suspect himself unacquainted with the blessings of true religion. These exquisite lines express, with all the rareness of true feeling, sentiments which had long been familiar to his mind. "Oh! I could spend whole days, and moon-light nights, in feeding upon a lovely prospect. My eyes drink the rivers as they flow. If every human being upon earth could think for one quarter of an hour as I have done for many years, there might, perhaps, be

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many miserable men among them; but not an unawakened one could be found from the arctic to the antartic circle. At present, the difference between them and me is greatly to their advantage. I delight in baubles, and know them to be so; for, rested in, and viewed without a reference to their Author, what is the earth, what are the planets, what is the sun itself but a bauble? Better for a man never to have seen them, or to see them with the eyes of a brute, stupid and unconscious of what he beholds, than not to be able to say 'The Maker of all these wonders is my Friend.' Their eyes have never been opened to see that they are trifles: mine have been, and will be, until they are closed for ever. They think a fine estate, a large conservatory, a hot-house rich as a West-Indian garden, things of consequence; visit them with pleasure, and muse upon them with ten times more. I am pleased with a frame of four lights, doubtful whether the few pines it contains will ever be worth a farthing; amuse myself with a green-house which Lord Bute's gardener could take upon his back, and walk away with; and when I have paid it the accustomed visit, and watered it and given it air, I say to myself, 'This is not mine: 'tis a plaything lent me for the present: I must leave it soon.'" Vol. I. pp. 248—250.

Nothing tends to exhibit the distinct character of poets more clearly, than a comparison of those passages in which they have described similar objects. A volume of criticism would not mark so forcibly the simple elegance of Virgil's poetry, contrasted with the artificial decorations which load the writings of Ovid, as a comparison of their descriptions of a tame stag; and, if we compare Cowper's address to the starry heavens with passages of the same import in "The Night Thoughts," the result will be nearly the same. Cowper was pleased at finding a resemblance traced between his poetry and Young's; though, in my mind, few things can be more dissimilar.

This essay has been lengthened too much, to allow me the pleasure of transcribing the concluding lines of this book. Yet is it not unnecessary to recommend to the reader's attention, what he must have already perused with delight.

(To be continued.)

To the Editor of the Christian Observer.

ON receiving my last account of fees due from me to my alma mater, Oxford, I found a slight addition to the usual charges; on which has arisen in my mind a case of conscience which I am desirous of submitting to your correspondents for solution. You may know, that about the time of the Archdeacon of Bath's celebrated Protest, our Convocation determined on presenting 1000*l.* towards building churches; 500*l.* to the National Schools; and 500*l.* to the Society for propagating the Gospel. To raise the money was the difficulty; and it was accordingly agreed to levy, for the next three years, an additional shilling per quarter from each of our 3785 members; which, upon calculation, you will find to be about the requisite sum. I need not say, I am as anxious as any man for the welfare of these societies, and think it highly honourable to the University to have countenanced them by these munificent donations: but my difficulty is, whether or not I should not "*protest*" against this proceeding, as involving myself and other orthodox men in all the anathemas denounced by the aforesaid archdeacon against "*penny* societies." The only salvo I can find for my conscience is, that we are not, strictly speaking, a *penny* society; as I find we are only an "almost farthing per week society" for the two latter objects, and a

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"half-penny a week society" for the former.

Under these circumstances, ought I boldly to protest against such measures, and proceed to take my name off the books? Or do you thing I shall be justified in retaining it under the above plea, or any other which some kind-hearted casuist may suggest to enlighten the scrupulous conscience of

Your obedient servant,

AN OXFORD MASTER OF ARTS?

To the Editor of the Christian Observer.

I LATELY observed, in an extract from a New Orleans newspaper, the following inhuman advertisement, which I send only for the sake of warning the British public against a threatened introduction of a similar "amusement" nearer home.

"On SUNDAY the 9th instant, will be represented in the place where fire-works are generally exhibited, near the Circus, an extraordinary fight *of furious animals.* The place where the animals will fight is a rotunda of 160 feet in circumference, with a railing seventeen feet in height, and a circular gallery well conditioned and strong, inspected by the mayor and surveyors by him appointed. 1st fight: A strong Attakapas bull, attacked and subdued by six of the strongest dogs of the country. 2d fight: Six bull-dogs against a Canadian bear. 3d fight: A beautiful tiger against a black bear. 4th fight: Twelve dogs against a strong and furious Opeloussas bull. If the tiger is not vanquished in his fight with the bear, he will be sent alone against the last bull; and if the latter conquers all his enemies, several pieces of fire-works will be placed on his back, which will produce a very entertaining amusement," &c. &c.

"If Mr. Renault is so happy as to amuse the spectators by this new spectacle, he will use every exertion to diversify and augment it, in order to prove to a generous public, whose patronage has been so kindly bestowed upon him, how anxious he is to please them."

This disgusting exhibition, I am sorry to say, is evidently not intended only for the lowest classes of society, as the price of admission is no less than a dollar for grown persons, and 50 cents for children. I say nothing, in this place, of the impiety and scandalous violation of common decency in selecting the Sunday for this gross outrage upon the feelings of a professedly Christian public; as if the author of the spectacle had been gravely of opinion, according to the vulgar adage, that "the better the day, the better the deed." It is enough to have copied the extract, which needs no comment to heighten the indignation which it must inevitably excite.

Before I had well forgotten the disgust I experienced in reading the above advertisement, I met with the following notice in the Chelmsford Chronicle:—"A fight between a bull and one of Mr. Wombwell's lions, which are now exhibiting at Norwich, will take place, in the course of the Easter week, at Newmarket."—My reason, sir, for introducing this subject to your readers is to apprize the neighbouring magistracy of this intended exhibition, in order that they may interpose the arm of law and humanity, to prevent so barbarous a spectacle. Should this paper meet the eye of any gentleman holding his Majesty's commission for the peace of the counties of Cambridge or Suffolk, I think I may venture to say, without fear of contradiction, that Mr. Wombwell may advertise in the next Chelmsford Chronicle that his intended exhibition is postponed *sine die;* for though bull-baiting has been very gravely defended, and that even in the senate, on the ground of the pleasure it gives to the ferocious animals immediately concerned as well as to the not less ferocious animals who instigate the contest,

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I cannot think that any gentleman can be found to patronize the introduction of this new species of barbarity into a country as remarkable for its humanity as for its skill in science and its glory in arms.

W.

To the Editor of the Christian Observer.

As your work does not, I presume, exclude from its miscellaneous department any subject connected with the general welfare of the community, I should be glad if any of your medical or other readers could inform me on what principle or for what reason variolous inoculation is still permitted in any of our hospitals or infirmaries. I am frequently astonished, in passing the Small Pox Hospital at Pancras, to see, in Patagonian characters, on the opposite wings of the building, the words "INOCULATION"—"*Vaccination.*" I would not be understood as blaming the conductors of any such institution, as I am not acquainted with the grounds upon which their proceedings are regulated. Possibly the mode in which funds have been left, or are still contributed, or the remaining prejudices of the poor, may render it expedient to keep up a shew of inoculation, while, in point of fact, the applicants are generally dissuaded from the experiment, and are sent over to the opposite wing of the building. I shall be glad to hear that such is the case, as it is certain that inoculated subjects are at the present moment the most formidable diffusers of this calamitous disease. Every patient who is inoculated carries the pestilence with him to his own vicinity, and often becomes, however unconsciously, the cause of premature death to many of his friends and neighbours. What must enlightened foreigners think of the medical practice of this country, when they see in the very suburbs of the metropolis itself, such an inscription as that to which I have alluded?

JENNERIANUS.

To the Editor of the Christian Observer.

I REQUEST permission, as a clergyman, and a humble member of several of the leading religious charitable institutions belonging to the Established Church, to make a few remarks on a paper lately issued by the Society for propagating the Gospel, of which the substance is given in your Appendix for 1818, p. 864. The writer states, that the Society have of late years found great difficulty in prevailing with proper clergymen to go abroad in their service. I am grieved at the fact: it ought not so to have been, especially as the Roman Catholics, and almost every species of Dissenters, have found no similar difficulty in procuring missionaries in their respective societies. But what occurs to me as objectionable in the paper under consideration is the cause alleged for this disinclination. Had I been told, that the deficiency arises from pride, or indolence, or want of missionary zeal in our clergy, or from ignorance of their obligations to further, as far as possible, the salvation of the world, or even from a generally prevailing scepticism as to the importance or necessity of propagating the Gospel, I should have felt the clerical body less aggrieved by such a statement, than by a remark, that this disinclination arises "from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent!"—What, sir! does the writer of this paper suppose the clergy can be touched by no motive but self-interest? Does it become the friend of a missionary society to advertise for recruits, by offering larger bounties than their neighbours? Are the men to whom

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such an argument is urged with most effect, the most likely persons to tread in the steps of that Great Missionary who, "though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." An advertisement like this, I fear, may have the effect of inviting the needy, the spendthrift, the man to whom missionary labours would be but a pretext for secular advantage. With a Swartz or Gericke, it would have little weight, and still less with him who, like his Divine Master, was determined to "spend and be spent" for the salvation of men, and who esteemed all things but dross and refuse for the excellency of the knowledge of Christ Jesus his Lord.

The reader of this advertisement must be immediately struck with the discrepancy between the arguments here employed, and those which are so common in other missionary societies. It is true, the cause above stated is mentioned as only "one" of the causes of the disinclination of the clergy to become missionaries under the Society; but as no other is mentioned, and as no arguments are urged from any other topic, I think the reader is at liberty to conclude that this was considered by the writer as the most important and essential. But happily there *are* arguments even more powerful than pecuniary interest, and if some of these were suitably employed, missionaries would not long be wanting. The love of Christ; the value of the human soul; the necessity of the Gospel for the salvation of mankind; the hopes, and fears, and gratitude of those who have themselves enjoyed the blessings of Christianity, constitute arguments which have carried many an intrepid missionary to regions whence self-interest would have shrunk appalled. Let our charitable societies duly enter into these considerations, and such a missionary spirit will eventually be kindled among us, as will carry the Gospel to the very extremities of the globe. I would not countenance fanaticism any more than the writer of the above remark; but I must frankly tell him, that the only men who can do honour to a missionary institution must be willing, like the Apostles, to go out with their property, their health, their comfort, their life in their hands; and these are not the men who will sit down accurately to calculate whether glebe is worth most in Canada or Newfoundland, or whether exchange will be more in their favour in one colony than another. A prudent regard to our temporal affairs is doubtless at all times a duty; and still more is it the duty of every charitable society to make the condition of its benevolent agents as comfortable as circumstances will admit; — but surely pecuniary considerations, if touched upon at all, ought not to be represented as the point of primary importance, and much less ought a missionary invitation to be so constructed as if it were impossible for the clergy to feel any thing like *disinterested* anxiety for the salvation of the world.

While I am on the subject of this paper, I cannot avoid remarking on another point contained in it. It expressly states, that before the Society send out a missionary to any new place, *the people must first petition the Society to do so*, and signify that they are able and willing to contribute towards his support. In general also, a house and church must be built, glebe must be assigned, subscriptions and engagements entered into; and "*where the people have failed in the performance, the missionary has been removed to another station.*" I am not commenting upon the propriety of these regulations; but I cannot but remark how inconsistent they are with the idea of this Society being, what the objectors to the more recent institutions affect to maintain, a strictly

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missionary institution, superseding the necessity of any other. It is, of course, idle to conceive of any *heathen* or Mohammedan nation, however well disposed, fulfilling the above expectations. So long, therefore, as the regulations demanding these pre-requisites remain in force, the operations of the Society must of necessity be restricted to Christian communities and their immediate vicinity.

I trust that these free remarks will not be construed as in any degree hostile to an institution which I sincerely venerate; and of the extension and success of whose labours it will give me the greatest pleasure to be informed. I would only intimate, that if the statements in the paper referred to be correct, it seems necessary that the Society should modify its rules, before it can become an efficient *Missionary* Society in the proper sense of that term.

A CLERICAL MEMBER OF THE CHRISTIAN KNOWLEDGE SOCIETY.

REVIEW OF NEW PUBLICATIONS.

Travels in Canada and the United States, in 1816 *and* 1817. By Lieut. FRANCIS HALL, 14th Light Dragoons, H. P. London: Longman. 1818. 8vo. pp. 543.

Sketches of America. A Narrative of a Journey of 5000 *Miles through the Eastern and Western States of America, &c.* By HENRY BRADSHAW FEARON. 2d Edition. London: Longman. 1818. pp. 454.

IN undertaking the review of the works which stand at the head of this article, we have no intention to amuse our readers with a description of American scenery, or to communicate information on the politics or statistics of the United States. Neither is it our object to discuss the much-agitated question of the advantages of emigrating to that land of large promise, and, as some allege, of lean performance. We mean to devote the present article to the consideration of a single feature in the picture, given by our authors, of American society; and on which, as it stands revealed to us in these volumes in all its deformity, we are anxious to fix the regards of our readers. We allude to the Negro slavery which pervades a great part of the United States. Postponing, for the present, any remarks which we ourselves may have to make on this painfully interesting subject, we shall proceed to put our readers in complete possession of the facts of the case.

The most copious view both of the legal and actual condition of the slave, as it exists in the United States, is to be found in the work of Mr. Hall. It is true, as this intelligent writer observes, that information on their actual state, whether in law or fact, is little attainable by a cursory traveller. The planter, of course, will not present himself for examination, with his memorandum book of the stripes and tortures he has inflicted, and of the groans which have followed. If he affords any information at all on the subject, it passes through a doubly distorted medium. As a planter, he is interested in concealing the evils, and still more the enormities, of Negro servitude; while, as an American, he is naturally anxious to vindicate the national character in the eyes of a foreigner. Add to this, that the testimony of the slave himself would gain no credit from the enemies to his freedom; whilst it is almost im-

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possible that the passing traveller, or the occasional guest, should himself witness much of the practical operation of a system, the most odious and frightful part of which is necessarily withdrawn from the public eye. In general, therefore, the traveller has it only in his power to delineate such broad outlines as are incapable of concealment, leaving them to be filled up by means of those fair inductions which, on the admitted principles of human nature, we are authorised to draw from the undisputed facts of the case. And this is all which Mr. Hall, or indeed Mr. Fearon, professes to do.

The law by which slaves, and even free Men of Colour, are governed in the Carolinas—and Mr. Hall believes that the same or a similar code prevails in all the *slave* states—is a provincial act passed in 1740, and made perpetual in 1783. It begins with an enactment justly and feelingly stigmatised by our author as a "heart-chilling declaration." It is as follows: "Whereas, in his Majesty's plantations, &c. slavery has been allowed, be it enacted, that all Negroes, Mulattoes, &c. who are or shall hereafter be in this province, and all their issue and offspring, born and to be born, shall be, and are hereby declared to be, and shall remain for ever hereafter, absolute slaves."

A clause follows, from which Mr. Hall tells us, and we can well credit his report, that "the most iniquitous oppressions are at this day deduced." "IT SHALL ALWAYS BE PRESUMED THAT EVERY NEGRO IS A SLAVE, UNLESS THE CONTRARY CAN BE MADE TO APPEAR*." (Hall, p. 422.)

The ninth clause gives to two justices of the peace and five freeholders, who most probably are always slave-owners, the power of trying slaves even for capital offences, and of carrying their sentence into effect without any reference, which we can discover, to a higher tribunal; and this court (subject, as it would seem, to no revisal, and with whose decisions not even the mercy of the governor can in most cases interfere, no report of its proceedings being made to him), may inflict such manner of death * "as they shall judge will be most effectual to deter others from offending in like manner." Before this tribunal, so formed, the evidence of all free Negroes and of any slave, is taken against a slave, "without oath †."

The thirty-fourth clause forbids any master from suffering a slave to traffic on his own account ‡.

The thirty-seventh clause, observes Mr. Hall, presents an exquisite specimen of legislative cant and cruelty. It declares "cruelty" to be "not only highly unbecoming those who profess themselves Christians, but odious in the eyes of all men who have any sense of virtue and humanity." It, *therefore* enacts, that, "to restrain and prevent barbarity from being exercised towards slaves," "any per-

* This appalling principle, we lament to say, is also still the universal rule of law throughout the whole of our West-Indian possessions. The attempt which has been made within the last two years, in one or two colonies (we believe only in one, Jamaica), to modify its cruel consequences, only serves to establish the opprobrious fact more incontestibly.

* Fortunately for humanity, the feelings manifested by the British public during the last thirty years, have led to the abolition in our own colonies of the cruel modes of inflicting death which were previously in use there. Capital punishments are now confined to hanging.

† Such, in general, and with slight and unessential modifications, is also the constitution of the slave courts in our own colonies.

‡ In our West Indies, this restriction is for the most part confined to such articles as form the subjects of the traffic of masters, as sugar, coffee, cotton, cocoa, &c. &c.

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son wilfully murdering a slave, shall forfeit 700*l.* currency," that is, 100*l.* sterling; "and that, if any person shall on a sudden heat and passion, or by undue correction, kill his own slave, or the slave of another person, he shall forfeit 350*l.* currency," or 50*l.* sterling.

The thirty-eighth and thirty-ninth clauses are conceived in a similar spirit. Fourteen pounds (we are not told whether this be currency or sterling, but it matters little), is the penalty for "cutting out the tongue, dismembering, and other tortures inflicted by any other instrument than a horsewhip, cow-skin, or small stick." There is, it is true, a semblance of humanity in the provision which follows, and which enacts, that the master of a slave shall be presumed guilty when his slave is maimed or cruelly beaten; but the whole effect of the clause is destroyed by ordering, that if he should not be able to clear himself of the imputation "by evidence," he may clear himself of it "BY MAKING OATH TO THE CONTRARY." This is holding out a premium for perjury.

By the forty-third clause, any White man meeting above seven slaves on a high road together, SHALL AND MAY WHIP EACH OF THEM, NOT EXCEEDING TWENTY LASHES ON THE BARE BACK. And by the forty-fifth clause a penalty of 100*l.* currency is inflicted for the crime of teaching a slave to write.

It would be difficult to account for the wanton and superfluous barbarity which is exhibited in these and similar enactments, if we were not to resort, for an explanation of the phenomenon, to the powerful operation in the breast of masters of that basest and most cruel of all passions, fear. In this view of the subject, Mr. Hall seems to concur; for he thus closes his account of the slave laws of Carolina;—

"Such is the code by which Christians govern Christians; nor is it, in any point, a dead letter. The fears of the proprietors are tremblingly alive, and racked with the dread of an insurrection, in which they must expect the measure they have meted. A military police is constantly kept up in Charleston; and every Man of Colour, whether slave or free, found in the streets after dark, without a pass, is taken up and punished *." Hall, p. 424.

But we have scarcely occasion to resort to this principle, in order to account for the practical atrocities of the slave system. The very existence of absolute slavery on the one hand, and of unrestricted power on the other, implies them.

"He," observes Mr. Hall afterwards, "must be a very sanguine enthusiast in favour of human nature †, who believes that the Negro, thus protected by the laws, will be very tenderly cherished by his master. The uncontrolled will of the most virtuous individual would be a fearful thing to live under; but the brutal passions of the sordid, the cruel, and the ignorant, scourges which might well 'appal the guilty and confound the free,' are the rule by which at least nine-tenths of the slave population are governed. If, so governed, they are mildly and justly governed, we must admit the constant operation in their favour of a miracle strong enough to invert the whole moral order of nature. To render tigers granivorous would be comparatively easy.

"It is not impossible, but that the house servants and personal domestics of humane and enlightened masters may be in a condition not in every respect much worse than that of persons filling the same station in European countries; but it is not from the good fortune of this minute portion, we can deduce a fair estimate of the condition of the

* Mr. Birkbeck, in his Notes on America, speaks in strong terms of the perpetual state of apprehension in which the planters of Virginia appeared to live, lest their slaves should rise against them.

† The Abolitionists are charged with an affectation of philanthropy, because they think Black men have the same feelings with White; but it is the very sobriety of reason, to ascribe to planters the virtues of angels."

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many. It is in the plantation, and principally, perhaps, among the petty proprietors, the work of torture goes on. An occasional instance of atrocity sometimes meets the public eye, and sheds a lurid light upon a region 'where hope never comes.'" Hall, pp. 426, 427.

Mr. Hall then states some particulars in the mode of treating slaves, which he asserts to be matters of public notoriety, admitting of no dispute, and therefore affording an undeniable foundation on which to discuss the question of their physical enjoyments. Their huts are miserable in the last degree, built of unsquared trunks of pine trees, so ill put together that, during the night, the fire shines through them as through wire lanterns. And he states it as no slight addition to their toil to be obliged to cut and fetch wood to warm this miserable dwelling, pervious as it is to every blast, and to have their night's rest perpetually broken by the necessity of keeping up fires to temper the cold*. The furniture of these huts consists of a few gourds and wooden utensils, and, as for bedding, a Negro is supposed to require none. The accommodation to which even the master who is reputed humane and equitable, considers his slaves to be entitled is this wretched cabin with a single blanket. The usual clothing of the plantation slaves, Mr. Hall observed "almost invariably to be ragged and miserable in the extreme." Their food consists of rice and Indian meal, with a little dried fish, and is, "in fact, the result of a calculation of the cheapest nutriment on which human life can be supported."(p. 429.)

"I have heard, indeed," continues this enlightened traveller, "of the many luxuries the Negro might enjoy were he not too indolent; of the poultry and vegetables he might raise round his hut; but his unconquerable idleness masters all other feelings. I have seldom heard an argument against the Negroes that was not double-edged. If they are, indeed, so indolent by nature that even a regard for their own comforts proves insufficient to rouse them to exertion, with what colour can it be asserted that they feel it no misfortune to be compelled to daily labour for another? Is the sound of the whip so very exhilarating that it dispels at once indolence and suffering? But I admit the fact of their indolence. The human mind fits itself to its situation, and to the demands which are made upon its energies. Cut off hope for the future, and freedom for the present, superadd a due pressure of bodily suffering, and personal degradation, and you have a slave, who, of whatever zone, nation, or complexion, will be, what the poor African is, torpid, debased, and lowered beneath the standard of humanity.

"To inquire if, so circumstanced, he is happy, would be a question idly ridiculous, except that the affirmative is not only gravely maintained, but constitutes an essential moral prop of the whole slave system. Neither they who affirm, nor they who deny, pretend to any talisman by which the feelings of the heart may be set in open day; but if general reasoning be resorted to, since pain and pleasure are found to be the necessary result of the operation of certain accidents on the human constitution, the aggregate of our sensations (that is, our happiness or misery) must be allowed to depend on the number and combination of these accidents. 'If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?'

"Should there be any unknown principle in the Negro's constitution, which enables him to convert natural effects into their contraries, and so despise contingencies, whether of good or evil, he may pride himself on having over-past the glory both of saints and stoics; but the fact would no more justify his oppressors, than did the stubborn endurance of Epictetus, the barbarity of his master, who broke his leg. It would be too much, first to inflict a cruelty, and then to take credit for the patience with which it is supported; but the fact itself is, in this case, more than doubtful. That to a certain point the feelings of the slave grow callous under bondage, may be conceded: this is the mercy of Nature: but that they are wholly extinguished by suffering, is contradicted

* Slaves in the West Indies will, of course, suffer less from cold than those in America.

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by facts of too palpable evidence; one of which is, that it is no uncommon thing for Negroes to commit suicide. This I heard from a gentleman of Charleston; and I have since met with the still more unexceptionable testimony of a friend to the Slave Trade.

"Dr. Williamson, in his 'Medical and Miscellaneous Observations, relative to the West-India Islands,' observes: 'Negroes anticipate that they will, upon death removing them from that country, be restored to their native land, and enjoy their friends' society in a future state. The ill-disposed to their masters, will sometimes be guilty of suicide; or by a resolute determination resort to dirt-eating, and thence produce disease, and at length death.' (i. 93.) This is the kind of man who, should he ever hear of the death of Cato, would call it the result of 'an ill disposition towards his master, Cæsar.'

"I remember to have once heard a person assert, from his own experience, that a cargo of Africans expressed great pleasure on finding themselves made slaves, on their arrival in America. A further explanation, however, removed the seeming improbability of this anecdote. They imagined they had been purchased for the purpose of being eaten, and therefore rejoiced in their ignorance, when they discovered they were only to be held in bondage." Hall, pp. 429—432.

It is impossible to resist the force of this reasoning. It may be evaded by sophistry or opposed by selfishness, or questioned by prejudice or ignorance, but its truth and justice will be self-evident to the mind of every intelligent and candid observer. The consideration of this terrific subject very naturally leads our ingenious author to inquire how it has happened that "slavery and slave dealing," though exhibiting little either in speculation or practice, which is calculated to convince the judgment or captivate the affections, should have found advocates, not merely among slave traders and slave holders, but among men of cultivated, and apparently liberal, minds. Without any natural sympathy with cruelty, and without any interest in the question, they still defend these hideous practices, as if they were worthy of being embraced and cherished for the sake of their own native loveliness. Many of them would shudder at inflicting on a single fellow-creature a particle of the privations and sufferings, which they, nevertheless, uphold in argument as fit "to be the portion and daily bread of thousands." We shall, at present, abstain from entering on this extensive and inviting chapter in the history of the human mind*, and content ourselves with noticing Mr. Hall's explanation of the fact which has so justly surprised him. He refers it to the influence of authority, to prejudice, or to an inaptitude to investigate any subject beyond the line of their ordinary occupations.

"As such persons scarcely affect to reason, or inquire, it is difficult to discover on what grounds they rest their opinions: the few who pretend to speak from experience, have seldom more to urge than the experience of good West-India dinners; and how can any thing be wrong where people dine so well? The many, who have made up their minds by mere dint of not thinking on the matter, take fast hold upon some one of the many bold falsehoods, or skilful sophisms, with which those interested in the traffic are ever ready to furnish such as find it troublesome, or fancy it unsafe, to use their own understandings;—as for instance—

"Negro slaves are better off than the poorer classes in many European countries.—They are quite contented with their situation, except when perverted by their pretended friends.—It is the proprietor's interest to use them well, and therefore he does use them well;—or the abolitionists are methodists, jacobins, or enthusiasts, and therefore unfit to be trusted with reforms of any kind; besides, slavery has existed

* The reader, who wishes to pursue the subject farther, may turn to our volume for 1807, pp. 254, and 318, et seq. He will there find some profound reflections upon it from the pen of one, over whose untimely grave we shall never cease to mourn—John Bowdler, junior.

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time out of mind, and why is the present generation to pretend to more wisdom and humanity than their forefathers? Their very good nature leads them to disbelieve most of the cruelties they hear related as connected with the slave-system; or should the evidence of particular facts occasionally overpower their prejudice, they readily admit, that as Negroes are constitutionally different from White men, they require a different treatment; so that what many seem harsh to us, and would in fact be harsh to people of our complexion, is no more to them than a salubrious regimen. Such advocates, however contemptible as logicians, are of great numerical importance. They constitute the standing army of corruption in all shapes; are always to be found among the supporters of power, and may be depended on as the steady friends of whatever is established. To the efforts of the enlightened few, they oppose the inert resistance of impassive matter; a resistance which gains respect by seeming disinterested, and remains unassailable, because, like the tortoise, it presents no vital point of attack. Self-interest takes the field with better armour, and more enterprise; but the combat would be short-lived, did he not, after each discomfiture, find refuge within the shell of his simple ally." Hall, pp. 417—419.

In the United States, indeed, as Mr. Hall admits, the influence of these causes is less powerful than in Europe. In America, few can be uninformed of the actual condition of the slaves; and as they are accustomed thoroughly to discuss all public questions, the case of the Black population has a better chance of being at least understood by them than by us. Accordingly, in some of the old states, and in all which have recently been admitted into the Union, slavery has been formally excluded from their constitution. The whole of the Eastern and a great part of the Central States, and many enlightened individuals even in the southern provinces, particularly the Quakers, are declared enemies of the system of slavery. It is true, that, for the most part, they oppose it rather as a great political evil, than as a violation of the eternal obligations of humanity and justice; nevertheless its extent is in this way gradually narrowing. With them there is no dispute, nor, indeed, can there be, respecting the opprobrious and humiliating facts of the case. With us, on the contrary, the only persons who, in general, have an opportunity of viewing with their own eyes the state of colonial bondage, are persons interested in upholding it. And they are induced by tenderness for their own reputation, as well as by the strong feeling of interest, and, we may add, by pride, to throw a veil over the enormities of the system, and to resist every attempt to withdraw it. The advantage which America possesses in this important respect, would encourage a hope of the eventual extinction of this evil at no very distant period; at least, at an earlier period than it would be reasonable to expect it in our own colonial possessions; but for another circumstance on which Mr. Hall incidentally, but feelingly, touches, and which must have a powerful influence in perpetuating the miseries of slavery in the United States: we mean, the force of habit. Let any one consider, for a moment, the different sensations with which an individual, who had never witnessed the infliction of a wound, and a practised surgeon, would regard the amputation of a limb;—or the disgust which would be excited in an inhabitant of some splendid mansion in Grosvenor Square, on being admitted, for the first time, to the occupancy of an apartment in the Borough Compter, or Bristol Jail, as compared with the feelings of some old offender, who was familiar with all the filth and abominations of the place. A similar difference will be found to exist in the feelings of the man who has a near view of slavery for the first time, and of him whose eye has become familiar with its horrors, or has, perhaps, been accustomed to them from in-

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fancy. It cannot be expected that a person born and educated in Carolina or in Jamaica, should be shocked by those parts of the slave system, which, if viewed by a person of common sensibility for the first time, would fill him with disgust and horror. In one respect, therefore, we are more advantageously situated in this country than in America, for judging accurately of the effects of the slave system. The natural feelings which they are calculated to excite are less blunted by familiarity. These remarks are illustrated by what Mr. Hall tells us of the impression he received, when, in travelling southward from Philadelphia, he first entered the slave states.

"The houses, universally shaded with large virandas, seem to give notice of a southern climate; the huts round them, open to the elements, and, void of every intention of comfort, tell a less pleasing tale: they inform the traveller he has entered upon a land of masters and slaves, and he beholds the scene marred with wretched dwellings and wretched faces. The eye, which for the first time looks on a slave, feels a painful impression: he is one for whom the laws of humanity are reversed, who has known nothing of society but its injustice, nothing of his fellow man but his hardened, undisguised, atrocious selfishness. The cowering humility, the expressions of servile respect, with which the Negro approaches the White man, strike on the senses, not like the courtesy of the French and Italian peasant, giving a grace to poverty, but with the chilling indication of a crushed spirit: the sound of the lash is in his accents of submission; and the eye which shrinks from mine, caught its fear from that of the taskmaster. Habit steels us to all things; and it is not to be expected, that objects constantly present, should continue to excite the same sensations which they cause, when looked upon for the first time; and this, perhaps, is one reason, why so much cruelty has been tolerated in the world: but whoever should look on a slave for the first time in his life, with the same indifferent gaze he would bestow on any casual object, may triumph in the good fortune through which he was born free, but in his heart he is a slave, and, as a moral being, degraded infinitely below the Negro, in whose soul, the light of freedom has been extinguished, not by his own insensibility, but by the tyranny of others. Did the miserable condition of the Negro leave him mind for reflection, he might laugh in his chains to see how slavery has stricken the land with ugliness. The smiling villages, and happy population of the Eastern and Central States, give place to the splendid equipages of a few planters, and a wretched Negro population, crawling among filthy hovels—for villages (after crossing the Susquehanna), there are scarcely any; there are only plantations—the very name speaks volumes." Hall, pp. 318—320.

Let us observe, on the other hand, the effect produced by the force of habit on the moral feelings of a respectable individual, Mr. Duff, a person residing in a remote valley in the state of Virginia, whom Mr. Hall describes as an excellent specimen of the best part of his neighbours. He was remarkably temperate; never uttered an immoral expression; and his disposition seemed in a high degree friendly and benevolent.

"Yet, mark," observes our author, "the withering effect of slavery on the moral feelings! he was talking of the different ways men had in that part of the country of making money. 'Some,' said he, 'purchase droves of hogs, oxen, or horses, in one part of the Union, and drive them for sale to another; and some buy Negroes in the same way, and drive them chained together, to different markets: I expect two gentlemen here this evening with a drove.' I expressed my horror of such traffic: he civilly assented to my observation, but plainly without any similar feeling, and spoke of the gentlemen he expected, as if they were just as 'honourable men' as any other fair dealers in the community: luckily I was not cursed with their company. I never chanced to fall in with one of these human droves; but I borrow from a pleasing little work, written by a Virginian, and entitled, 'Letters from Virginia,' the following description which he gives, in the character of a foreigner newly landed at Norfolk.

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"'I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people was gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by the voice of singing, and turning round to discover from what quarter it came, I saw a group of about thirty Negroes, of different sizes and ages, following a rough-looking White man, who sat carelessly lolling in his sulkey. They had just turned round the corner, and were coming up the main street to pass by the spot where I stood, on their way out of town. As they came nearer, I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along singing a little wild hymn, of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy, to support them in their distress. The sulkey now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. "My dear sir," said I, to a person who stood near me, "can you tell me what these poor people have been doing? what is their crime? and what is to be their punishment?" "O," said he, "its nothing at all, but a parcel of Negroes sold to Carolina; and that man is their driver, who has bought them." "But what have they done, that they should be sold into banishment?" "Done!" said he: "nothing at all that I know of, their masters wanted money, I suppose, and these drivers give good prices." Here the driver, having supplied himself with brandy, and his horse with water (the poor Negroes of course wanted nothing), stepped into his chair again, cracked his whip and drove on, while the miserable exiles followed in funeral procession behind him.'" Hall, pp. 357—360.

The view which Mr. Hall has given of the slavery of the United States is substantially confirmed by Mr. Fearon, who states "the treatment of the Negroes throughout these states" to be "as villainous as can well be imagined." (p. 208.) He has given us a transcript of some of the provisions of a law, not an ancient and now obsolete law, but a law passed by the city council of New Orleans, the capital of Louisiana on the 17th day of October, 1817, for the government of the slave population.

By this law, any slave found occupying, or sleeping in, any house, out-house, building, or inclosure, not his owner's or immediate employer's, without a ticket from such owner or employer, expressly describing the place, and specifying the time for which the licence is granted, shall be committed to gaol by any officer of police, or any other White person, *there to receive twenty lashes*, on a warrant from the mayor or justice of the peace, unless his owner or master shall previously pay five dollars for him, with all costs.

The sixth clause of this act confines assemblies of slaves for dancing or other merriment exclusively to Sundays, and to such open and public places as the mayor shall appoint; such assemblies not to continue later than sun-set: every violation of the rule to be punished with ten to twenty-five lashes, besides being liable to the penalties of the preceding clause.

The four following clauses, which we give entire, will sufficiently satisfy our readers of the humanity of this modern *Code Noir*.

"'No person giving a ball to Free People of Colour shall, on any pretext, admit or suffer to be admitted to said ball any slave, on penalty of a fine from ten to fifty dollars; and any slave admitted to any such ball shall receive fifteen lashes.

"'Every slave, except such as may be blind or infirm, who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police gaol, where he shall receive

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twenty-five lashes, and shall moreover forfeit every such cane, club, or other stick, to any White person seizing the same; and every slave carrying any arms whatever, shall be punished in the manner prescribed by the Black Code of this State.

"'If any slave shall be guilty of whooping or hallooing any where in the city and suburbs, or of making any clamorous noise, or of singing aloud any indecent song, he or she shall for each and every such offence, receive at the police gaol, on a warrant from the mayor, or any justice of peace, a number of twenty lashes or stripes; and if any such offence be committed on board any vessel, the master or commander thereof shall forfeit and pay a sum of twenty dollars for each and every such offence.

"'Every slave who shall be guilty of disrespect towards any White person, or shall insult any Free person, shall receive thirty lashes, upon an order from the mayor, or justice of the peace." Fearon, pp. 277, 278.

If the subject were not too serious for mirth, there is something perfectly ludicrous in these legislative enactments. They are only to be explained on the principle to which we have already referred. We are familiar in private life with the strange effects which often proceed from terror when it has once taken full possession of the mind; the laughable exaggerations and irrational expedients to which it leads. Here, however, its unrestrained influence compromises the comfort and happiness of whole communities, and that not for a passing moment, but for ages, and throughout the miserable succession of generations yet unborn.

A practical proof of the wretchedness and degradation to which this unhappy class of our fellow-creatures is reduced, is exhibited, we are told, at "every tavern" in the slave states; where, Mr. Hall informs us, advertisements are seen posted for runaway slaves. "The barbarous phraseology in which they were drawn up sometimes amused" him; but he was more frequently disgusted with "the ferocious spirit of revenge" they too plainly expressed. An incident, which we quote from Mr. Fearon, speaks the same painful truth still more strongly. The scene is laid at Lawes' hotel at Middletown, in the state of Kentucky.

"A few minutes before dinner, my attention was excited by the piteous cries of a human voice, accompanied with the loud cracking of a whip. Following the sound, I found that it issued from a log-barn, the door of which was fastened. Peeping through the logs, I perceived the bar-keeper of the tavern, together with a stout man, more than six feet high, who was called colonel ———, and a Negro boy about 14 years of age, stript naked, receiving the lashes of these monsters, who *relieved* each other in the use of a horse-whip; the poor boy fell down upon his knees several times, begging and praying that they would not kill him, and that he would do any thing they liked: this produced no cessation in their exercise. At length Mr. Lawes, the master of the hotel arrived, told the valiant colonel and his humane employer, the bar-keeper, to desist, and that the boy's refusal to cut wood was in obedience to his (Mr. L.'s) directions. Colonel ——— said, that 'he did not know what the Niggar had done, but that the bar-keeper requested his assistance to whip Cæsar; of course he lent him a hand, being no more than he should expect Mr. Lawes to do for him under similar circumstances.' At table Mr. Lawes said, 'that he had not been so vexed for seven years.' This expression gave me pleasure, and also afforded me, as I thought, an opportunity to reprobate the general system of slavery; but not one voice joined with mine: each gave vent in the following language to the superabundant quantity of the milk of human kindness, with which their breasts were overflowing:—

"'I guess he deserved all he got.'

"'It would have been of small account if the Niggar had been whipt to death.'

"'I always serve my Niggars that way: there is nothing else so good for them.'

"It appeared that this boy was the property of a regular slave-dealer, who was then absent at Natchez with a cargo. Mr. Lawes' humanity fell lamentably in my estimation when he stated, 'that whipping Niggars, if they were his own,

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was perfectly right, and they always deserved it; but what made him mad was, that the boy was left under his care by a friend, and he did not like to have a friend's property injured.'

"There is in this instance of the treatment of a Negro, nothing that in this State is at all singular; and much as I condemned New York, Pennsylvania, and Ohio, when in those sections, I must now give them the character of enlightened humanity, compared with this State, in which such conduct as that I have described, is tolerated and approved." Fearon, pp. 239—241.

The following relation, however, of Mr. Hall, is of a still more affecting description. It is an account which he has given us of the trial and execution of a Negro, that took place during his stay in Charleston, South Carolina.

"A man died on board a merchant ship, apparently in consequence of poison mixed with the dinner served up to the ship's company. The cabin-boy and cook were suspected, because they were, from their occupations, the only persons on board who did not partake of the mess, the effects of which began to appear as soon as it was tasted. As the offence was committed on the high seas, the cook, though a Negro, became entitled to the benefit of a jury, and, with the cabin-boy, was put on his trial. The boy, a fine looking lad, and wholly unabashed by his situation, was readily acquitted. The Negro's turn was next. He was a man of low stature, ill-shapen, and with a countenance singularly disgusting. The proofs against him were, first, that he was cook; so who else could have poisoned the mess? It was indeed overlooked, that two of the crew had absconded since the ship came into port. Secondly, he had been heard to utter expressions of ill-humour before he went on board; that part of the evidence was indeed suppressed, which went to explain these expressions. The real proof, however, was written in his skin, and in the uncouth lines of his countenance. He was found guilty.

"Mr. Crafts, junior, a gentleman of the Charleston bar, who, from motives of humanity, had undertaken his defence, did not think a man ought to die for his colour, albeit it was the custom of the country; and moved in consequence for a new trial, on the ground of partial and insufficient evidence; but the judge, who had urged his condemnation with a vindictive earnestness, intrenched himself in forms, and found the law gave him no power in favour of mercy. He then forwarded a representation of the case to the President, through one of the senators of the state; but the senator ridiculed the idea of interesting himself for the life of a Negro, who was therefore left to his cell and the hangman. In this situation he did not, however, forsake himself; and it was now, when prejudice and persecution had spent their last arrow on him, that he seemed to put on his proper nature, to vindicate not only his innocence, but the moral equality of his race, and those mental energies which the white man's pride would deny to the shape of his head and the woolliness of his hair. Maintaining the most undeviating tranquillity, he conversed with ease and cheerfulness, whenever his benevolent counsel, who continued his kind attentions to the last, visited his cell. I was present on one of these occasions, and observed his tone and manner, neither sullen nor desperate, but quiet and resigned, suggesting whatever occurred to him on the circumstances of his own case, with as much calmness as if he had been uninterested in the event; yet as if he deemed it a duty to omit none of the means placed within his reach for vindicating his innocence. He had constantly attended the exhortations of a Methodist preacher, who, for conscience-sake, visited 'those who were in prison;' and, having thus strengthened his spirit with religion, on the morning of his execution, breakfasted, as usual, heartily; but before he was led out, he requested permission to address a few words of advice to the companions of his captivity. 'I have observed much in them,' he added, 'which requires to be amended, and the advice of a man in my situation may be respected.' A circle was accordingly formed in his cell, in the midst of which he seated himself, and addressed them at some length, with a sober and collected earnestness of manner, on the profligacy which he had noted in their behaviour, while they had been fellow-prisoners; recommending to them the rules of conduct prescribed by that religion, in which he now found his support and consolation.

"Certainly, if we regard the quality and condition of the actors only, there is an infinite distance betwixt this scene

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and the parting of Socrates with his disciples: should we, however, put away from our thoughts, such differences as are merely accidental, and seize that point of coincidence which is most interesting and important; namely, the triumph of mental energy over the most clinging weaknesses of our nature; the Negro will not appear wholly unworthy of a comparison with the sage of Athens. The latter occupied an exalted station in the public eye; though persecuted even unto death and ignominy, by a band of triumphant despots, he was surrounded in his last moments by his faithful friends and disciples, to whose talents and affection he might safely trust the vindication of his fame, and the unsullied whiteness of his memory; he knew that his hour of glory must come, and that it would not pass away. The Negro had none of these aids; he was a man friendless and despised; the sympathies of society were locked up against him; he was to atone for an odious crime, by an ignominious death; the consciousness of his innocence was confined to his own bosom, there probably to sleep for ever: to the rest of mankind he was a wretched criminal; an object, perhaps, of contempt and detestation, even to the guilty companions of his prison-house; he had no philosophy with which to reason down those natural misgivings, which may be supposed to precede the violent dissolution of life and body: he could make no appeal to posterity to reverse an unjust judgment. To have borne all this patiently, would have been much; he bore it heroically.

"Having ended his discourse, he was conducted to the scaffold, where having calmly surveyed the crowds collected to witness his fate, he requested leave to address them. Having obtained permission, he stept firmly to the edge of the scaffold, and having commanded silence by his gestures, 'You are come,' said he, 'to be spectators of my sufferings: you are mistaken; there is not a person in this crowd but suffers more than I do. I am cheerful and comtented, for I am innocent.' He then observed, that he truly forgave all those who had taken any part in his condemnation, and believed that they had acted conscientiously from the evidence before them; and disclaimed all idea of imputing guilt to any one. He then turned to his counsel, who, with feelings which honoured humanity, had attended him to the scaffold; 'To you, sir,' said he, 'I am indeed most grateful: had you been my son, you could not have acted by me more kindly;' and observing his tears, he continued; 'This, sir, distresses me beyond any thing I have felt yet. I entreat you will feel no distress on my account; I am happy.' Then praying to Heaven to reward his benevolence, he took leave of him, and signified his readiness to die; but requested he might be excused from having his eyes and hands bandaged; wishing, with an excusable pride, to give this final proof of his unshaken firmness: he, however, submitted on this point, to the representations of the sheriff, and died without the quivering of a muscle.

"The spectators, who had been drawn together, partly by idle curiosity, and partly by a detestation of his supposed crime, retired with tears for his fate, and execrations on his murderers." Hall, pp. 433—438.

We might fairly challenge the writers of romance to rival this story in depth of interest. We should only weaken its effect by any comments of our own.

The depressed and degraded condition of the Negro slave is communicated, as might be expected, by an almost infallible contagion, to the whole of the free Black and Coloured population of the United States. Nor are even those parts of the Union called, by way of distinction, Free States, in which slavery is abolished by law, exempt from this charge. The curse of slavery pursues the descendants of slaves to the latest generation. So long as the slightest tinge of African blood can be discovered to flow in their veins, however professedly liberal the institutions of any particular state may chance to be, the sentence of civil disability and degradation continues in force. There exists, as Mr. Fearon well expresses it, in *all* these states, *not excepting any*, "a penal law deeply written in the *minds* of the whole White population, which subjects their Coloured fellow-citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestion-

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able; no property, however large; no character, however unblemished, will gain a man, whose body is, in American estimation, *cursed* with even a twentieth portion of the blood of his African ancestry, admission into society. They are considered as mere Pariahs, as outcasts and vagrants on the face of the earth." These persons, though many of them are possessed of the rights of citizenship, it would be little to say, are not admitted to the exercise of their civil franchises; they are not admitted to a participation of the same religious privileges. We are told by the Abbè du Bois, in his account of the Hindoos, as well as by Dr. C. Buchanan, in his Christian Researches, that the transcendent greatness of Juggernaut levels all distinctions among his votaries; and that Bramins and Soodras are, in his presence, melted down into one common state of prostration and abasement. In Christian America, the case is different. The god whom they worship is not the God who is "no respecter of persons," and who "hath made of one blood all nations of men." Even in Philadelphia and New York, there are "African churches" appropriated to "those native Americans who are Black, or have any shade of colour darker than White." Though nominally citizens, they "are not admitted into the churches which are visited by Whites." (p. 167.) In perfect conformity with this spirit, observes Mr. Fearon, is the fact that in New York, the most degraded White will not walk the street with a Negro; so that although New York is a free state, it is so only on parchment, the Black and Coloured Americans being practically and politically slaves. "The laws of the mind," he adds, "are, after all, infinitely more strong and more effective than those of the statute book; and it is these *mental* legislative enactments, operating in too many cases, besides this of the poor Negroes, which excite but little respect for the American character." (p. 61.)

The following anecdote will throw some farther light on this subject.

"Soon after landing at New York," says Mr. Fearon, "I called at a hair-dresser's in Broadway, nearly opposite the city-hall: the man in the shop was a Negro. He had nearly finished with me, when a Black man, very respectably dressed, came into the shop and sat down. The barber inquired if he wanted the proprietor or his boss (master), as he termed him, who was also a Black; the answer was in the negative, but that he wished to have his hair cut. My man turned upon his heel, and, with the greatest contempt, muttered in a tone of proud importance, 'We do not cut Coloured men here, sir.' The poor fellow walked out without replying, exhibiting in his countenance confusion, humiliation, and mortification. I immediately requested, that if the refusal was on account of my being present, he might be called back. The hair-dresser was astonished: 'You cannot be in earnest, sir,' he said. I assured him that I was so, and that I was much concerned in witnessing the refusal from no other cause than that his skin was of a darker tinge than my own. He stopped the motion of his scissars; and after a pause of some seconds, in which his eyes were fixed upon my face, he said, 'Why, I guess as how, sir, what you say is mighty elegant, and you're an elegant man; but I guess you are not of these parts.'—'I am from England,' said I, 'where we have neither so cheap nor so enlightened a government as yours, but we have no slaves.'—'Ay, I guessed you were not raised here: you salt-water people are mighty grand to Coloured people; you are not so proud, and I guess you have more to be proud of; now I reckon you do not know that my boss would not have a single ugly or clever gentleman come to his store, if he cut Coloured men: now my boss, I guess, ordered me to turn out every Coloured man from the store right away; and if I did not, he would send me off slick; for the slimmest gentleman in York would not come to his store if Coloured men were let in: but you know all that, sir, I guess, without my telling you; you are an elegant gentleman too, sir.' I assured him that I was ignorant of the fact which he stated; but which, from the earnest-

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ness of his manner, I concluded must be true." pp. 58, 59.

"At the dinner-table I commenced a relation of this occurrence to three American gentlemen, one of whom was a doctor, the others were in the law: they were men of education and of liberal opinions. When I arrived at the point of the Black being turned out, they exclaimed, 'Ay right, perfectly right, I would never go to a barber's where a Coloured man was cut!' Observe, these gentlemen were not from the south; they are residents of New York, and I believe were born there." Fearon, p. 60.

But let us listen to the testimony of Mr. Hall on the same subject. He is speaking of Carolina. There, he says, the condition of the free Man of Colour is, in fact, scarcely preferable to that of a slave.

"Subjected to the same mode of trial, exposed to the same jealous surveillance, carefully excluded from all the rights and privileges of citizenship, and surrounded by every kind of snares, both legal and illegal, his freedom seems but a mockery superadded to oppression. The statute declares, that every Man of Colour shall be presumed a slave: every newspaper is a commentary on the injustice and barbarity of this enactment; every day Men of Colour are advertised as taken up on suspicion of being slaves: they are committed to jail, and if no owner appears, are sold to pay expenses. But the direct operation of the law is not all the free Man of Colour has to dread.

"The humane exertions of some gentlemen of the Charleston bar have lately brought to light a singular system for kidnapping free Negroes, and selling them as slaves into Kentucky, or any state at a distance from their connections. The agents were a justice of the peace, a constable, and a slave dealer.

"The process was as simple as unblushing villany could devise. A victim having been selected, one of the firm applied to the justice upon a sham charge of assault, or similar offence, for a writ, which was immediately issued and served by the constable, and the Negro conveyed to prison. Here, without friends or money, he is to await his trial for some unknown crime, charged against him by some unknown accuser: no wonder if in this desolate condition his spirits sink, and his fears anticipate the worst: the constable now appears, exaggerates the dangers of his situation; explains how small is his chance of being liberated, even if innocent, by reason of the amount of the jail fees and other legal expenses; but he knows a worthy man who is interested in his behalf, and will do what is necessary to procure his freedom, upon no harder condition than an engagement to serve him for a certain number of years. It may be supposed, the Negro is persuaded; 'influenced perhaps, (as the counsel for the defendants observed, on the trial,) by the charms of a country life.' The worthy slave dealer now appears on the stage. The indenture of bondage is ratified in presence of the worthy magistrate and constable, who share the price of blood, and the victim is hurried on ship-board to be seen no more.

"This traffic had been long carried on, when humanity discovered and exposed it in a court of justice; but since, by the present law, there is no such offence as man-stealing, it could be punished as false imprisonment only. Should not, however, the shame of discovery produce a stronger impression on the parties engaged in this iniquitous traffic, than can be expected from their depraved habits, it is more than probable, it will continue to be carried on with keener and perhaps more atrocious dexterity than before." Hall, pp. 424—426.

Let it not, however, be supposed that the Black and Coloured race alone experience the pernicious consequences of the prevalence of slavery. The *curse* has reached beyond them, and the moral debasement which it has engendered in the minds of the chief actors in this drama of guilt and blood—in the minds of the masters of slaves, furnishes a striking comment on that passage of Holy Writ; "They shall eat of the fruit of their own way, and be filled with their own devices." Is it possible for any serious mind to read the following extracts without acknowledging the righteous government and retributive justice of the Almighty?

"The existence of slavery in the

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United States has a most visible effect upon the national character. It necessarily brutalizes the minds of the southern and western inhabitants; it lowers, indeed, the tone of humane and correct feeling throughout the Union; and imperceptibly contributes to the existence of that great difference which here exists between theory and practice." Fearon, pp. 378, 379.

Mr. Hall gives his opinion upon the subject somewhat more at length.

"It is impossible to consider the character of the southern states, without again adverting to the pernicious effects of slavery.

"Land cultivated by slaves requires a considerable capital, and will therefore be divided among a small number of proprietors. Experience, too, shews that the quantity of labour performed by slaves is much below that of an equal number of free cultivators; the number of persons deriving support from the soil, will consequently be less: but the loss is not in quantity only, the quality is proportionably deteriorated. He who commands the sweat of others, will be little inclined to toil himself*; the inclination will diminish with the necessity. The fact is so consonant with this remark, that in the southern states, the fisheries, and all branches of active exertion, fall into the hands of the New Englanders: so much so, that the city of Charleston is supplied with fish by smacks from Marble-head and Boston. Climate might be supposed to have a partial influence in producing this effect, were not such individuals as are compelled by the nature of their occupations to rely much on their own efforts, found no ways inferior in attainments and application to the same description of persons in the more temperate portions of the Union. Nay, have not almost all the sultriest regions of the globe been alternately the seats of sloth and enterprize?

"The same distribution of property which renders labour unnecessary to its proprietor, is no less fatal to his mental improvement. Experience informs us, that means and leisure are less powerful excitements to study than the spur of necessity, and hope of profit. Information will be first sought, that it may be useful, it will afterwards be pursued for the pleasure of the acquisition only. The planter has therefore been ever reckoned among the least enlightened members of society; but, says a proverb, those whom the devil finds idle, he sets about his own work. Dissipation must be always the resource of the unoccupied and ill-instructed.

"If the political effects of slavery are pernicious to the citizen, its moral effects are still more fatal to the man. 'There must doubtless,' (says Mr. Jefferson,) 'be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it, for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his morals and manners undepraved by such circumstances.' Notes, p. 241.

"We know the time of progidies is past, and that natural effects will follow their causes. The manners of the lower classes in the Southern States are brutal and depraved*. Those of the upper, corrupted by power, are frequently arrogant and assuming: unused to restraint or contradiction of any kind, they are necessarily quarrelsome; and in their quarrels, the native ferocity of their hearts breaks out. Duelling is not only in general vogue and fashion, but is practised with circumstances of peculiar vindictiveness. It is usual when two persons have agreed

* "'Of the proprietors of slaves, a very small proportion indeed, are ever seen to labour.'—*Jefferson's Notes*, p. 241."

* "The stage-drivers, for instance, are more inhuman, and much inferior in decency of behaviour to the Negroes, who are sometimes employed in the same capacity; so that it seems not improbable that the effects of slavery, upon the lower orders at least, are more debasing to the governing class, than to the governed."

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to fight, for each to go out regularly and practise at a mark, in the presence of their friends, during the interval which precedes their meeting: one of the parties, therefore, commonly falls.

"Did the whole of the above causes operate with undiminished influence, the result would be horrible; but there are several circumstances continually working in mitigation of those evils." Hall, pp. 457—460.

The testimony which we have here adduced, has received the most decisive confirmation from another, and it will be thought by some a less suspicious, quarter, Mr. Morris Birkbeck, both in his "Notes on a Journey in America," and in his "Letters from the Illinois," appears to have laboured to convey to his countrymen a favourable impression, not only of the United States as a scene of profitable enterprize, but of the general character and manners of its inhabitants. But what is his representation of the nature of slavery, and its effects on the moral and intellectual qualities of the American population? Let the friends and advocates of our slave system, and, above all, let our members of Parliament who may be called to revise that system, weigh it well. It is replete with considerations of momentous import. The passage will be found in Birkbeck's "Notes," p. 20.

"May 10. I saw two female slaves and their children sold by auction in the street; an incident of common occurrence here, though horrifying to myself and many other strangers. I could hardly bear to see them handled and examined like cattle; and when I heard their sobs, and saw the big tears roll down their cheeks at the thoughts of being separated, I could not refrain from weeping with them. In selling these unhappy beings, little regard is had to the parting of the nearest relations. Virginia prides itself on the comparative mildness of its treatment of the slaves; and, in fact, they increase in numbers, many being annually supplied from this state to those farther south, where the treatment is said to be much more severe. There are regular dealers who buy them up, and drive them in gangs, chained together, to a southern market. I am informed, that few weeks pass without some of them being marched through this place. A traveller told me, that he saw, two weeks ago, one hundred and twenty sold by auction in the streets of Richmond; and that they filled the air with their lamentations.

"It has also been confidently alleged, that the condition of slaves in Virginia, under the mild treatment they are said to experience, is preferable to that of our English labourers. I know and lament the degrading state of dependent poverty, to which the latter have been gradually reduced by the operation of laws originally designed for their comfort and protection. I know also that many slaves pass their lives in comparative ease, and seem to be unconscious of their bonds, and that the *most wretched* of our paupers might envy the allotment of the *happy* Negro. This is not, however, instituting a fair comparison, to bring the opposite extremes of the two classes into competition. Let us take a view of some particulars which operate generally.

"In England, exertion is not the result of personal fear; in Virginia, it is the prevailing stimulus.

"The slave is punished for mere *indolence*, at the discretion of an *overseer:* the peasant is only punished by the law, when guilty of a crime.

"In England, the labourer and his employer are equal in the eye of the law: here the law affords the slave no protection, unless a White man gives testimony in his favour.

"Here, any White man may insult a Black with impunity; whilst the English peasant, should he receive a blow from his employer, might and would return it with interest, and afterwards have his remedy at law for the aggression.

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"The testimony of a peasant weighs as much as that of a lord in a court of justice; but the testimony of a slave is never admitted at all, in a case where a White man is opposed to him.

"A few weeks ago, in the streets of Richmond, a friend of mine saw a White boy wantonly throw quicklime in the face of a Negro-man. The man shook the lime from his jacket, and some of it accidentally reached the eyes of the young brute. This casual retaliation excited the resentment of the brother of the boy, who complained to the slave's owner, and actually had him punished with thirty lashes. This would not have happened to an English peasant.

"I must, however, do this justice to the slave-master of Virginia: it was not from him that I ever heard a defence of slavery; some extenuation, on the score of expediency or necessity, is the utmost range now taken by that description of reasoners, who, in former times would have attempted to support the principle as well as the practice.

"*Perhaps it is in its depraving influence on the moral sense of both slave and master, that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal, and, as it should seem, from the general character of free Negroes*, indelible.*

"*All America is now suffering in morals, through the baneful influence of Negro slavery, partially tolerated, corrupting justice at the very source.*"

"Slavery," he says in another place, "that broadest, foulest blot which still prevails over so large a portion of the United States, will circumscribe my choice within narrow limits; for if political liberty be so precious, that to obtain it I can forego the well-earned comforts of an English home, it must not be *to degrade and corrupt my children by the practice of slave-keeping.* This curse has taken fast hold of Kentucky, Tenessee, and all the new states to the South."

Such is the delineation of Negro slavery, as it exists in the United States, which has been given by three independent and impartial eye-witnesses. A writer in a contemporary Review, not remarkable for partiality to British, in preference to transatlantic policy, on contemplating the picture, expresses his keen indignation in terms which do him the highest honour. "The great curse of America," he observes, "is the institution of slavery, of itself far more than the foulest blot upon their national character, and an evil which counterbalances all the excisemen, licensers, and tax-gatherers of England. No virtuous man ought to trust his own character, or the character of his children, to the demoralizing effects produced by commanding slaves. Justice, gentleness, pity, and humility, soon give way before them. Conscience suspends its functions. The love of command, the impatience of restraint, get the better of every other feeling; and cruelty has no other limit than fear. That such feelings and such practices should exist among men who know the value of liberty, and profess to understand its principles, is the consummation of wickedness. Every American who loves his country should dedicate his whole life, and every faculty of his soul, to efface the foul stain from its character. If nations rank according to their wisdom and their virtue, how low has the American [illegible] murderer [illegible]

* When we reflect on the wretched and degraded condition of the free Negro in the United States, as we have seen it described by Fearon and Hall, we have no reason to attribute their depravity, as Mr. Birbeck seems half inclined to do, to their moral constitution. The actual circumstances in which they are placed sufficiently accounts for it.

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the European nations? *much more of this great and humane country* where the greatest lord dares not lay a finger upon the meanest peasant? What is freedom, where all are not free; where the greatest of God's blessings is limited, with impious caprice, to the colour of the body? And these are the men who taunt the English with their corrupt Parliament, with their buying and selling votes. Let the world judge which is the most liable to censure;—we who, in the midst of our rottenness, have torn off the manacles of slaves all over the world; or they who, with their idle purity and useless perfection, have remained mute and careless, while groans echoed and whips clanked round the very walls of their spotless Congress. We wish well to America, we rejoice in her prosperity, and are delighted to resist the absurd impertinence with which the character of her people is often treated in this country: but *the existence of slavery in America is an atrocious crime, with which no measures can be kept*, for which her situation affords no sort of apology, which makes liberty itself distrusted, and the boast of it disgusting." *Edinburgh Review*, No. LXI. pp. 146—148.

This is just and spirited. Every reproach which the passage contains applies to the United States with an accuracy which admits of no cavil, and with a force which cannot be resisted. May it produce its due effect on the population of that rising empire! And may they be induced, while they yet may, to avert from themselves, by repentance and reformation, the judgments which, if the word of God be true, must sooner or later overtake such cruel and impious oppression! "The people of the land have used oppression, and have vexed the poor and needy, yea they have oppressed the stranger wrongfully. Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath. Their own way have I recompensed upon their heads, saith the Lord God *." (Ezek. xxii. 29.)

There is, however, one circumstance in the extract we have given from the Edinburgh Review, which has not a little surprised us: we mean, that the reviewer should have chosen to place Great Britain in *contrast* with the United States on this occasion. We know not whether the writer intended that this part of his observations should be understood ironically. If so, he has failed of his aim. At the same time we admit, that a more severe and biting satire on this country could hardly be imagined than he has in effect conveyed by thus bringing her forward to darken the shade which he has thrown over the internal policy of America. In this view, every syllable he has uttered is wormwood and gall. Let our readers look back to the extract; and as they cast their eye over it a second time, let them substitute Great Britain for America, and then say whether every expression of vituperation, every term of reprobation and disgust, may not be applied with at least equal force and equal justice to the one country as to the other. Is the institution of slavery less a *curse* in Great Britain than in America? Is there something so peculiar in the moral atmosphere of a British colony, that the "justice, gentleness, pity, and humility," which wither elsewhere under the

* We strongly recommend to the perusal of our readers a pamphlet of extraordinary merit which has lately appeared in French, and which was written with a view to the Congress of Aix-la-Chapelle, entitled, "L'Europe chatiée, et L'Afrique vengeé; ou Raisons pour regarder les Calamités du Siecle, comme des Punitions infligeés par la Providence pour la Traite des Negres." The conviction produced by this masterly work approaches as nearly to the effect of demonstration, as the nature of the subject would allow.

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influence of slavery, should there flourish; that conscience should there retain its dominion, and prevent all the hideous effects so well described as the inevitable result of unmeasured despotism?—Is "the value of liberty" less known, and are "its principles" less understood in England than in America? Are "the feelings and practices" involved in our system of colonial bondage less opposed to those principles, or are they less "the consummation of wickedness," because they exist under the sanction of the British Government, rather than under that of the United States? *Is it less the duty of every Englishman than of "every American, who loves his country, to dedicate his whole life, and every faculty of his soul, to efface this foul stain from its character?"* In "this great and humane country" are there "no scourgers of slaves?" Can we forget that "all are not free with us?" Or has the enfranchisement of our colonial bondsmen indeed taken place? And are those laws at length abrogated in the British colonies, which, "with impious caprice, limit the greatest of God's blessings to the colour of the body?" We have done much, it is true, to effect the universal abolition of the *Slave Trade;* but what single legislative measure have we, as a nation, yet adopted, not merely for "tearing off the manacles" of our Black and Coloured fellow-subjects in the colonies, but for lightening the chains of their servitude, for protecting them against oppression, for raising them in the scale of being? The pathos of a few occasional speeches, the barren generalities of an address to the Crown, the printing of reams of barbarous enactments, or horrid recitals, or studied apologies for slavery, will not fulfil the obligations we are under to these wretched outcasts. It may be true, that their groans do not echo, nor their chains clank, around the walls of our Parliament, as around those of Congress; but how many owners of slaves may be reckoned in the two branches of our legislature, whose voice, during the last thirty years, may possibly have assisted in preventing either the echo of the groan, or the clank of the chain, from reaching our ears? But it has been beyond the power of the loudest clamours either of interest or prejudice to drown them entirely; and the stifled sigh, the suppressed but imploring murmur, have only pierced the deeper into the heart, on account of the distance from which they have been wafted, and the efforts made to obstruct their passage. But whether the British Parliament catch the sound or not, it has entered, doubtless, "into the ears of the Lord of Sabaoth." And if it be true, as we do most conscientiously believe it to be, that "*the existence of slavery in America is an atrocious crime with which no measures can be kept,*" is it possible for us to contemplate its existence within the British dominions in a less fearful light?

But we shall be told, that the slavery existing in our West-Indian colonies differs materially in many respects from that which prevails in the United States. We do not mean to deny this. We believe that, in one or two particulars, the comparison might prove favourable to our own colonies. The slaves suffer less from cold in the West Indies than in America; and we do not mean to affirm that they are *excluded* from places of worship, however infrequently they may, in point of fact, attend them. In all the grand and essential points of personal comfort, however, the balance turns greatly on the other side. In America, they are in general more abundantly supplied with food. The labour of the field is there too, for the most part, of a lighter kind than on sugar plantations. Task work is also more prevalent in America than in the West Indies, where labour is usu-

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ally performed by gangs under the immediate impulse of the lash. Besides which, the Black and Coloured population have a readier access to the means of religious instruction in America than in our colonies.—But it is not our present object to consider at any length the particular condition of our own colonial bondsmen. We shall have other opportunities of entering on that fruitful topic. Our main purpose, in the present article, was to exhibit a series of facts which might assist us in estimating the value of certain general principles which have been represented as applying to the state of Negro slavery in all parts of the civilized world. In its leading characteristics and more prominent tendencies and effects, it is, when uncontrolled by some external influence, the same revolting institution, whether administered by Spaniards or Portuguese, Frenchmen or Dutchmen, Englishmen or Americans. The slavery of the African race, indeed, as it exists in the dominions of these nations, is accompanied by circumstances of degradation peculiar to itself, arising from the colour of the unhappy subjects of it. Still the tendency to abuse the power with which domestic slavery, under any form, necessarily invests the master, is a principle which rests not on any modern discoveries, but which comes to us upheld by the historical records of every succeeding age. The only hope which can be indulged of effectually counteracting this tendency, is from the vigilant intervention of some authority superior to that of the master, untainted with his prejudices, and uninfluenced by his selfish views. In the colonies of Spain, for example, where the government assumes the entire power of legislation, more has been done to alleviate the hardships of Negro slavery, and to pave the way for its gradual extinction, than in the colonies of any other nation. In the British colonies, on the other hand, as well as in the United States of America, where the makers of the laws are also the masters of the slaves the legal constitution of slavery was written in characters of blood, and hung round with all those attributes of cruelty and revenge, which jealousy, contempt, and terror could suggest, If in our own colonies the barbarous rigour of their earlier statute-books has been in some essential respects, modified and humanized, may we not fairly ascribe the change to the influence of the public opinion at home, operating on the fears of the masters of slaves, and forcing them to the reluctant adoption of enactments less revolting in their terms, which might have the effect of averting the dreaded intervention of the imperial legislature? But if this view of the subject be correct, and in whatever degree it is so, the written law will be apt to fail of its effect, and to be at variance with the general practice, unless a very vigilant and efficient superintendance over its execution shall be exercised by the supreme authorities of the state. Hence arises the strong moral obligation of parliamentary interference for the protection of the servile population in our colonies, and for restraining and punishing the abuse of the master's power. Although slavery itself, in existing circumstances, cannot be eradicated, but by slow, and cautious, and progressive measures of amelioration, yet surely by means of judicious regulations, vigorously executed and vigilantly enforced, it might be divested of at least a part of its malignity.

Let it not, however, be supposed that we mean to prefer against the West-Indians, as a body, any charge of extraordinary criminality, or to intimate that they are peculiar objects of public reprehension. It is not so much *they* who are in fault as the system with which they are, in many, perhaps in most, cases, involuntarily connected. It is their misfortune to

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have been born, perhaps, in a slave colony, and to have been familiarized with the view of slavery from the moment of their birth. It would be to exact from such persons something more than we are entitled to look for, something more than is consistent with the ordinary phenomena of human nature, were we, in their case, to regard, as a mark of singular depravity or inhumanity, the circumstance of their differing in their feelings and habits of thinking on this subject, from those who have been more favourably situated for forming a correct judgment. This is a consideration, however, which, though it may disarm the severity of censure, and claim for such individuals the exercise of the utmost candour and charity, does in no degree alter the duty of the British Parliament, and the British Public. If "the existence of slavery," as it now exists in our colonies, be, to use the forcible language of the Edinburgh Reviewer, "an atrocious crime," then "every Englishman who loves his country should dedicate his whole life, and every faculty of his soul, to efface this foul stain from its character."

The Widow of the City of Nain, and other Poems. By an UNDERGRADUATE OF THE UNIVERSITY OF CAMBRIDGE. London: Richardson, and Hatchard. 1819. pp. 87.

THE difficulty of writing sacred poetry has been often acknowledged in words, and still more frequently displayed in practice, by authors who on other subjects have been tolerably, and even eminently, successful. This comparative difficulty will, however, be proportioned to the idea which the writer and the reader annex to the expression "sacred poetry." *Devotional* poetry, strictly so called, is eminently difficult; as a proof of which we might mention the great paucity of really good hymns that are to be found in the multifarious volumes which assume that title. The very idea of devotion seems to exclude much of that imagery which the higher species of poetry so imperatively require. *Doctrinal* poetry, if we may use the expression, may in some respects be more easy of construction than devotional; while in others the difficulty is quite equal, or even greater. It usually wants that tenderness and personal feeling which the former admits; the topics which it employs are too well known, and of too peculiar a cast to excite strictly *poetical* emotions, even when they most occupy the understanding and interest the heart. Any reader may easily become sensible of the justice of these remarks, by selecting some important subject of the Gospel (for instance the depravity of man, or the atonement of Christ), and endeavouring, we do not say to *versify* it, for this is sufficiently easy—but to give it a really *poetical* turn, and to present it with those almost magical associations which accompany the perusal of a first-rate poem.

The department of sacred poetry, which is, perhaps, upon the whole, the easiest, is the *descriptive*. Yet *this* is not without its difficulties. Merely to echo the descriptions given in Scripture is not to invent but to translate; to amplify them is not only difficult, but, unless very skilfully performed, appears only like "joining a piece of new cloth to an old garment," which takes from its antique dignity, without giving it the grace of modern elegance. Pope, in his Messiah, has presented the world with a *paraphrase*, which interests every lover of poetry; but had he attempted to write an *original poem* at all equal to the majesty of such a subject, he would have found it no easy task. To this we may add, that to most minds there is something peculiarly anti-poetical in

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every thing connected with the people of Israel. We may feel for them, we may assist them, we may read their history with interest, and their sacred poetry with emotions which no uninspired bard has ever succeeded in raising—(poetry which bears the stamp of celestial sublimity, and which has been for many an age, an object rather of despairing admiration than a model that we may presume to copy)—we may, in short, write and reason and think about them, but to connect them with poetical imagery, at least as employed by modern bards, is next to impossible. Even professed "Hebrew Melodies" have had little Hebrew but the name. The people to whom the chief part of the sacred Scriptures immediately relates were by no means celebrated for their taste in polite literature: they were far behind many other nations in arts, and even in arms. Enveloped in themselves, they were narrow and bigotted in their ideas, illiberal to strangers, and almost destitute of those blandishments and ornaments of life which distinguished the scenes of classical idolatry. It was their high behest to be the favoured recipients of that Divine Revelation which was ultimately to spread over the habitable globe. They were selected by the Almighty to perpetuate among the families of the earth the knowledge of himself, especially the Unity and Perfection of his nature, in opposition to the absurdity and atheism or polytheism of nations in other respects wiser and more memorable than themselves. But all this, while it renders the Jews in many respects the most interesting people in the world, by no means constitutes either them or any thing connected with them, a particularly fit subject for modern poetry. Indeed, most of our ideas of polite literature having in early youth been formed on very different models, it is not easy (we state the fact, we do not justify it) to bring the world at large to relish a really Jewish poem. Touching as is the Scripture narrative of "the Widow of Nain," there is not one poetical reader in twenty that would be tempted to purchase a *poem* with such a title, at least till he had heard of its qualities from other sources. Had Mr. Heber's interesting poem been entitled "Canaan," instead of "Palestine," it would, probably, have gained few readers till that merit became known, from a perusal of its contents, which would scarcely have been anticipated from its denomination. The scriptural subjects given at our universities seldom produce poems which are viewed, by the reading part of the public, as of much interest; nor would even a novel be likely to gain much circulation that should give to its hero or heroine a Jewish name. The verses of *Elkanah* Settle must have been excellent indeed, if they could have wholly overcome the prejudice—for, after all, it is a prejudice, and an idle one too—which not a few readers probably felt against the very name of the writer.

Are, then, it may be asked, the topics, the histories, the doctrines of Scripture to be excluded from poetry, merely because they are difficult to be associated with the ideas which we are apt to connect with that indefinite word? Certainly not: very far from it; especially as there is a mode in which they may be employed, not only without exciting incongruous or unpoetical ideas, but with the greatest advantage to almost every composition of a serious kind. The whole secret is expressed in the single word *allusion*. It is in this way that sacred poetry best avails itself of Scripture: scriptural doctrines must not be literally propounded; scriptural narratives must not be professedly detailed; scriptural devotion must not be translated: yet there may be constant *allusions* to all these; allusions sufficient to excite the idea,

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without reminding us *too* closely of the particular passage from which it is borrowed; allusions, also, such as will convey that idea with new and pleasing associations; thus divesting it of the baldness of a division of a sermon, without destroying its identity, or diminishing its importance. It is by this art that Milton, Cowper, Heber, and other eminent poets have contrived to make their sacred poetry at once classical and scriptural, so as neither to offend the Christian, nor to frighten away the fastidious admirers of human literature.

Under these and similar regulations, there is a charm in sacred poetry which no other poetry can reach. For ourselves we scarcely know how to enjoy any that does not, occasionally at least, rise above the gross atmosphere of this terrestrial scene; and in which the poet does not evidence that he has drunk of those fresher breezes that play around the sacred mount. It was from "Sion's hill," and

> Siloa's brook, that flowed
> Fast by the oracle of God,

that the greatest of poets invoked aid in his "adventurous flight." This serene spot, and

> The flowery brooks beneath
> That wash its hallowed feet, and warbling flow,
> ....Smit with the love of sacred song,
> Nightly he visited. Into the heaven of heavens he presumed
> An earthly guest, and drank empyreal air.

The author of the pleasing little poem before us has wisely followed, though of course with very unequal step, this mighty master of poesy, in dedicating his muse to hallowed subjects. His style, however, is formed on very different models; Lord Byron and Walter Scott, not Milton, having evidently given birth to his mode of treating his subject. Lord Byron's poetry has been denominated "the poetry of emotion;" and certainly is more capable of being imitated with success than the poetry of Milton, in which strength, grandeur, and sublimity are in general far more conspicuous than appeals to the softer passions. If the present writer, who entitles himself an Undergraduate of Cambridge, has not equalled Lord Byron in those points in which Lord Byron so peculiarly excels, he has at least the honour of having avoided those moral blemishes which indelibly attach to the writings of that nobleman, and which it has become too much the fashion for lesser poets to imitate. The poem under consideration is eminently pure and Christian in its sentiments; and if the subject chosen is not in itself peculiarly promising, it is at least managed in such a manner as to become interesting by the piety, the tenderness, and the poetic feeling which are infused into it. The versification is Walter Scott's, as well as the mode of managing several of the transitions, &c. The sacred narrative on which the poem is founded is briefly recorded, Luke vii. 11—16. The scene opens with an expostulation of the Widow's Son to his surviving parent, to spare herself part of the labour of watching beside his couch.

> "Subdued—his mother fondly smiled:
> That smile, dissolved in tears, soon fled:
> Her words were choked—she faintly said,
> 'Jehovah bless thee, oh my child!'
>
> Though still, he sleeps not; ceaseless pain
> Throbs in his burning breast again,
> And yet nor sighs nor murmurs break
> From his closed lips, lest she should wake.
> Fitful and faint her slumber seems,
> Broken by wild disordered dreams.
> Oh wretched mother! o'er thy breast
> Dark presage reigns: thou canst not rest:
> On thy cold brow that sleep may press,
> Which springs from very weariness;
> It brings no pause from misery—
> 'Tis not forgetfulness to thee.
> The sight that never yet hath been,
> Is present now to Fancy's eye;
> Prophetic visions—dimly seen—
> That soon shall change to certainty.
> And if, entranced, thou dost not hear
> Pain's stifled whispers—in thine ear
> A deep groan rings,—a dying groan—
> That chills thy life-blood with its tone.

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Tho' misery marked thine earlier date,
And sternly felt the stroke of Fate,
It left thee not all desolate—
Lone—widowed—poor:—in every ill
One solace soothed thy sorrow still:
'Tis fleeting fast—not childless yet!
Thou shalt be, ere to-morrow set."

"And who reclines expiring there?—
It is her son—her only son;—
The child of many a fervent prayer;
She loves, as they can love alone
Whose hearts are centred all in one.
She had another once—but he
Long since has been, where all must be:
He felt for Zion—happier far
To die, as he had lived, unchained,
Than mourn that latest, deadliest war,
And view her towers with slaughter stained,
The temple of his God profaned.
She saw,—but could not share his fate,
And exiled now, and broken-hearted,
Far from her native vales departed
To linger through her joyless date,
In home that more became her state:—
And there in loneliness to mourn
Until her orphan babe was born.
But from the moment of his birth
She strove to check the murmuring tear:—
She had a hope that still was dear;
A tie, that bound her still to earth:—
And o'er him, though at times she wept,
When Memory woke her past distress,
And gazed upon him as he slept,
And felt that he was fatherless—
All was not suffering—as she prest
Her blooming infant to her breast,
And sought and shared his fond caress,
And watched his opening loveliness,—
Oft midst her sadness has she smiled
Upon her yet unconscious child,
Till passion's strife began to cease
And sorrow softened into peace.
Still, as from infancy he grew,
His mother's love waxed stronger too:
It was her sole delight to trace
His father's features in his face,
And fondly deem, in him restored,
The image of her buried lord.
* * * * * * *
Alas! while health and hope were high,
And youth shone sparkling in his eye,
And scarce was manhood's spring begun—
Passed the destroying angel by,
And smote the widow's son!" pp. 9–12.

The author proceeds to describe the anxious attention of the mother, and the pious resignation of the son: who

"Mute, and meekly still,
He bowed him to Jehovah's will,
Nor murmured at the stern decree;
For gently falls the chastening rod
On him, whose hope is in his God." p. 15.

In vain, however, he attempts to suppress his pain, and to encourage the fast sinking hopes of the fond parent; for though "when torture racked his breast," 'twas known only by involuntary, "sudden, shivering starts,"

"Yet would *her* searching glance espy
The look of stifled agony—
For what can 'scape a mother's eye?
She deemed in health she loved him more
Than ever mother loved before;
But, oh! when thus in cold decay,
So placid, so resigned he lay,
And she beheld him waste away,
And marked that gentle tenderness
Which watched and wept for her distress:—
Then did her transient firmness melt
To tears of love, more deeply felt;
And dearer still he grew—and dearer
E'en as the day of death drew nearer." p. 10.

At length, however, he discloses his feelings; for though he had long suppressed them in order to spare his parent, "he could not thus have died." He tells her of "the faith that cheers his heart:" disclaims

"The vain parade
Of duties done, and laws obeyed;"

and in humble confidence on the mercy of God, anticipates the hour when the "last worst struggle" shall be over, and "all shall be peace."

The following is part of the portrait of the afflicted mother.

"Noon came and fled—and evening grey
Cast o'er the room a sombre shade:
Alike to her were night and day—
Her eye was never turned away
From the low couch where he was laid.
She could not weep—she could not pray,
Her soul was dark—and with despair
Devotion mingles not—the prayer
Breathed hopelessly, was breathed in vain;
Her all of being centred there,
And dragged her thoughts to earth again.

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Her's was that bitterness of woe,
Which sighs or tears can never reach,
Which mocks the bounded powers of speech:—
A recklessness of all below—
Of all around—above—but one,—
The dying youth she gazed upon.
So looks the mariner on the wave,
Which onward rolls his opening grave;
On battle fields, with slaughter red,
Where friend by friend has fought and bled,
So looks the dying on the dead."

pp. 19, 20.

We shall now present our readers with a longer extract, principally with a view to shew our author's mode of transition and *resumption*.

"A smile was still upon his face,
A placid calmness on his brow,
Which death itself could not erase;
These might have soothed her once, but *now*—

* * * * * *

'Tis eve—the sun's departing beam
Serenely sheds his purest gleam;
The liquid clouds of airy lightness,
Which tempered his meridian brightness,
Float graceful thro' the fragrant air,
And thousand hues reflected there,
In varied lustre shine.
Day, like a virgin, whose young bloom,
Lost love, and blighted hopes consume,
Is loveliest in decline.
It beams for all—yet only he,
Whose breast from pining care is free,
(If such, alas! on earth there be,)
Will gaze on that fair eastern sky,
With bounding heart, and raptured eye;
To him, whose pride disdains to weep
The cureless grief that will not sleep,
Fair nature smiles in vain;
He only dwells, 'midst such a scene,
On happier hours, that once have been,
And ne'er shall be again.

* * * * * *

So deem the souls that sternly bear,
And madly pride them in despair;
Presumptuous beings of a day,
Who know no cares beyond their clay.
Not thus did Zion's bard survey
The glories of Jehovah's might;
His warm soul kindled, like a ray
Shot from that orb of living light.
'Lord! what is man that thou hast given
To him this wondrous frame of heaven;
This sun, unmated and alone,
Who looks in glory from his throne,
A feeble image of thine own?
Our God, from whom these wonders came,
How great! how matchless is thy name!'

Fair smiles that lovely orb above
On many a varied scene beneath;
The ray that gilds the bower of love
Gleams o'er the sable train of death.
And not an eye was upward cast,
Of all that now through Naïn past;
The fire of youth's undaunted brow
Was quenched in pensive sadness *now*;
And every maiden's cheek was wet,
With tender tears of fond regret."

pp. 22—25.

We pass over the remainder of the poem to give the *denouement*.

She ceased—upon the green hill's brow
A cloud of dust was gathering now:
Hark! through the light air echoing loud
The murmurs of a mingled crowd.
Onward the tumult rolls—'tis near—
They listen, mute with breathless fear:
Is it the lordly Roman's car?
The pomp and pageantry of war:
Where Zion's sons must swell the train,
Of foes their inmost souls disdain?
Or those bold warriors—wild, yet free,
The rebel bands of Galilee?
No—they are brethren—and that cry
Is the glad shout of victory:
'Tis high Hosanna's loud acclaim,
'Tis Royal David's honoured name.
And now they wind the steep descent—
The glance, in swift inquiry bent,
Wandered o'er all, but fixed on One—
Circled by numbers, yet alone.
Robed in the garb of poverty,
Nor king, nor priest, nor warrior he;
Yet—why they know not—in his mien
A latent loftiness was seen:
A more than mortal majesty,
That daunted while it fixed the eye.
The countless throng that round him pressed,
To Him their songs of praise addressed;
Not thus had Abram's seed adored,
A heathen chief—an earthly lord.
They come—they meet—but, ere they past,
One, gracious, pitying look he cast
On that pale mourner—marked her tear,
And bade her 'weep not;'—to the bier
He turned—but, ere he spoke his will,
Each trembled with a sudden thrill
Of conscious awe—the train stood still!

The mourner, speechless and amazed,
On that mysterious Stranger gazed.

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If young he were, 'twas only seen
From lines that told what once had been;—
As if the withering hand of Time
Had smote him ere he reached his prime.
The bright rose on his cheek was faded;
His pale fair brow with sadness shaded;
Yet through the settled sorrow there
A conscious grandeur flashed—which told
Unswayed by man, and uncontrolled,
Himself had deigned their lot to share,
And borne—because he willed to bear.
Whate'er his being, or his birth,
His soul had never stooped to earth;
Nor mingled with the meaner race,
Who shared or swayed his dwelling place:
But high—mysterious—and unknown,
Held converse with itself alone:
And yet the look that could depress
Pride to its native nothingness;
And bid the specious boaster shun
The eye he dared not gaze upon,
Superior love did still reveal—
Not such as man for man may feel—
No—all was passionless and pure—
That godlike majesty of woe,
Which counts it glory to endure—
And knows nor hope nor fear below;
Nor aught that still to earth can bind,
But love and pity for mankind.
And in his eye a radiance shone—
Oh! how shall mortal dare essay,
On whom no prophet's vest is thrown,
To paint that pure celestial ray?
Mercy, and tenderness, and love,
And all that finite sense can deem
Of him who reigns enthroned above;—
Light—such as blest Isaiah's dream,
When to the awe-struck Prophet's eyes,
God bade the Star of Judah rise—
There heaven in living lustre glowed—
There shone the Saviour—there the God.
Oh ye—to whom the dying Lord
Your sorrows—not his own—deplored:
Thou, on whose guilt the Saviour cast
A look of mercy—'twas his last:
Ye—who beheld when Jesus died,
Say ye—for none can tell beside—
How matchless grace, and love divine,
In that immortal glance would shine.
And she too felt and owned its power
To sooth in that despairing hour;
Her pulse beat quick—and to her heart
A ray of rapture seemed to dart:—
The cloud that hung upon her brow
Were off—and all was comfort now;—
And why? She thought not on the dead—
Her sight on Him was riveted,
Whose look such peace and glory shed:
So the wan captive, o'er whose cell
No solitary sunbeam fell;
When years and years have lingered by,
Restored to light and liberty,
Fixes his first enraptured gaze
Upon the bright sun's living rays.
'Short space he stood'—his lifted eyes
To Heaven a moment raised—he spoke—
These words the solemn silence broke:
'Young man, I say to thee, arise!'"

pp. 37—42.

The conclusion of the poem is easily conceived: we shall give one short extract more.

Whate'er in other worlds he saw
Man knows not—none can ever know—
But peace—and joy—and holy awe
Still lightened lingering on his brow,
And o'er his face a lustre shed—
Not of the living, or the dead.
'Where am I? whither are ye fled—
Fair visions of celestial light,
That seemed to hover o'er my head—
Oh! bear me with you in your flight.
Can this be earth, and must I deem
'Twas all an unsubstantial dream!
'Tis strange—light faded from mine eye,
And on my brow such darkness fell
As none have ever lived to tell.
That last mysterious agony
Which throbs—and man has ceased to be:
The frame is clay—the soul is free.
I deemed the change had passed on me,
And my light spirit soared on high,
I knew not where—from memory
All passed with life's returning breath;—
Yet still I feel, if such be death,
'Tis blessedness to die.
But, speak—what means this sable bier,
This funeral train—whence came I here?
Ha! thou too, mother—thou so near,
And I beheld thee not.'"

* * * * * * pp. 44, 45.

The remainder of the volume consists of fifteen short poems of a respectable degree of merit, but not equal in interest to "The Widow of Naïn." The author frequently fails, where others have so often failed, in the strictly *religious*, especially the *devotional*, parts of his poems; thus verifying the remarks with which we commenced the present paper. We might exemplify this in what may be called the confession of faith in the widow's son;

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(p. 16—18), the minstrel's dirge (p. 31), part of the widow's lamentation (p. 35—37); and even in the concluding passage of this poem, which of course was intended to be, if possible, the best. We shall extract this passage, in order to shew how difficult it is for a poet, in writing religious verses, wholly to divest himself of the sing-song which so often finds its way into collections of sacred metre. The *sentiments*, we need not say, are excellent; and they follow as an appropriate conclusion to the raising of the widow's son. They are, in fact, some of the most important truths which Scripture reveals, or which it behoves mankind to know: they are the very basis of divinity, and constitute the strength of the feeble, the refuge of the guilty, the solace of the dejected, the triumph of the dying;—*but they are not poetry.*

"Yes—God, in human flesh arrayed,
His matchless glory deigned to shade;
And left his radiant throne on high,
With man to dwell—for man to die!
Pause here—and ponder on the love,
Which brought Jehovah from above,—
He came—to heal the wounded breast,
To give the weary wanderer rest;
To wipe the tear from misery's brow
To save the guilty—such as thou!
Know—all unconscious as thou art—
The stain of guilt is on thine heart;
The curse hangs o'er thee—and the sword,
Unsheathed, awaits th' avenging word:
Whither for refuge canst thou fly?
Behold the cross of Calvary:
There Jesus bled, the lost to save—
There crushed the tyrant of the grave;
And, by his pure atoning blood,
Won pardon—peace—the peace of God.
Why dost thou pause—must earth prevail—
And can a dying Saviour fail?
What hast thou here? a fleeting day,
A scene, that soon shall pass away;
A spirit, restless as the wave,
Which maddens as the wild winds rave—
Delusive hopes, which charm—and vanish—
A still small voice thou canst not banish;
A dread which tells thee, 'Thou must die,'
And warns thee of eternity!
And then how dark thy doom must be,
If Christ has died in vain for thee.
Does sin withhold thee—does the stain
Of guilt pollute the rising prayer?
Fear'st thou repulse? Thy fears are vain—
Know—all thy guilt, and all thy care,
Thy gracious Lord will freely bear.
Still mercy calls thee to his throne,
The day of grace is still thine own;
To him thy willing heart resign,
And make eternal glory thine."

pp. 47, 48.

Our chief motive in making the foregoing remarks, is to stimulate our author, and other young men of poetical talents, to exert themselves to redeem sacred poetry from the reproach under which it has fallen. There are more than sufficient exceptions to the general rule of the insipidity of religious poesy, to shew that there is no absolute *need* of its being conducted on the plan of those inferior models which are so often copied by the aspirants for the sacred wreath. We would particularly advise a scrupulous rejection of every combination of words that would remind the reader of the pulpit and the hymn-book. These are good things: indeed, there are no better things *in their place;* but their place is not in poetry. If the youthful bard desire a model, let it be such a one as the concluding pages of the fifth and sixth books of Cowper's "Task;" a passage which we mention chiefly with a view to shew that, in wishing to see the *technical* part of theology less obtruded in sacred poetry, we by no means wish to see excluded that holy animation and prominence of evangelical sentiment which never appear to more advantage than under the auspices of the Christian muse.

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—History of the Crusades, by C. Mills;—A Voyage in the Persian Gulph and a Journey overland from India, by W. Hende;—Litchfield Cathedral, by Mr. Britton;—Letters, by the Hon. Lady Spencer to the late Duchess of Devonshire.

In the press:—Sermons, by Dr. Chalmers;—Clarke's Travels through Denmark, Sweden, Lapland, Finland, Norway, and Russia;—Translation of the Abbé Guille's Treatise on the Amusement and Instruction of the Blind;—A Course of Sermons on Christian Responsibility;—Remarks on Scepticism, especially as it is connected with the Subject of Organization and Life, in Answer to certain French and English Physiologists, by Mr. Rennel;—The Penal Code of Napoleon;—Familiar Dissertations on Theological and Moral Subjects, by the Rev. Dr. Barrow, Prebendary of Southwell;—Golownin's Recollections of Japan.

The Rev. C. Simeon has issued proposals for publishing by subscription, in 10 or 11 volumes, demy 8vo, price 10s. 6d. each, Horæ Homileticæ, or Discourses (in the form of Skeletons) upon the whole Scriptures, containing altogether at least 1200; similar to, but distinct from, those in the five volumes already published. The first four volumes will be ready for delivery at Michaelmas next; the second four at Lady-day, 1820; and the remainder at the Michaelmas following. The entire profits will be given to aid the Society for the Conversion of the Jews, and one or two other religious Institutions.

Just published,—The Delphin Classics, with the Variorum Notes, intitled "The Regent's Edition." No. I., January, 1819. P. Virgilii Maronis, Opera Omnia ex ed. Chr. G. Heyne, cum variis Lectionibus, Interpretatione, Notis Variorum, et Indice locupletissimo, accurate recensita. Curante et Imprimente A. J. Valpy. The price is now raised, to new subscribers 19s. each part; on the first of April it will be raised to 20s.; and on the first of June to 21s. large paper. Subscribers always remain at the price they originally enter. Any *original* subscribers may change their small for large paper, on or before the 1st of April, at the *first* price. Twelve Numbers will be published in the year, each Number containing 672 pages.

The Œdipus Romanus; or, an Attempt to prove, from the Principles of Reasoning adopted by the Right Hon. Sir W. Drummond in his *Œdipus Judaicus*, that the twelve Cæsars are the twelve Signs of the Zodiac. Addressed to the higher and literary Classes of Society. By the Rev. George Townsend, A.M., of Trinity College, Cambridge.

'ΗΡΩΔΙΑΝΟΥ 'ΕΠΙΜΕΡΙΣΜΟΙ. Herodiani Partitiones E. codd. Parisinis edidit Jo. Fr. Boissonade. 8vo. 12s. bds.

The second Number of Mr. Bellamy's "New Translation of the Bible" from the *original Hebrew*, including the Books of Exodus, Leviticus, and part of Numbers, will be published in the course of this month.

Cambridge.—Dr. Smith's annual prizes of 25*l*. each, to the two best proficients in Mathematics and Natural Philosophy, amongst the commencing Bachelors of Arts, are this year adjudged to Mr. Joshua King, of Queen's college, and Mr. George Miles Cooper, of St. John's college, the first and second Wranglers. The subjects for the prizes given by the Representatives in Parliament for this University for the present year are, for the *Senior Bachelors*: "Quænam fuerit Oraculorum vera indoles ac natura?"—*Middle Bachelors*: "Inter veterum philosophorum sectas, cuinam potissimum tribuenda sit laus veræ sapientiæ?"—The subject of the Seatonian prize poem for the present year is, "Moses receiving the Tables of the Law."

The reported discovery of M. Morichini, respecting the magnetizing power of the violet rays (Vide Christ. Observ. for 1817, p. 540), which was scarcely credited in this country, has received the confirmation of Professor Playfair. He gives the following account of an experiment of which he was a witness:—"After having received into my chamber a solar ray, through a circular opening made in the shutter, the ray was made to fall upon a prism, such as those which are usually employed in experiments upon the primitive colours

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The spectrum which resulted from the refraction was received upon a skreen: all the rays were intercepted except the violet, in which was placed a needle for the purpose of being magnetized. It was a plate of thin steel, selected from a number of others, and which, upon making the trial, was found to possess no polarity, and not to exhibit any attraction for iron filings. It was fixed horizontally on the support by means of wax, and in such a direction as to cut the magnetic meridian nearly at right angles. By a lens of a sufficient size, the whole of the violet ray was collected into a focus, which was carried slowly along the needle, proceeding from the centre towards one of the extremities, and always the same extremity; taking care, as is the case in the common operation of magnetizing, never to go back in the opposite direction. After operating fifty-five minutes, the needle was found to be strongly magnetic: it acted powerfully on the compass; the end of the needle which had received the influence of the violet ray repelling the north pole, and the whole of it attracting, and keeping suspended, a fringe of iron filings."

United States.—The following is a list of exports from the United States of America during the year 1817:—

North of Europe	3,828,563
Dominions of the Netherlands	3,397,775
Ditto of Great Britain ..	41,431,168
Ditto of France	9,717,423
Ditto of Spain	4,530,156
Ditto of Portugal	1,501,237
All other dominions	3,907,178
Dollars	68,313,500

Of these exports, there were—

	Dollars.
Derived from the sea	1,671,000
from the forest	6,484,000
from agriculture ..	57,222,000
from manufactures	2,202,000
Uncertain	734,000

These form the principal exports of *domestic* product. The exports of *foreign* articles for the same time, amounted to nearly twenty millions of dollars. The iron, in all shapes, exported amounted to 138,579 dollars; and the gunpowder to 356,522 dollars. Amongst the more curious exports may be ranked maple sugar, which amounted to 4,374 dollars.

Crystallized Tin.—The art lately discovered in France, called Metallic Watering, depends upon the action of acids on alloys of tin. The process is as follows:—first, dissolve four ounces of muriate of soda in eight ounces of water, and add two ounces of nitric acid: second mixture, eight ounces of water, two ounces of nitric acid, and three ounces of muriatic acid: third mixture, eight ounces of water, two ounces of muriatic acid, and one ounce of sulphuric acid. The watering obtained by the action of these different mixtures used warm upon tinned iron, imitates mother-of-pearl and its reflections. By heating the tinned iron to different degrees of heat, stars, fern-leaves, and other figures, are produced; and by pouring one of the above mixtures, *cold*, upon a plate of tinned iron, at a red heat, a granular appearance is obtained. Different colours and shades may be given by varnishes. When the tin is upon copper, the crystallization appears in the form of radiations or stars.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Dissertation on the Scheme of Human Redemption, as developed in the Law and in the Gospel; by the Rev. John Leveson Hamilton, B.A. 8vo. 12s.

Sermons on the Parables and Miracles of Jesus Christ; by Edward W. Grinfield, M.A. 8vo. 10s.

Plain and Practical Sermons; by the Rev. John Boudier, M.A. 8vo. 9s.

Real Charity and Popular Charity: a Discourse, delivered in Charter-house Chapel, London, on Friday, the 12th December, 1818, being Founder's Day; by the Rev. Josiah Thomas, M.A. 1s.

The Claims of the Church of England to the Fidelity of its Members, calmly, fairly, and plainly stated: a Sermon, for distribution; by the Rev. R. Warner. 6d.

Conversations on Infant Baptism, and some popular Objections against the Church of the United Kingdom; by C. Jerram, Vicar of Chobham. 5s.

Discourses on the Principles of Religious Worship, and Subjects connected with them; particularly the Liturgy of the Church of England: with Notes illustrative and explanatory; by the Rev. C. Mayo, LL.B. 7s.

MISCELLANEOUS.

A Classical Tour through Italy and Sicily, tending to illustrate some districts which have not been described by Mr. Eustace in his Classical Tour; by Sir R. C. Hoare, Bart. 4to. 2l. 2s.

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The History and Antiquities of the Town of Newark, (the Sidnacester of the Romans); interspersed with biographical Sketches, and Pedigrees of some of the principal Families, and profusely embellished with engravings; by W. Dickinson, Esq. 4to. 2*l.* 2s.

The History of the Town and Borough of Uxbridge; containing copies of interesting public documents, and a particular account of all charitable donations, left for the benefit of the poor; by George Bedford, A.M. and Thomas Hurry Riches. 8vo. 1*l.*

History and Description of the City of York; by W. Hargrove. 3 vols. royal 8vo. 1*l.* 16s.

Remarks on the Causes, Prevention, and Treatment, of the present prevailing Epidemic, commonly called Typhous Fever, for the use and benefit of the people; by W. O. Porter, M.D. 2s. 6d

Transactions of the Literary Society of Bombay. 4to.

The Annual Biography and Obituary, for 1819, with Silhouette Portraits. 8vo. 15s.

Biographical Conversations on Celebrated Travellers; comprehending distinct narratives of their personal adventures; by the Rev. W. Bingley, M. A. F.L.S. 6s. 6d.

Annals of Parisian Typography; by the Rev. W. P. Gresswell. 8vo. 14s.

A Compendium of the Theory and Practice of Drawing and Painting; illustrated by the technical terms in art; with practical observations on the essential lines, and the forms connected with them; by R. Dagley. 4to. with plates 10s. 6d.

The Life and Adventures of Antar, a celebrated Bedowen Chief, Warrior, and Poet, who flourished a few years prior to the Mohammedan Era: now first translated from the original Arabic, by Terrick Hamilton, Esq. 8vo. 9s. 6d.

Letters on the Importance, Duty, and Advantages of Early Rising; addressed to heads of families, the man of business, the lover of nature, the student, and the Christian. 8vo. 6s.

A Description of a New or Improved Method of constructing Wheel Carriages; to which are prefixed some Observations on Wheel Carriages in general, with engravings; by J. T. Koster. 3s.

A Letter to Henry Brougham, Esq. M.P. from John Ireland, D.D. 8vo. 1s.

A Letter, addressed to Agriculturists, on Tithes, Tithe-owners, Tithe-renters, and Tithe-payers; by R. Bingham. 9d.

Facts and Observations towards forming a New Theory of the Earth; by William Knight, LL.D. Belfast. 8vo. 9s.

Newgate, and other Poems; by Dr. O'Halloran.

Horæ Britannicæ, or Studies in Ancient British History; by J. Hughes. 2 vols. 8vo. 18s. boards.

An Historical, Topographical, Statistical, and Philosophical View of the United States of America, from the earliest Period to the present Time; by the Rev. William Winterbotham. No. I. 3s.

History of Brazil. Vol. III; by R. Southey.

Narrative of an Attempt to discover a Passage over the North Pole to Bhering's Straits; by Capt. David Buchan. 4to. with plates.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

The Edinburgh Missionary Society was formed in the year 1796. Having speedily obtained funds to a considerable amount, it soon after, in conjunction with the London and Glasgow Societies, actively engaged in missionary labours. In those exertions which have proved so highly beneficial in the South Sea Islands, Western Africa, and Jamaica, this Society formerly gave assistance, although these missions have for some years past been conducted entirely by other institutions.

The deplorable situation of the Mohammedan tribes of Russian Tartary having been particularly brought under the notice of the Society, a mission was, in the year 1802, established at Karass, a village on the lines of Caucasus, where a grant of land was obtained from the Russian Government. Here much good has been done. The Scriptures have been translated and printed in the Turkish or Tartar language, and circulated among the natives; as well as various tracts on Mohammedanism and Christianity. A number of children redeemed from slavery, still remain at the Society's settlements, and promise to be eminently useful in diffusing the Gospel among their countrymen. Three of them are already actively engaged in missionary services; others have died in the faith and hope of the Gospel. At this interesting station, the Sultan Katte-

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Ghery received these serious impressions which, there is no reason to doubt, issued in his true conversion to Christianity; and Messrs. Paterson and Galloway, the missionaries now labouring there, have lately observed the most hopeful symptoms of favourable impressions on the minds of several individuals around the settlement.

But besides this, by means of the Karass Mission, the most important preparation has been made for almost unlimited missionary exertions and usefulness, throughout all the regions over which the Tartars roam, or in which their language is spoken.

The Emperor of Russia has maintained, for many years, a large guard of soldiers and Cossacks, to protect the settlement from the hostile incursions of the Cabardians and Tartars; and arrangements are at present making, which, it is hoped, will enable the missionaries to act more efficiently, than, in consequence of the unsettled state of the country, they have for a considerable period been capable of doing. Were this station secure, no spot could be more important in a missionary point of view. From it, the state of the various tribes in the recesses of Caucasus might be explored, many of whom, not long ago, had at least the profession of Christianity; and attempts might be made to bring them back from their present degraded ignorance of every thing peculiar to the Gospel, or from that apostacy to the faith of Mohammed, to which they have, in many instances, been violently compelled.

In consequence of the wars, which so unhappily interrupted our intercourse with Russia, the Society's operations, for some time, greatly languished. On the re-establishment of peace, a new impulse being given to the Society, two of their missionaries, Messrs. Mitchell and Dickson, were, in the year 1815, directed to proceed to Astrachan; a city situate at the mouth of the Volga, on the Caspian Sea, where there is an abundant field of labour for many missionaries, among Tartars, Calmucks, Turks, Persians, Jews, and even Brahmins, who either constantly reside there or in the neighbourhood, or who occasionally visit it; and where there are, consequently, peculiar facilities for the distribution of the Scriptures, and tracts, in numerous languages. Maintaining a constant correspondence, and the most cordial co-operation with the Russian Bible Society, and acting in some measure as their agents in that part of the empire, during less than three years, Messrs. Mitchell and Dickson, with the assistance of James Peddie, Andrew Hunter, and occasionally a Russian pressman, have printed and published no fewer than 20,000 copies of Turkish, Tartar, and Arabic tracts; two editions of the Psalms, consisting of 5000 copies each; 5000 of a second edition of the Gospel by St. Matthew; 5000 of St. Luke's Gospel; 5000 of a second revised edition of the whole New Testament, the expense of it being defrayed by the Russian Bible Society; together with 2000 copies of St. Matthew, in the Orenburg dialect. These publications have been sent into Georgia, the Crimea, and every province of Russia where the Tartar language is spoken or read; they have reached Bucharia and Persia, and have been so extensively circulated, as to warrant the Missionaries in saying, "We have reason to believe that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants, who procure them at our depository." Such, besides, is the demand for the New Testament among the Tartars throughout Russia, that in the province of Kazan alone, above 2000 copies have been most earnestly solicited; so that it is highly probable a third edition will soon be required. Accounts also have just been received, stating that the Missionaries at Astrachan have been employed by the Russian Bible Society to print 5000 copies of the whole Tartar New Testament in the Orenburg dialect, as prepared by Mr. Fraser; and at the expense of the British and Foreign Bible Society, 2000 copies of the Book of Genesis, prepared by Mr. Dickson, from the Jewish MS. in the Jagatai Tartar, found by Dr. Pinkerton at Bachcheserai, in 1816, and which promises to be a highly useful work.

This station being of high importance, the Rev. W. Glen, and Mr. M'Pherson, with their wives and families, have since been sent thither. The increasing extent of the printing operations, the rising value of property, and the difficulty of procuring suitable accommodation for the mission, have induced the Society to purchase a suite of buildings offered for sale, at little more than half of what the erection of them would at

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present cost. Of the price, which was 2,500*l.* they have as yet only realized 640*l.* The whole must be paid in the course of a few months.

Nearly about the same time, two other of the Society's missionaries, Messrs. Fraser and M'Alpine, were directed to proceed to Orenburg, the capital of the Russian province of the same name, and situated about 500 miles N. E. from Astrachan. Here the field for missionary labour is not less extensive, and hitherto has been far more promising, than either that of Karass or Astrachan. The Kirghisian Tartars have listened with eagerness to Christian instruction, and Mollonazar, whose name is well known to the friends of the mission, has made an open, and, for more than eighteen months, a steady and consistent, profession of Christianity, in which his wife has lately joined him. When Walter Buchanan, a ransomed and converted Cabardian, and a valuable missionary, was addressing the Kirghisians, Mollonazar exclaimed, with tears in his eyes, "Oh! what good services have we done to God, that he should send his Son, yea his only Son, to die for such sinners as we are?" And when parting with the Missionaries, he said, "Oh! I do pray you to pray for me, that I may be saved, and kept from offending God, for I do assure you I pray for you all." "He told me," says the Missionary, "that when he was alone, he could not cease to think of God, and to pray to him; and even in the market," said he, "I pray in my heart to God." The brethren at this station, have been lately joined by the Rev. Dr. Ross, and Messrs. Gray and Selby, from whose assistance much good is expected. The Society have heard with regret that the missionaries have procured lodgings with very great difficulty, and those so uncomfortable, that their health is greatly endangered. For this, and other reasons not less important to the success of the mission, buildings must be erected in the course of next summer, in the vicinity of the city, on land given them by the Emperor; a measure strongly recommended by Dr. Paterson, and the Society's other friends at St. Petersburgh: and for this purpose funds must be provided, to the extent of at least 1000*l.*

The Society have at present under their care ten young men, all of whom are receiving a liberal literary, as well as theological, education. Two of these, having nearly finished their studies, will be ready for being sent out in the course of next summer; and Mr. M'Alpine, who was obliged to return home on account of the state of his health, is now so far recovered, that he hopes then to resume his labours at Orenburg. The Society have, in consequence, determined to establish a fourth station in the Crimea, where there is reason to believe missionaries will receive the most cordial welcome from the natives. A plan for this purpose has been submitted to the Society, by the Sultan Katte-Ghery, into which they have cheerfully entered, and which promises to be productive of extensive usefulness.

Such are the means which the Society have employed, and the plans they have devised, for extending the light of the Gospel to the benighted Mohammedans. In the prosecution of this work, they have under their charge, including missionaries and their families, ransomed youths, and students, seventy-three persons, all of whom depend solely upon the Society for their support. In order that these valuable individuals might not be reduced to distress and want, nor their labours lost to the cause in which they are engaged, and that the liberal plans devised for Astrachan, and Orenburg, and the Crimea, might be speedily carried into effect, the Society have made great exertions throughout Scotland, for raising the necessary funds; but after all, they find themselves in debt, to the extent of more than *eight hundred pounds*. They have therefore lately made an appeal to their Christian brethren in England, which they trust will not prove in vain.—Subscriptions and donations may be sent to the Treasurer or Secretaries; namely, James Inglis, Esq., Banker, Hunter Square; the Rev. David Dickson, West Kirk Manse; or Mr. Joseph Liddle, Bank Street, Edinburgh.

IRISH SOCIETY.

An institution has just been established in Dublin, entitled the Irish Society for promoting the Education of the Native Irish through the Medium of their own Language. The patron, president, vice-patrons, and vice-presidents, have not yet been appointed. The Committee consists of the Right Hon. Colonel Barry; Right Hon. Mr. Justice Daly; Hon. James Hewitt; Hon. Colonel Gore; Rev. R. Wynne, Rev. R. Daly; Rev. Thomas Goff; Rev. Francis Fox; Roderick Connor, Esq.; W. L.

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Smyth Guinness, Esq.; W. C. Hogan, Esq.; Robert Lanigan, Esq.; Francis Lear, Esq.; Thomas Lefroy, Esq.; W. S. Mason, Esq.; H. Monk Mason, Esq.; Robert Newenham, Esq.; Dr. Charles Orpen; Thomas Parnell, Esq.; Major Sirr; George E. V. Vernon, Esq. The Secretaries are: the Rev. E. Groves; Rev. J. D. Sirr; William Woodmason, Esq.

The exclusive objects of this Society are to instruct the native Irish, who still use their vernacular language, in what manner to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral amelioration, to distribute among them the Irish Version of the Scriptures by Archbishop Daniel and Bishop Bedell, the Irish Prayer-book, where acceptable, and such other works as may be necessary for school books, disclaiming, at the same time, all intention of making the Irish language a vehicle for the communication of general knowledge.

All books distributed by this Society in the Irish language, unless in particular cases, are to be printed in the Irish character, as affording the greatest facilities in the perusal, and to be accompanied in general with an English translation in parallel pages or columns, as being a measure calculated to promote the acquirement of the English language. The schoolmasters employed by the Society are to be generally instructed in the late improvements in education; and none are to be engaged but such as are able to instruct their pupils to translate Irish into English. The schools encouraged by the Society are to be chiefly formed on the circulating principle already found so highly beneficial in Wales, and in the Highlands of Scotland; and the situations selected by the Committee for the establishment of schools, whether permanent or circulating, shall be in the remotest and least instructed parts of the country where Irish prevails most, and where fewest schools of any kind are to be found. No schoolmaster shall be permitted to change the station for his school till he first produces a certificate signed by a Clergyman of the parish, whether Protestant or Roman Catholic, or by some respectable person in the neighbourhood, that the pupils placed under his care, or the greater part of them, are capable of construing the Irish Testament into English.

Among the rules of the institution, it is appointed, that the office of Patron shall be appropriated to the members of the Royal Family, or the Lord-Lieutenant; that the Vice-patrons shall be appointed exclusively from among the Peers of this realm, temporal and spiritual; that each subscriber of five guineas annually, shall be a Governor; and each donor of fifty guineas, a Governor for life; that each subscriber of one guinea annually, shall be a Member, and each donor of ten guineas, a Member for Life; that clergymen transmitting a congregational collection to the amount of ten guineas annually, and persons collecting one shilling per week, or 2s. 6d. per month for this Society, shall be members; and that the Committee shall consist of twenty-one members of the Church of England, resident in Dublin or the neighbourhood, with the addition of such country members as they may deem it expedient to select.

The objects of the Irish Society will be more fully developed by the following extracts from an address issued under their authority.

"There is great reason to deplore the ignorance, and consequent vicious habits, which so awfully characterize a large portion of the native population of this country, who either speak Irish exclusively or English imperfectly. It is admitted by all, that the remedy must be sought in an extensive system of education; while experience has fully proved that there are dark spots on the map of Ireland where the light of education, according to the present system, can never penetrate. A little consideration will prove that an impenetrable obstacle is presented to its admission in the prevalence of the Irish language, while the course hitherto adopted to prevent the use of that tongue, not only has completely failed, but has also entailed a greater mental darkness on a large portion of the people, who superstitiously avoid the English language, through which alone this injurious policy would allow them to be instructed. Contrary alike to the dictates of sound philosophy and experience, do the members of the Irish Society consider the design of eradicating the vernacular tongue, by discouraging and impeding the use of it during the early efforts of the poor peasant, towards the culture of a mind yet wholly unhabituated to any intellectual exertion, and by debarring him

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from all knowledge except he seek it by means of a foreign language. Let this system be adopted, and when the first difficulties of the learner are overcome, every new idea must be acquired by a laborious process of mental translation; and the student, in consequence, be left still liable to misapprehension and error. Few, however, would be the cases where such equivocal progress might be made, or sufficient perseverance exerted, to overcome the formidable embarrassments with which education has been checked by a system, founded on the presumption, that an uninformed man will seek instruction with so much avidity as to take more than usual pains, and make more than ordinary sacrifices to obtain it; unaccountably in love with that of which he knows nothing, and desiring benefits of which he cannot comprehend the utility.

"The case of the Wendans, the Cornish, the Manks, the Scotch, and the Welsh, all concur to evince the imbecility of attempting, in the first stages of education, to substitute another language for those native oral signs with which the people have been accustomed to interchange their own ideas. One hundred thousand pounds, and the labour of a hundred years, was expended in Scotland, only to shew the futility of the undertaking. If any other appeal be necessary to corroborate such facts, it may be made to the experience of him who will endeavour to learn Greek or any foreign language without the intervention of his own.

"The Irish Society, however, are not unmindful of the unquestionable advantages which would arise from the use of a common language, or of the higher degrees of mental cultivation which the English language can afford. With this view they propose merely to distribute, in the Irish language, Primers, Bibles, or Extracts from the Scriptures, of the version of Archbishop Daniell and Bishop Bedell; and where it can be done with propriety, and without offence, the Book of Common Prayer; either printing these books themselves, or becoming the medium for their distribution, if granted to them by other Societies.

"In undertaking to distribute the sacred Scriptures, they apprehend that they proceed in the same spirit which dictated the order by which the Bible was translated into English, and fixed in every church for the use of the whole commonalty of the realm; that they might read, mark, learn, and inwardly digest them. And in undertaking to distribute the Book of Common Prayer, they only act in consistency with their characters as churchmen; wishing, where it is practicable, to afford the use of that admirable form of sound words, which at once serves to point out that spirit of prayer by which alone we can expect to derive any spiritual improvement from the perusal of the Scriptures, and forms, at the same time, an incomparable compendium of those doctrines which are inculcated in the Bible.

"If the Society shall, by these means, enforce the knowledge of true religion, give a taste for general information, and teach the people how to acquire a radical acquaintance with the English language through the medium of their own, they may confidently anticipate a speedy revolution in the moral character of the country, and the universal adoption of a common language. Once taught the rudiments of learning, a desire for further knowledge will necessarily be excited, and the pupil be induced to pursue the study of English where that desire can alone be gratified, and his own individual welfare, as the member of a commercial country, be simultaneously promoted.

"Two distinct societies of Protestant Dissenters have been instituted for the express purpose of extending useful knowledge among the aboriginal inhabitants of Ireland. We are very far from desiring to undervalue or discourage their labours; but we confess that their existence and partial success makes it more urgent for, and incumbent on, the United Church of England and Ireland, to take her own part in the same cause. Let her rescue herself from the charge of slumbering on a subject, the importance of which she has unequivocally recognized in the Irish Act of Uniformity; the canonical injunctions in its favour, A. D. 1634; and the instructions of Charles I. to the Irish Clergy, conveyed through, and drawn up by the special desire of Primate Usher. Anxiously would the Committee endeavour to wipe away the odium of such an accusation; and earnestly therefore would they press it, on all the members of the Establishment, to permit it no longer to be urged, that Dissenters are the only persons now publicly engaged in the prosecution of an object, first

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proposed and fostered by the Episcopacy of the Church of Ireland.

"The constitution of the Irish Society, they hope, is consistent with the objects they have in view. By their rules the direction of its affairs is exclusively vested in churchmen; and any of the dignitaries of the church who will honour the Society by their patronage and support, as they will, *ex officio*, be members of the Committee, will have a weight in its direction commensurate with their exalted station and influence in that church, whose interests the Irish Society are solicitous to promote."

Subscriptions and communications will be received by the Rev. Messrs. Groves and Sirr, and Mathias Woodmason, Esq., 16, Upper Sackville-street, Dublin.

An interesting work has been lately published in Dublin—we presume by the friends of this Society—entitled "A brief Sketch of various Attempts which have been made to diffuse a Knowledge of the Holy Scriptures, through the Medium of the Irish Language." It contains a mass of intelligence, bearing on the general subject, and may be consulted with advantage by those who wish to gain information on the question of the expediency of diffusing religious knowledge in the native dialect of the country.

EDUCATION IN INDIA.

The president and members of the Bombay School Committee, after having provided for the education of European and Christian children of both sexes, have at length turned their serious consideration to the means best calculated for extending the blessings of intellectual cultivation to the native children of India.

The result of this consideration has been the proposal of a plan, so palpably beneficial, and so tender of peculiar prejudices, that it has already met with the complete approbation of the assemblies of two classes of the native inhabitants, not the least powerful from numbers and wealth.

A Mohammedan youth, the son of a seapoy in the office of the chief secretary to government, who has received instruction for about a year at the central school in the town of Bombay, gave, in the course of a rigid examination, such proofs of capacity to convey to his countrymen the rudiments of tuition in English, on the plan of Dr. Bell, that the first class of upwards of twenty Parsee children was to be placed under his care. A prospectus of the proposed plan has been translated into the Persian, Hindoostanee, and Guzerattee languages; and is now printing for the purpose of distribution, in order to diffuse among the native inhabitants a more general knowledge of the means about to be offered them, of educating their children in any of their respective dialects, more extensively, economically and effectually, than has hitherto been in their power.

A teacher of the Guzerattee has declared himself ready to attend the central school, in order to prepare himself for instruction on Bell's plan. The Committee have determined to address the Calcutta School Society, for books, tables, &c. to be translated at Bombay, into the dialects peculiar to this part of India; which, as well as English books, are to be furnished gratuitously to the native schools, with such other aid as it may be in the power of the Committee to bestow.

"Even in the article of native books, however, the committee and promoters of the plan are not altogether unaided by native enterprize: fifty copies of an elementary Guzerattee work, comprizing the alphabet, a concise vocabulary, the rudiments of arithmetic, accounts, the forms of letter writing, bonds, obligations, leases, and interest tables, which are now printing by a Parsee inhabitant of Bombay, have been subscribed for, as well as the same number of copies of a translation into the same language of a Persian work, containing an easy epitome of the lives and remarkable sayings of the Grecian philosophers.

The Bombay School Committee have met with the most zealous support of the government and the public at that presidency.

The progress of this benevolent desire to extend education in India, is not confined to Bombay. Among other institutions of this nature may be mentioned the Calcutta School-book Society, which has lately received a contribution of one thousand rupees from the governor general, who has the honour of being the founder of this highly useful establishment. We are glad to find that his lordship is evincing a laudable anxiety for the improvement and happiness of the natives. The following is the conclusion of a long and elo-

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quent speech delivered by him to the British inhabitants at Calcutta, in reply to a congratulatory address presented by them, upon occasion of his lordship's late military successes.

"I concur ardently with you in the sentiment you express of our obligation to aim at rendering what we have done still more beneficial to the inhabitants of India. The main obstacles to our infusing improvement are removed; and we may certainly disseminate useful instruction, without in the slightest degree risking dissatisfaction, by meddling with the religious opinions of the natives. Information on practical points is what is wanting to the people: for, from the long course of anarchy in those parts, all relations of the community are confused. This government will not lose sight of the object. We may surely succeed in inculcating principles of mild and equitable rule, distinct notions of social observances, and a just sense of moral duties, leading, perhaps, in God's good time, to a purer conception of the more sublime claim on the human mind. At least let us do what is in our power. Let us put the seed into the ground, and Providence will determine on its growth. Should it be the will of the Almighty that the tree should rise and flourish, and that the inhabitants of those extensive regions should enjoy security and comfort under its shade, we shall have done much for many of our fellow-creatures; but we shall have done well also for that in which our liveliest interest is fixed. The cherished memory of our forecasting beneficence will remain to future times in India the noblest monument of the British name."

Similar addresses on the favourable termination of the late campaign, having also been presented from the British inhabitants of Moorshedabad and Berhampore, and from the native inhabitants of Calcutta; the noble Marquis, in reply to the latter, took occasion to observe, that he "cannot feel, and never will make, a distinction of interest between the native subjects of the Indian government and his own countrymen; and that he is conscious he can have the pride of meriting British approbation, only in proportion as he promotes the happiness and welfare of the native population."

REFUGE FOR THE DESTITUTE.

The object of this Society, as our readers are aware, is to provide a place of refuge for persons discharged from prisons, or the hulks, unfortunate and deserted females, and others, who, though willing to work, are unable, from loss of character, to procure an honest maintenance; and in cases of very urgent necessity, to afford temporary relief to distressed persons, till parochial or other assistance can be obtained.—Persons, discharged from penal confinement, are considered the primary objects of this institution. The males, in the establishment in Hoxton, are employed in shoe-making, basket-making, tailors' work, and preparing fire wood for sale. As an encouragement to good conduct, a portion of their earnings is reserved for those discharged with the approbation of the Committee.

The Annual Report for 1819 states the admission of males as follows:—From January 1st, 1818, to January 1st, 1819, the Committee have admitted into the establishment in Hoxton, eighty-six males, namely;

Pardoned by the Prince Regent, in order that he might receive the benefits of the Refuge	1
Convicted, and judgment respited upon the same condition	18
Tried, acquitted, and recommended by the Court to apply to the Refuge	14
Having suffered imprisonment	11
Discharged from the hulks	6
Recommended by magistrates, having committed crimes, but mercifully spared from being sent to prison	24
Destitute of character, and criminal	14
Destitute, not criminal	1
Total of males admitted	86

During the same period they have discharged fifty-three males, namely;

Apprentices to a gentleman at the Cape of Good Hope, as agriculturists and cultivators of the vine	11
Apprenticed to trades	7
Recommended to employment in trades, of which they had learned sufficient in the Refuge to earn their maintenance	7
Recommended as cook to a captain of an East Indiaman	1
Sent to sea, well equipped	5
Sent to America, at his own request	1
Discharged at their own request, in order to go home to their friends	9
Delivered to their friends, incorrigible	4
Absconded	7
Died	1
Total of males discharged	53

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There remained in this part of the Institution, January 1st, 1819, seventy-eight males.

The Committee have embraced every opportunity of giving aid to those, whose circumstances did not require admission into the Refuge; and they have rescued from pressing want, and enabled to go with decency to their homes, or by supplying them with tools, clothing, and money, to go to work and earn their subsistence, several men, who would otherwise probably have sunk in the vortex of criminal association, and have been lost to every good hope.

From January 1st, 1818, to January 1st, 1819, eighty-three females were admitted into the Establishment in Hackney Road, namely;

Pardoned by the Prince Regent, in order that they might be admitted into the Refuge	2
Convicted, and judgment respited upon the same condition	14
Having suffered imprisonment	13
Tried and acquitted	7
Convicted, fined, and discharged	1
Discharged by proclamation	4
Recommended by magistrates	13
Destitute, and criminal	27
Destitute, not criminal	2
Total females admitted	83

During the same period the Committee have discharged seventy-four females, namely;

To friends and relatives	27
To respectable service	35
At their own request	5
To their respective parishes	3
Disorderly	3
Total of females discharged	74

On January 1st, 1819, there remained in the establishment, Hackney Road, seventy-four females.

The Committee have also afforded temporary relief and protection to young women, who were in danger of falling before the dangers which they had to encounter; several of whom they have had the satisfaction of restoring to their friends in distant parts of the country, by whom they were affectionately received. A large proportion of those recommended by them to service or to their friends, in the last and former years, are maintaining good and respectable characters.

The laundry affords constant labour to all the strong and healthy females. Those, who are not able to undergo the fatigue of that department are employed in needle-work for the establishment, whilst the greatest possible care is taken to instruct the whole of them (in their turn) in every branch of domestic service.

Schools are daily opened for the young and ignorant, wherein they are taught to read, and an opportunity is afforded to every one, as the evening returns, of making progress in writing and arithmetic, under the direction of the superintendents. Religious instruction and exhortation are regularly added to the other branches of knowledge; and no method is neglected, which can be supposed to carry with it an inducement to penitence and amendment of life. None are ever discharged from the institution, except in cases of irreclaimable perverseness, till they afford such evidence of their change of life, of their sincerity, and of their obedience, as may warrant the Committee in recommending them to respectable service, or to the forgiveness or favour of their parents or friends.

The Committee, considering it a principal object of the institution to provide an asylum for persons entirely destitute, and more especially for those, who from loss of character are utterly unable to procure even a temporary maintenance, and thus to prevent that increase of crime which so often follows from absolute want—with the view, also, of assisting the benevolent designs of the Society for the improvement of prison discipline and reformation of juvenile offenders—have opened places of temporary refuge, where persons of the above description are received by the order of any of the members of the Committee, and maintained, until otherwise provided for, at the cost of the individuals who give the order. Upon these terms there have been admitted into the temporary branches of the Refuge, since they were opened on the 6th June, 1818, up to January 1st, 1819, one hundred and twenty-five persons of both sexes, for whom no other shelter remained, and no mode of subsistence, except in the haunts of crime.

The Committee relate a number of interesting cases; most of which, having appeared in the Reports of former years, we shall not transcribe.

We are glad, however, to find appended to several of these, such notices as the following, dated January 1, 1819.

"He is now footman in a gentleman's

family, wherein he is in considerable estimation."—"This young woman is in a good service, and doing well."—"She is now married, and is the mother of a family," &c. &c.

The following cases occur among those not marked as having been before reported.

"This is the case of a young man, removed in early age from that parental protection which had been afforded, as far as circumstances would allow, but from which it is usually necessary that the older branches of a numerous family, however respectable, should be separated for the purposes of life. His education and talents made him acceptable to gay companions, who soon induced him to yield to the solicitations of pleasure. His own allowances of money were soon wasted, and he proceeded to appropriate the property of his employers to the indulgence of his illicit pursuits. He went on to the commission of other acts of dishonesty, until justice overtook him. He was tried at the bar, convicted, and underwent a considerable period of imprisonment; at the expiration of which, he found himself an outcast from society. His friends could not receive him; nor could they recommend to others one whom they dared not receive themselves. He quitted the prison without character or reference; his name dreaded even by those who could not but love him. No hand was raised to help him; nor was there a place upon earth, except in the retreats of villany, where he could thrust his head.

"He applied to the Refuge for the Destitute, and his application was successful. He was permitted, for fourteen months within its walls, to think upon his condition, and to consider his ways. His reflection was deep, and his resolves sincere. He has been restored to society, and has been two years in a most respectable condition of life, in which the integrity and honour of his conduct have obtained him the confidence of his employers, and the renewed love and esteem of his parents and friends.

"In this case not only an individual has been rescued from misery, but a whole family has been raised from dejection and sorrow, by the restoration of their son, who was dead, but is alive again; who was lost, but is found."

"A girl, only fourteen years of age, in consequence of the constant employment of her mother at a distance from home, was exposed to the snares of wicked and abandoned characters residing in the neighbourhood, and was led by degrees into their vices. At length she was apprehended for stealing a watch, the property of the person in whose house the mother lodged, and was capitally convicted. In consideration of her youth, she received his Royal Highness the Prince Regent's pardon, upon condition of her being admitted into the Refuge. The condition was gladly accepted by the unfortunate girl, and she was admitted. In the course of fifteen months, having conducted herself well, she went to service, and is now living in a respectable family, to whom her conduct is most acceptable."

"In the year 1812, a young woman, who had been employed by her father, a gardener in the country, to sell the produce of his labour in the market, accustomed herself to appropriate a part of the receipts to the supply of her own vanity in dress. These practices led to crimes of a more flagrant nature, in the perpetration of one of which she was apprehended, and recommended by the magistrates of the quarter sessions to the Refuge. She was admitted, and in due time sent to service. She soon afterwards married, and is now a widow, living in a reputable situation."

"In the year 1810, a young woman, twenty-one years of age, who had been seduced and afterwards deserted, maintained the resolution, even amidst the most forlorn circumstances, of submitting to every kind of misery, rather than resign herself to a vicious and criminal course of life. She was received into the Refuge for the Destitute; a situation was provided for her, which she long held with credit; and she is now married, and lives respected."

"A native of a village in Lincolnshire, brought up to the business of a cabinet-maker, came to London at the age of nineteen years, where by his labour he obtained an honest livelihood. In this way he continued to follow his employment for some years, when he married a young woman, of decent parentage, of the same village. Soon after this, however, he began to associate with dissolute companions; to support himself among whom he stole a considerable sum of money from a person lodging in the house with him. For this crime he was confined on board the hulks for six years. Upon receiving his discharge he came to London; but not being able

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to procure employment, he fell into a wretched state of destitution. His own parents were dead, and those of his wife refused to listen to his complaints. In this condition he presented himself to the Committee of the Refuge for the Destitute. He was received into that institution in November, 1815, and having conducted himself soberly and usefully for nearly twelve months, he became reconciled to his wife's relations, with whom he is now following his own business with integrity and comfort."

"A man, 40 years of age, who had maintained a respectable character for some years in a mercantile house, was detected in stealing some articles of small value, for which he was sentenced to one month's imprisonment. Upon his liberation, no one would look upon him, and he was soon reduced to the utmost distress. He was admitted into the Refuge for the Destitute in the year 1815, where he remained for ten months, behaving himself well; he was then reconciled to his uncle, a farmer in the country, his only relation, whose esteem and good opinion he now enjoys."

"A boy, 13 years old, the son of decent and industrious parents, in consequence of the slackness of the business in which he had been usually employed, was left at leisure to form an acquaintance with vicious characters of his own age, and was soon after convicted of stealing. The Judge, thinking that some prospect of reclaiming the poor boy presented itself, respited his sentence, upon the condition of his being admitted into the Refuge for the Destitute. He was received in May, 1815, and remained under its protection fourteen months, conducting himself irreproachably. His parents then requested that he might be restored to them, their business being brisk. The Committee, having a favourable opinion of the boy, granted their request; and he conducts himself, to this day, as a reformed character."

"A young man, 24 years of age, who lived in a most respectable service for thirteen years, robbed his master's cellar of some wine, which he drank with his companions. Although he had replaced the wine with some of another quality, his dishonesty was discovered, and he lost his place and character. For two years he wandered about the country, seeking a place of service; and at length was reduced to profound distress. In the moment of despondency, he became acquainted with the nature and views of the Refuge, to the Committee of which he made instant application, and was admitted by them. Having conducted himself uniformly well for two years, he was recommended as a servant into a respectable family, which he was obliged to leave at the expiration of six months, through loss of health.

"The following letter from his master was transmitted to the Secretary.

"'My dear Sir,

"'I am sorry to say that your Refugee is about to leave us. His health is the sole cause. I part with him with regret; and it is but justice to him to say, the Refuge was never in my opinion more successful than in the instance of this poor fellow. I have found him a trustworthy, valuable servant; and, had his health permitted, we should never have parted. It is now his own wish, not mine.

"'I am, &c. &c.'

"Having regained his health, the object of this report soon obtained a place more suited to his health and strength, wherein his former failure in duty, and subsequent sufferings are not known, and wherein he maintains a conscience void of offence. January 1, 1819."

"A widow, 34 years of age, whose husband had formerly kept a shop in Dublin, in which she subsequently failed, came to England: and, having some relations in London, she soon succeeded in obtaining a situation as a servant. From this she was discharged upon the suspicion of having been concerned with some others, who were lodgers in the house, where she was servant, in committing depredations upon the property of her mistress: although untried, she was considered as guilty. Her friends could not do more for her. She took lodgings, and endeavoured to obtain a subsistence by needle-work. In this she could not succeed, and by degrees she fell into a desperate state of penury. At length, impelled by hunger, she stole an article of dress from a public shop. She was apprehended and committed: and, after being in Newgate a considerable time, she was tried, convicted, and sentenced to two months' imprisonment in the house of correction; to the period of which time she looked forward with terror, knowing that, when discharged thence, she had no home to go to, nor the protection of any friend, under which she could place herself.

"When the time of her release approached, she requested the governor to permit her to remain within the walls of the prison, where she would willingly undergo any labour in return for the morsel of bread which nature might require. This could not be complied with; and he explained to her the nature and views of the Refuge for the Destitute. She became a petitioner there, and was admitted. She was found to be a woman of good education, and she rendered herself useful in the establishment nearly two years; when regaining

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confidence in herself, and a suitable situation being offered to her, she again entered the world. For two years her conduct was irreproachable in the situations which she filled. Towards the close of the last year, just after a gratuity had been voted her by the Committee, as a reward for her perseverance and integrity, she fell ill of the typhus fever and died.

"The Committee have the satisfaction to know, that she was valued by those with whom she lived, who spared no attention to her in her sickness, and buried her at their own cost."

"A woman, of very respectable connections in the West of England, was deluded from home at the age of nineteen, by a person with whom she lived in London fifteen years; when, to her inexpressible surprise, he was apprehended upon a charge of felony, and, being found guilty, was transported for fourteen years. She, who had been considered his wife, was left in a state of destitution and disgrace, being looked upon by those who had known her, as involved in his guilt. A few months after his departure for the place of his banishment, she obtained a situation as servant; and being very much distressed, through the want of necessary apparel, was induced to borrow of a person, who lodged in her master's house, a small sum of money for the purchase of what she wanted. Before her wages became due, the repayment of this money was demanded, to effect which she pledged a spoon, the property of her master. Before it could be replaced, the transaction was discovered: her past life was brought into review: she was considered as an abandoned woman, was committed to prison, tried and convicted.

"The real circumstances of her case being represented to the Judge who sat upon her trial, judgment was respited, and she was recommended by the court to the protection of the Refuge. In the autumn of the year 1816, she was admitted; and she maintained a character of industry, integrity, and obedience until the spring of the year 1818, when she was sent as a servant into a gentleman's family in the country, where she is now living."

"The young man, who supplies the subject of this case, is the son of a tradesman, a citizen of London. His father not having employment enough whereby to maintain his family, the mother, attended by this lad, attempted to earn a little money by selling milk. She soon died, and the milk concern, being now chiefly under his management, became unprofitable. Finding that his stock of money was wasted, he resorted to felonious means of obtaining a supply, broke open a box belonging to a person who lodged in the same house with his father, and stole therefrom several pounds of money. He was soon discovered to be the perpetrator of this deed, and was brought to trial, found guilty, and condemned to suffer death. His youth pleaded for a mitigation of that dreadful sentence; and he was graciously pardoned by his Royal Highness the Prince Regent, upon condition of his being admitted into the Refuge and abiding by its rules and regulations. He was admitted; and he has now fulfilled his part of the stipulation, having steadily applied himself to the acquisition of a useful trade for more than three years. Being now thought capable of earning his bread in the world, he was a few months ago recommended to employment.

"It is creditable to this young man, who had been brought up from his infancy in habits of indolence, having never been taught any profitable employment, that in the short space of three years he should obtain such proficiency in a trade as to enable him to earn his bread thereby."

To those who wish to assist this valuable institution, it may be proper to state, that the "Short Account" of the Society may be had gratis, at the bar of the City of London Tavern, and Lloyd's Coffee-house; also of Asperne, Hatchard, Phillips, Rivingtons, or Stockdale, booksellers, London; and at the Refuge, Hackney Road and Hoxton.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

In looking over our memoranda of the foreign transactions which have taken place since our last survey, we perceive but two points on which it appears necessary at present to offer any observations.

UNITED STATES.—The first relates to that painful subject which we have already several times had occasion to mention;—the military butchery (for such it is now very generally acknowledged on both sides of the Atlantic to have been) of our two unfortunate coun-

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trymen, Arbuthnot and Ambrister. An important and somewhat curious document has appeared in the shape of an official letter from Mr. Adams, the American secretary of state, to the republican minister at the court of Madrid, in answer to the representations of the Spanish government, relative to the occupation of the Floridas. The view of the subject taken in this letter differs not materially from those well-known ideas of policy and expediency which have been avowed or acted upon by the United States on some other occasions; and with which we have at present no concern, except to express, in passing, our firm conviction both of their sinfulness and their ultimate futility. Mr. Adams, however, in detailing the arguments immediately on his brief, for the information of a Spanish jury, has seen fit, evidently for the benefit of by-standers, to devote the greater part of his remarks to the case of our unfortunate countrymen. If the line of argument in this letter were to be considered as the mode in which the Cabinet of Washington have argued, or intend to argue, the point with the Court of St. James's, no reply, we conceive, could be too indignant to express the feelings of our countrymen on the occasion. Mr. Adams not only excuses but justifies, not only justifies but eulogises, the motives, the words, the actions of General Jackson; while he bestows, with true republican freedom, the most contemptuous language, not only upon the two unhappy individuals immediately concerned, but upon other British officers who had employed or assisted them in their intercourse with the Spanish authorities or Indian tribes. We will not, however, for a moment, believe that the Government of the United States intend to adopt the unworthy sophistry of Mr. Adams, or of General Jackson's other admirers. We are happily confirmed in this charitable hope, by the Report of a Committee appointed by Congress to examine into the question; a Report framed upon the same equitable views, and dictated by much the same indignation, which have been manifested on this side the Atlantic. It is true, we could have wished to have found that this Report had been adopted *unanimously*, instead of raising itself by a sickly majority of *one* vote only out of seven, over a counter-Report which had for its object not merely to exculpate the general and his officers, but to thank them, in the name of their country, for their meritorious services. But still, taken with this somewhat dishonourable circumstance, we trust it has not been lost upon the House of Representatives. Indeed, after the discussions which have taken place, we cannot doubt that every American will be anxious to remove from his country the stain imprinted upon it by the base and vindictive conduct of its agent. We have not space to transcribe, or even abridge, this Report; nor is it necessary, since, though highly honourable to the character and impartiality of those who voted for it in the committee, it contains nothing more than the plain sense of every unbiassed man would dictate on a plain matter of fact. The points established by it are, that the proceedings were illegal, unprecedented, unnecessary, unreasonable, and unjust.

The expediency as well as the justice of this decision will now be more strongly felt, in consequence of a sanguinary order issued by the King of Spain, to put to death all foreigners found in the ranks of the Independents in South America. Against this unwarrantable order, both the British and the American ministers at Madrid have found it necessary to protest. Common consistency requires that the United States should disavow the proceedings of General Jackson.

CEYLON.—The only other article of foreign intelligence which we propose to mention, is the favourable turn of affairs in the island of Ceylon. The rebellious movements to which we have lately had occasion to allude, are now nearly, if not wholly, suppressed. The Malabar Chief who had aspired to the crown of Candy has been taken prisoner, together with his principal agent. This capture has produced the most beneficial consequences in allaying the rebellious spirit which had been excited. The influence and intrigues of the principal mover being at an end, the delusive hopes held out have died away, and in every province the malcontents were hastening to submit to British authority, and to give the best proof of their submission, by laying down their arms. Long, therefore, before this time, we may conclude, that the British dominions in the East, insular as well as continental, have returned to a state of profound tranquillity; except, possibly, a slight diplomatic misunderstanding which may still exist between the Dutch colonial governments and ours, respecting the mode in which the surrender of Java was conducted, and some other transactions in the Malayan Archipelago. These being subjects for the pen, and not the sword, can scarcely be considered as in any measure obscuring that cloudless horizon which at present bounds our Oriental possessions.

And what, we would earnestly ask, is the first aspect in which the present state of our possessions in the East must necessarily strike a Christian spectator? When we behold new territory daily added to our dominions, the na-

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tives peaceably submitting to our authority, our subjugated or allied tributaries increased by scores of millions in a single campaign, so that we hear the Governor-General of India telling us, in his masterly speech on the late war (a passage from which we have quoted in another department of our Number), that "*the Indus is now our frontier*"—can we for a moment doubt whether our responsibility increases with our acquisitions? whether to communicate the great charter of our immortal hopes to the natives is as much our duty, as to guarantee their civil rights? and whether to pretermit any feasible and prudent means for their conversion to Christianity, is not, to the full, as great a violation of our obligations, as to neglect introducing among them the arts, the knowledge, the judicial wisdom, and the moral feeling, of European communities? We do not answer these questions: they dictate their own reply; and cold indeed must be the heart, or more than ordinarily obtuse the understanding, of that man who does not respond to the chord which has been struck. We shall not pursue the subject, as any remarks which we may have to make on it will occur more appropriately in our notices of these various Christian Societies which are directing their benevolent exertions towards this important quarter of the globe; and which, now that the long-expanded portals of the temple of Janus have closed, will, we trust, find that those of the Prince of Peace are daily unfolding themselves more widely to shelter and protect a lost and perishing world.

DOMESTIC.

The proceedings in Parliament continue to present the most interesting, and indeed almost the only interesting, feature of our domestic affairs; and it is no slight gratification to find so large a part of that practical wisdom, that exalted patriotism, and we might even add that restless national activity, which have no longer adequate scope in the noisy scenes of external war or internal tumult, taking perhaps a less ostentatious, but not less useful direction, in the regulation of our domestic policy. A large part of the proceedings in Parliament, during the present month, have borne directly on the amelioration of the human race. The state of our criminal law, the system practised both in our ordinary prisons and on board the hulks, the delicate subject of impressment, with the condition of the poor and the laws affecting them, have again come prominently into notice. Even the welfare of the infant part of our population has not been forgotten, as appears, among other points, from the discussions relative to the employment of climbing boys in sweeping chimneys, and the existing regulations respecting the ages and treatment of children in our manufactories. No ultimate decision, however, has yet taken place relative to any of these subjects: we shall therefore defer the renewed discussion of them till they necessarily occur in a more matured shape.

Inquiries are also proceeding in the House of Commons, relative to the necessity and expediency of the existing usury and quarantine laws; on both which points the difficulty appears to us to be less in discovering abstract truth, than in overcoming the prejudices which have long prevailed, and the removal of which might probably be attended with temporary inconveniences.

The principal remaining subjects of parliamentary intelligence, relate to the care of the King's person, the restriction on cash payments, and the public revenue.

With regard to the first, in consequence of the decease of her late Majesty, it appears that 58,000*l.* per annum, the income appropriated to her for life, together with 10,000*l.* enjoyed by her as the guardian of the Royal Person, in consideration of the expenses which she might be obliged to incur in the discharge of her duties, have become disposable. The former sum will be applied to the service of the state, deducting, however, the amount of suitable annuities for life to her Majesty's servants: the latter it is proposed to continue to the Duke of York, who is to succeed her Majesty in the care of the King's person; a proposal which has met with considerable opposition in the House of Commons, on the ground of its being an unnecessary expenditure of the public money. The expenses of the Windsor establishment are proposed to be reduced from 100,000*l.* per annum to 50,000*l.*

Considerable light has been thrown on the views, both of the Bank of England and his Majesty's Ministers, relative to the resumption of a metallic currency. The Chancellor of the Exchequer having intimated a proposal of continuing the restriction, *without inquiry*, till the 1st of March 1820, Mr. Tierney signified his intention to move for a Committee on the subject of the Bank, on which the Directors requested that their affairs might undergo an investigation in a Secret Committee, before any measure should be proposed to Parliament. It is intimated, indeed, both by the Bank and the Ministry, and the intimation coming from such a quarter is not a little alarming, that the impediments in the way of cash payments are not by any means of a temporary nature, and that it would be but a deception to represent them as such to the

public. In reply to the very natural inquiry of the opponents of the present system, "Why, then, did Ministers hold out so strongly last session, expectations, which it now appears are as far off as ever from being realized?" it is answered, that the late and present financial affairs of the Continent, particularly the protraction of the time stipulated for the payment of the French loan, have produced very unexpected effects of great magnitude upon the state of the money market in Great Britain. Such a view of the subject seems to us untenable on any principle of political economy hitherto adopted or promulged by intelligent men. The evil is simply resolvable, we apprehend, into the excessive issue of a paper currency. Contract that issue, and cash payments may be resumed without difficulty. To those who wish to obtain a complete and most luminous view of this subtle subject, we would strongly recommend two works which have lately been published; the one a Review of a publication of Mr. Ricardo's, in the last Edinburgh Review; the other, a Letter (said to be written by Mr. Coppleston, of Oxford) to the Right Hon. Robert Peel. In this last publication, the ruinous effects of the present system on the comforts and even moral interests of society, and especially of the labouring classes, are most ably and convincingly exhibited.—When the Secret Committee was appointed to examine into the subject, Mr. Tierney moved that it should be authorized to inquire into "the effects produced upon the exchanges and the state of the circulating medium by the restriction, and to report if any and what reasons exist for continuing it beyond the period now fixed by law for its termination:" but this motion was superseded by an amendment of the Chancellor of the Exchequer, limiting them to an inquiry into "the present state of the Bank with reference to the expediency of cash payments at the period fixed by law, and into such other matters as are connected with it."

In moving for the appointment of a Committee of Finance, the outline of the estimates for the present year has been incidentally brought forward by Government. The income of the country in the year ending January 5, 1819, (including arrears) amounted to somewhat more than fifty-four millions, which, deducting arrears, produces an excess of about four millions beyond the *permanent* revenue of the preceding year. It is gratifying to add, that this increase, which is about ten per cent. on the permanent taxes, is not upon any one article of revenue, but upon nearly forty of those included in the excise account. The amount of exports has been 35,325,000*l.* during the year; being above 3,000,000*l.* more than the preceding year, and nearly 100,000*l.* more than the year 1815, in which the exports exceeded those of former years by 10,000,000*l.* Doubtless this is a cheering statement; though it remains to be proved how far this unexampled export has found suitable markets, and consequently what benefits it will bring to this country in return. It appears, upon the whole, by the calculations of Government, that the income of the year exceeds the expenditure by four or five millions; which, considering that not less than 17,000,000*l.* of annual taxes have been remitted since the war, is a fact of no slight encouragement. It must not, however, be forgotten, that in the preceding estimate no provision is made for the sinking fund, for which thirteen or fourteen millions will be wanting: so that, in point of fact, supposing the sinking fund to proceed at the rate at which it has hitherto proceeded, there would, instead of a surplus, be a large deficit to be raised by loan.

A variety of papers have been laid on the table of Parliament relative to the negociations at Aix-la-Chapelle, respecting the Slave Trade, the substance of which we mean to give in our next. In the mean time, we grieve to say that nothing effectual has been done at the Congress for the final extinction of this traffic.

ANSWERS TO CORRESPONDENTS.

We know nothing of the author of the paper to which Clericus alludes: he is welcome to reprint it if he think proper, though we are not aware of any particular benefit that would arise from so doing.

We cannot answer Mr. P.'s obliging query, without betraying the confidence reposed in us by our Correspondents.

Scipio Æmilianus; Clericus Lancastriensis; Ignotus; a paper on "The Abuse of Singing;" Vicanus; G.; An Inquirer; Juvenis; Rusticus; Causidicus; E.; and the good-humoured Expostulatrix, have been received, and are under consideration.

We cannot decide on Kimchi's papers, till he favour us with a sight of them.

The remaining half of a 100*l.* Bank Note, N° 6505, for the British and Foreign Bible Society, has been duly received, and will be printed in the Appendix to the Report as "Anonymous."

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE FINAL JUDGMENT.

Matt. 25—31, *et seq.*

WHOEVER duly appreciates the mysteriousness of the Divine Nature, will be prepared for some corresponding mystery in its proceedings. Any revelation, likewise, of these proceedings, which God might see fit graciously to vouchsafe to man, must doubtless be expected to partake of the same quality; and the mystery, which confessedly over-hangs any one object of Divine revelation, might without difficulty be admitted as reasonable in all the rest. That the immortality of the soul has been strongly conjectured, even upon natural principles, is a fact which the history of philosophy in all ages would not permit us to doubt: but the connection between the immortality of the soul, and the future resurrection of the body, is an instance of that mysteriousness which belongs to the doctrine as a part of Christian revelation. In like manner, the accountableness of man to his Maker, or of rational creatures in general to their Creator, is a doctrine not very remote from the common apprehension of every reflecting mind: but that the order of the final judgment itself should have something in it unexpected and mysterious, is quite according to the analogy we have observed in all subjects touching the Divine proceedings; and is a consideration by no means to be lost sight of, in our view of the doctrine as actually conveyed to us in Scripture.

In estimating the method and principles of the Divine judicature it cannot be denied that we have the highest authority for tracing the outline of proceedings on "that great and terrible day of the Lord" according to the external forms of an earthly court of justice. Whilst, however, enough is intimated in the Sacred Record, to warrant the application of such an image, we have still more to convince us that the great antitype will materially differ, both in circumstances and in essence, from every earthly and existing resemblance of it. The solemnity of the scene, the Omniscience of the Judge, the number and power of his ministers of justice, the unerring precision of his verdict, and the sure and prompt execution of his truly irreversible sentence, are obviously circumstances to which but a faint parallel can be afforded in any court of human judgment. A most material difference, drawn immediately from the sovereign character of the Judge, will doubtless be this;—that on that great occasion, the ends of justice itself will be pursued, rather than, as in seats of mere temporal jurisdiction, the particular convenience of the society for whose benefit alone the law was established; whence it will not happen, as now, when the greatest crimes not unfrequently go unpunished, while comparatively small offences are visited with the most marked condemnation. The Omniscience of the Judge will admit of every action being weighed in impartial scales against the demands of a primeval, sovereign, and infallible justice; and to Him exclusively will then be found to

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belong, the awful attribute implied in the words, "Vengeance is mine, I will repay, saith the Lord." The same all-seeing justice of the Sovereign Majesty of heaven and earth will further enable him to judge of actions by the motives from which they have issued: and many a mystery, in the alleged proceedings of that solemn day, will then be fully cleared up, when it shall be found how truly and exactly the same motive will be traced in the unruly thought, the idle word, the overt act, the splendid sin, according to which, we have reason to believe, the judgment will be conducted: as, on the other hand, the smallest act, or even most passing thought, conformable to the Divine will, the very gift of a cup of cold water to a disciple, in the name of a disciple, will be fully appreciated by the Judge as the result and evidence of an entire renewal of heart and mind; and will, *as such*, be openly proclaimed, and magnificently and superlatively rewarded.

But the circumstance which, above all, renders the proceedings of *that* day dissimilar in principle from those of a mere earthly tribunal, is that peculiar and mixed dispensation of mercy and justice, in the previous economy of grace and redemption, which will then be fully developed. Mercy may be dispensed, it is true, by the human lawgiver at his entire discretion; since he is no farther bound to the execution of his own laws, than as it may conduce to the well-being of society. Again; the remission of a debt may immediately take place in human courts, upon the due payment, by others, in behalf of the debtor, and no further inquiry be made into his conduct or circumstances. But in Divine judgment, justice cannot relinquish its essential due, as we are expressly told; without some adequate compensation. Indeed, that compensation itself, which has been provided, though satisfactory and complete, does not, as we are on the same authority informed, so dismiss the party under trial but that a reference will be made to his personal character, as accompanying the benefit to which he is so graciously admitted. Hence, "in the day when God shall judge the secrets of men's hearts by Jesus Christ, *according to his Gospel*," a mode of proceeding must be anticipated altogether peculiar, and of its own kind: some method which will unite the contending claims of justice and mercy; which will, moreover, acquit the sinner, without prejudice to the holiness of God; and whilst it acknowledges the offender as restored to his allegiance, and renewed to purity and true obedience, will yet throw every claim of merit upon a righteousness made his by faith—a meritorious intercession urged on his behalf, and standing on the unquestioned weight of authority and emphasis of interest implied in the name of the only begotten Son of God.

The mode of judicial administration, at the great day, is, in its full description, to be sought for in the page of Revelation itself. It will consist, in the first place, of an open and visible display of the just judgment of God upon an assembled world, in the presence of countless myriads, called together, it may be, from the most distant parts of the creation to witness the awful solemnity. "He shall call to the heavens from above, and to the earth, that he may judge his people." "The Lord Jesus shall be revealed from heaven with his mighty angels;"—and at the sound of that dread trumpet which shall wake the dead, that archangel's voice which shall summon them before the judgment seat, all nations shall be gathered from under the whole heaven: the sea and the dry land shall alike pour forth their treasured millions of human beings; and all this lower world, from the first to the last birth upon its surface, shall stand forth, in one new and strange contemporary existence, to be judged

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according to their works. The eye of the Omniscient Judge, which looks through infinity and penetrates eternity, will doubtless have long since viewed as present before it all secrets of all hearts; and consequently no lengthened scrutiny into character will be necessary amongst the proceedings of that solemn day. Each of the awakened dead will at once discern, by manifest tokens, the sentence long before assigned to him in the determinations of infinite justice; and, by one instantaneous movement, the same beings who shall then receive their final summons to the bar of God, shall also be conducted to the place allotted to their respective descriptions. "He shall divide the one from the other, as a shepherd divideth the sheep from the goats." "And he shall place the sheep on his right hand, but the goats on the left."

This righteous, and as we may justly suppose necessary, manifestation of the eternal judgments of God will be accompanied, secondly, as we are told, with a corresponding declaration of the characters of those who are judged. Nothing can be more clear than the important doctrine that men will be judged, will be sentenced, "according to their works." If ambiguity may overhang some of the proceedings of that awful day, or the principles on which they will be conducted, nothing can be clearer than this all-weighty fact, the echo of every distinct portion of the word of God, that "the *wicked* shall go into everlasting punishment, but the *righteous* into life eternal." And that there may be no possible room for error as to these respective descriptions, our Lord addresses the righteous thus; "I was an hungered, and ye gave me meat:" the wicked thus; "I was an hungered, and ye gave me *no* meat." Nothing is here said of the process by which the righteous may have attained their renewed character; neither is any thing said as to any degree of *desert* on which each sentence may be founded. But the simple *fact* alone is stated, and, as it should seem, beyond the very reach of misconception or perversion, that something in the character, the disposition, the acts of each respectively, will accompany and correspond with the sentence to be passed. To this, as a truth of the most pressing importance, every part of Scripture bears the fullest and strongest testimony. Is it some difference in the sentiments and *understandings* of the two classes which will be brought to light at the great day? Yes—judgment will be pronounced against them "that *know* not God." Is it something likewise in their *conduct*? Yes—"and that *obey* not the Gospel of our Lord Jesus Christ." Judgment, if is expressly declared, shall be "according to the deeds *done* in the body, whether they be good or bad." Even our *words* will be brought into account at that awful trial; for it is said, "By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." "He that shall *say*, Thou fool, shall be in danger of hell-fire." Nay, "God shall judge the very *secrets of men's hearts* by Jesus Christ." No part whatever of the human composition can be understood as exempted from this all-searching scrutiny; and that it will more particularly include the due use and appropriation of the affections of the heart, appears from the direct manner in which they are pointed at in the description assumed as the motto to this discussion; where the several works of charity, and benevolence, and Christian affection are brought distinctly into view, and made to form, as it were, that peculiar outline by which the whole character of the person is to be, as it were, graphically delineated. "I was an hungered, and ye gave me meat," &c. Doubtless the open and often self-denying testimony we

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bear to Christ, in our affectionate and charitable regard to his despised members, may well be considered as that which will afford the most valuable and decisive of all testimonies to our own character before the tribunal of God.

But, thirdly, a question here arises, of very grave import, and touching the very fundamentals of Christianity; namely, as to the recognition of merit or demerit in these several allotments of an All-just Judge, and the application of that "righteousness of God," allowed by all scriptural readers to be reckoned through faith to true believers, "without the deeds of the law." To come at some decision on this very leading inquiry, it may be remarked, in the first place, that the wicked will unquestionably "receive the due reward of their deeds." No one, I apprehend, will suppose for a moment, that their punishment will be in any degree gratuitous, or otherwise than according to what, in the strictest sense of the word, they have deserved, and justly earned as the price of their wilful and unrepented deviation from God's holy law. And this punishment, in its several degrees, no reflecting mind can do otherwise than acknowledge to be justly due even to an imperfect and deficient obedience to those laws which were at first framed for man, or man for them, with the view to a perfect and sinless conformity with their requisitions. Even the most unexceptionable act of repentance itself, after the commission of sin, cannot be viewed as so perfectly free from the selfish or unworthy feelings of the human heart, as to challenge exemption from all punishment either for foregoing acts, or even for itself*. Hence, while personal demerit may reasonably account for all sufferings of the wicked allotted to them on that great and terrible day of the Lord, it is impossible that the highest defender of human merit can successfully maintain that a strict regard to personal desert could open the kingdom of heaven to any one frail and fallen, even though penitent and converted, human being. The solemn transactions principally alluded to in this essay have indeed, by some, but most unguardedly, been adduced as implying a degree of regard to human deserving in the appointment of rewards. If this argument could have any weight, any at all, it would prove infinitely too much: and if the expression, "*For* I was an hungered, and ye gave me meat," &c. should be in the slightest degree capable of being construed into an independent claim of merit on the part of the righteous, for having so done, the consequence would certainly follow, either that no imperfection existed in those several acts and the dispositions from which they flowed, or that the Judge overlooked many lower transgressions of his righteous law in mere consideration of occasional obedience. All this is so manifestly contrary to every notion either of human impurity on the one hand, or Divine purity on the other, that it becomes necessary to look beyond what might at first sight appear the statement of this one passage, and to adopt some view of the proceedings of the last day, which shall be consistent with other equally acknowledged declarations of Divine truth.

Whence, then, the question still remains, the *unmerited* sentence of blessedness to be pronounced upon the righteous at the great day? "Unquestionably," it will again be reiterated by all Christian lips, "for the sake of Jesus Christ, and in virtue of his all-availing merits, his full, perfect, and sufficient sacrifice for sin." This, be it remembered, though not mentioned

* See Hooker's celebrated Discourse on Justification.

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in the passage more immediately referred to, is nevertheless allowed on all hands to have some tacit and implied connection with the events there foretold. The only inquiry, therefore, which remains is, *what* connection? or according to what principle or law of application do the merits of Christ avail to the affixing such a sentence of blessedness on such a note of individual character? It is, *some* will reply, in the way of division or participation of merit; as though all that is good in human character shall be rewarded for its own sake, and all that is bad blotted out, forgiven, and substituted by the Saviour's merits. This, besides that, as a statement, it has no foundation of its own from scriptural language, evidently either leaves to Divine justice an arbitrary choice of the particular place or degree at which it will please to accept the merits of Christ in the place of man's demerit; or otherwise determines that place and degree ultimately by a certain supposed portion of independent human merit, which shall be sufficient to claim the exercise of mercy. In both these cases, the existence of independent human merit, up to a certain point, is supposed: to that point, therefore, the foundation of Christian faith is subverted; and so far salvation is declared to be "of works," and those that are saved "will have whereof to glory before God." To avoid this desperate consequence, others have placed the principles of the Divine judgment rather in a different light, and have supposed, indeed, that without Christ all must inevitably have perished; but that through Christ all have now obtained the gracious privilege of being judged according to their works; and this, in such a sense as that, with perfect safety to God's justice, there will be, by virtue of Christ's intercession, a perfect estimate taken of all excellence in character, and a due allowance made for all defects; and, after every possible subduction on one side and addition on the other, a balance will be struck between the actual good and bad in every individual; and at some certain point the good will prevail over the bad, so as, for Christ's sake, to procure a reward, and the bad will only beyond that point so far prevail over the good as to consign the guilty to deserved punishment. It is impossible to state this second view, clearly and fairly, without seeing at once its liability in substance to all the objections against the first—its total repugnance to the plain letter of Scripture, as well as every feeling of true humility. The very expression of "allowance for defects of character," seems to be chargeable with the greatest confusion of ideas: for, if defects be *really* unavoidable, or against no *known* law, they cease to be sins, and therefore to require any allowance or palliation. But if they are such as result either from greater strength of temptation or weakness of resolution, from inadvertence at the moment, or from habitual inconsideration,—all these suppose the very obliquity of mind and heart which render us objects of just condemnation at the bar of all-searching Judgment. The statement under consideration amounts to this, that at the great day an aggregate of acts, words, and thoughts, whether of obedience or disobedience (the latter our own, the former our Saviour's), will be placed to the account of each individual, and that according as the one or the other shall preponderate or agree to such and such given proportions, so shall the individual be sentenced to the respective conditions of bliss or woe.

That such a view of Christian doctrine can by no means accomplish the grand scriptural object of "excluding boast;" may be assumed as sufficiently apparent. That it must, above all others, tend to foster the Antinomian and self-

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deceptive views of the world, ever ready to satisfy themselves with the least quantum of duty which they may think consistent with final admission to the joys of heaven, is at least equally clear. But to state the real application of Christ's merits to the circumstances of the final judgment, may not be a task of equal facility. The truth is, in the above statements, and in many others of a similar order, two grand fallacies may be discovered; in removing which, the scriptural view of the question may easily be made to appear. One is, the supposition that any good works of our own are calculated to recommend us to God, or to take a place *with* Christ's merits in justifying us before him. The other fallacy is, that our good works, so called, are of themselves the object of Divine observation and approval, independently of the character, or otherwise than as a part of the character from which they spring. The doctrine, that we are justified solely by the merits of Christ, "without the deeds of the law," must ever stand as a sufficient answer to the first position; and to the last it will be enough to reply, that no works whatever can be favourably viewed or accepted by the Almighty, except as springing from that state of actual justification before him, which must have preceded their performance. It is the believer in Christ alone who necessarily and effectually, according to the whole tenor of his renewed heart and life, brings forth fruit unto God: and it is that fruit alone, as produced by a soul alive unto God, and essentially in favour with him through faith in Christ, which will be approved either now or at the great day of His appearing.

Now, from this view of the case, whilst it is abundantly clear that we shall be judged most strictly "according to our works," as indicative of that state of mind and heart from which they had proceeded; it yet appears no less in proof, that our acceptance at first, or the acceptance of our works at last, must equally and entirely spring from our effective and vital union with Christ our Saviour, through faith. It was by faith in him that "the good and faithful servant" first obtained a removal from his natural state of guilt and condemnation, and was made partaker of that "righteousness of God" by which he was fully and alone brought into a state of justification before him. His faith was accompanied by that precious gift of the Divine Spirit, (who is the Bestower even of faith itself), which renewed him unto holiness; so that the first moment of his true justification before God was also that of a personal sanctification, and renewal unto holiness of heart and life. Adhering still by a lively and true faith unto Christ, even to the end of life, "all carnal affections," to use the language of our Church, "had gradually died within him, and all things belonging to the Spirit had lived and grown in him." By grace from above, he had more and more "triumphed against the world, the flesh, and the devil;" and thus having been "endued with heavenly virtues," he comes at length, at the great day, to be "everlastingly rewarded," through the same mercy and grace to which he had been wholly indebted for every successive stage of advancement along his eventful course.

How, then, are such acquitted, acknowledged, and "rewarded" at the great day? The question now admits of an easy solution; and without any departure from the plainest declarations of Scripture, or any refinement upon them, we may reasonably assert, that the sentence on the righteous at that day will be but the continuation, the manifestation, the consummation of that accepted state in which they had been placed, by the grace of God, whilst upon earth. Having, by faith in Christ, been placed in a state of justification before God;

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having, in consequence of the same act, been led to walk "religiously in good works;" having been, through his grace, daily proficients in the school of true holiness, and taught by continual application to his atoning merits, through faith and repentance, to mortify those sins which were still their grief and burden, all through life, they at length lay aside their body of sin and death altogether; they pass through "the grave and gate of death" to a joyful resurrection: they resume a new and glorified body: and still with their view fixed on Him, who cometh with clouds, and whom then "every eye shall see," they ascribe all the work of their salvation there, where it is justly due; they refer, at once, the spirit by which they acted, the pardon they obtained, and the holiness they were enabled to cultivate, to His all-sufficient merits and all-availing grace: they say in the fullest sense of the words, in an holy, though humble rapture, which may be well understood, "Thou alone art worthy;" and in answer to the commendation of the Saviour and the Judge, they reply, "Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink?"

Indeed, this commendation from the Judge, and this renunciation on their own part, as a ground of self-confidence, of all their good deeds and holy dispositions, may now be viewed as well consisting with each other. The Saviour, on his side, views with complacency the accomplishment of his own work in the entireness of mind, and heart, and life, to which, it was the object of his merciful dispensation to bring his servants. They, on their side, look wholly, and with accustomed singleness of eye to that Saviour, on whom alone all their hopes of salvation rested; "the author and finisher of their faith." Christ, on his part, makes no more remembrance of sins which, though once, perhaps, "red like scarlet," had been, upon their repentance and faith, washed in that "blood which cleanseth from all sin." The righteous, on theirs, are as little forward to remember actions of which they were only aware to the imperfection, and of which the total worth, whatever it might be, they impute solely to Him "who worked in them both to will and to do of his good pleasure." Conscious of unnumbered ills in propensity and in act, for any one of which, did judgment proceed, they feel that no man living could be justified; the saints still rest their hope of acquittal on the entire and spotless merits of an all-atoning Saviour. And that Saviour, drawing a veil over the "naked and shivering" nature of his fallen creatures, even at their best estate, is pleased at the great day to name their humblest and most imperfect works, and to declare that they shall not lose their reward.

This view of the subject, whilst it supposes sentence to be pronounced upon the character of each individual, considered as a whole, not as broken up into detached parts and parcels of worth or demerit, will unquestionably place the wicked under the total and accumulated force of all their evil deeds, without affording them any hope, either that any supposed good of theirs will be admitted, or their evil palliated, in virtue of a Saviour, whom having *partially* rejected, they will have rejected *entirely*. Such "have neither part nor lot in this matter." "They are left in the gall of bitterness, and in the bond of iniquity." "He that is unjust, will be unjust still; he that is filthy, will be filthy still." In exact contrast to the humility of the righteous, who reject the merit, the very mention, of their good deeds, the wicked are indeed represented on that awful occasion as covertly laying claim to merit which they possessed not, and deeds they had never wrought. "Lord, when saw we thee an hun-

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gered, or athirst, or a stranger, or naked, or sick, or in prison, and did *not* minister unto thee?" Fearful interrogatory, which cannot fail of being answered to their eternal confusion, by their own conscience, and out of their own mouths! Their little scantling of treasured merit shall be swept down at once by the overwhelming deluge of God's severe and unaverted justice: and, as in the case of the righteous, "all his transgressions that he hath committed, shall not be mentioned unto him; in his righteousness that he hath done, shall he live;" so in the case of the wicked, "all his righteousness that he hath done, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

A fourth point of consideration, which, it is presumed, may now admit of easy and short solution, respects the several proportions of bliss or woe which may be regarded as awaiting the respective characters here described. The wicked, as we have seen, will have what they have strictly acquired for themselves: the righteous, what the Saviour has acquired for them; yet so as that these last will have undergone a certain revivifying and refining process in their earthly days, according to which possibly they may at last receive their final sentence. Now this view of things, far from excluding what some pious and humble persons appear to me to have been unduly jealous of, a distinction and gradation in rank and reward hereafter, seems rather most directly and most necessarily to lead to it. In proportion, not to the number of individual acts, but to the extent and success of that Divine and sanctifying process in the souls of the renewed, carried on through this state of trial, we may, I think, believe will be their fitness for the ranks, the employments, the blessedness of the just made perfect hereafter. The *child* in grace, if I may be permitted so to speak, will thus be fitted but for a child in glory. A manhood in grace may be equally expected, on the other hand, to lead to a full maturity of bliss and glory. The self-humbled shall be exalted; and they that have reached the deepest self-abasement shall be found at last at the point of highest elevation. Nothing, in this view of things rightly conceived, can favour the mischievous, and I would it could be said exploded, doctrine of human merit. The life of faith, that is, the life of God within the soul, upon earth *commenced*, implies no merit, as we have seen; nor, by parity of reasoning, is it less of grace when *carried on* in the after periods of life; and even when advanced through long gradations of grace received, to its highest degree of perfection on this earthly stage,—when the world shall have receded the farthest possible from view, and the heaven in prospect shall have beamed with all its superior brightness on the soul,—when with a growing readiness to part with all for Christ's sake, shall have been associated even the humble desire to part with life itself "to be with Christ;" when, and that not of necessity, but willingly, the greatest exploits shall have been wrought in Christ's name, or the greatest sufferings endured on his behalf, when "the love of God shall have been perfected" in the soul, when all earthly treasures shall have appeared as nothing, compared with a solid and lasting triumph of grace over every sordid, selfish, and discordant passion within the bosom; and when, in a word, a zeal, glowing as lasting, and strong as death itself, shall have awaited only the clear indications of a Father's will for the signal of its high and delighted obedience; still in this last stage of Christian perfection, at which *every* believer should be aiming, the eye of faith and of deep humility will see nothing but what

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in the strictest sense it has received. The servant of Christ, when so endowed, will even be the last to urge the claim of personal merit at the judgment-seat of Christ. The honour of his service will have been to him its own reward; his heightened labours, his superior bliss. Still we are plainly assured in the word of inspiration, that such shall be "rulers over ten cities." Such shall hear the discriminating voice, "Friend, go up higher;" and with a qualification for pre-eminence in bliss far different from those spoken of in the celestial, but too partial, strains of our great poet, such "shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones, into their glorious titles; and in super-eminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in over measure for ever."

E.

For the Christian Observer.

IS ANGER ALLOWABLE IN THE CHRISTIAN; AND IF SO, UNDER WHAT CIRCUMSTANCES?

In deciding upon this much-controverted topic, before we can determine what is allowable, we must inquire whether it be good or evil. What is evil cannot be allowable; what is good may, or may not, be so. Poison is an evil thing, and can be allowable in the hands of no one; I mean *as* poison; for when used for other purposes than those of mischief, it loses its peculiar character. A knife is a useful implement in the hand of a prudent or skilful person, but is not allowable in the hand of an infant or a lunatic. Anger, *pure* and *unmixed*, cannot be evil, seeing the Almighty himself is described in Scripture, as possessing and exercising it to a very extensive degree. It may be contended, that God is "without parts or passions," and therefore cannot really know anger. This objection, however, is unavailing, as the passion of anger meets an equal justification in the circumstance that the Deity is pleased to describe himself as though actuated by this passion, which he certainly would not do were it abstractedly evil, much less express it in such strong terms as the following: "My fury came up in my face."

It may be said, the Almighty alone has the prerogative to be angry, because he alone is the absolute Sovereign and rightful Legislator of the universe. Laws issued from any other source may be disputed: but "every mouth shall be stopped, and all the world become guilty before God."

Our blessed Saviour is once spoken of, as looking round with anger; and we are exhorted to kiss the Son, lest his anger should be kindled; the smallest exercise of which is described as sufficient to seal our destruction.

Thus much for the anger of God; in whom it is, and must be, a righteous principle; but it may be asserted to be safe in the breast of no other being.

It is worthy of observation, that St. Jude emphatically alludes to a refraining from anger as virtuous, even in an angel; who, though he might justly have brought a "railing," or reproachful, "accusation" against his antagonist, Satan, yet appealed to Him who alone might exercise anger as one of his peculiar prerogatives. Perhaps it may be most correct to say of this angel, that in exercising anger towards the enemy of God, and of all that is good, he would have "done well," but in refraining he "did better."

"Fools," however, "break through, where angels fear to tread." Man, a fallen, weak, sinful, irritable creature, dares to be angry; not merely with his enemy, but with his brother — with his brother "without a cause"—and on

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one occasion presumed to tell, not his tempter, but his Maker and Benefactor, that he "did well to be angry, even unto death."

Man is, therefore, the infant or the madman, who should seldom, if ever, be trusted with this weapon. It is, however, one which unhappily is already in his possession: like the offensive weapons of furious animals, it springs spontaneously from his very nature; and the question is, in fact, not whether he shall be trusted with it, but how we shall contrive to dispossess him of it; or, at least, blunt the keenness of its point.

Many instances are recorded in Scripture of anger, decidedly the result of a wicked principle; as in Balaam, Saul, Nebuchadnezzar, and other irreligious characters. Other instances remain on record, of good men who were betrayed into reprehensible anger;—as Moses, at the waters of Meribah; David, in his conduct towards the household of Nabal; the friends and comforters of Job; and the prophet Jonah, before mentioned. Others, again, are spoken of as exhibiting anger, the natural result of unreasonable or improper conduct in others, and which is recorded without any suggestion of its being sinful. Such was the anger of Noah towards Ham, of Jacob towards Rachel, of Moses towards Aaron, of St. Paul towards Peter, &c.

The anger of Elisha against the two-and-forty children who mocked him, would seem to be of a doubtful nature; I mean, as to whether it were of a holy or a revengeful description. The circumstance, however, of the Almighty's having sanctioned the curse which the prophet pronounced upon them, as is apparent by the result, seems to imply that his anger was unmixed with personal resentment; and, therefore, may be classed with the few examples recorded in Scripture, of a laudable and righteous anger entertained even in the breast of a mere man.

The anger of Moses against Korah and his company had the stamp of the Divine sanction; as appears from the Almighty's having listened to a prayer uttered in the midst of his anger: "Respect not thou their offerings, O Lord." The anger of Phineas against the enemies of God entailed upon himself and his descendants a long continued distinction and blessing, resulting from the Divine approbation of his conduct.

After what has been cited, I would not absolutely assert, that anger, *simple* and *unmixed*, (wherever it is capable of being so found in a human bosom), is in itself evil. But the question still remains, "Is it allowable?" If not abstractedly evil, it *may* be allowable; but this will depend, first, upon the character and disposition of the person who is to exercise it; and, secondly, upon the object towards which it is exercised.

With regard to the first point, as I should not fear to trust a knife in the hand of my eldest child, but should shudder to see it in the grasp of the youngest; so anger may be more or less dangerous, according to the character of the party affected by its influence. Some Christians, for aught I know to the contrary, may possibly be able to act up to the injunction of the Apostle; "Be ye angry, and sin not:" but these, I apprehend, are very few indeed. Anger may be compared to the chariot of the sun: it is drawn by mettlesome and ungovernable steeds, and is mounted upon wheels of fire. Guided by the nervous arm of wisdom and experience, which holds the manifold reins of all the Christian graces, to check and discipline the impetuous principle, the rider, as in the scriptural examples already cited, may possibly proceed in safety; and his anger shall thus appear to all a holy and heavenly zeal. But when a Phaeton in strength and experience ventures to mount the dangerous vehicle,

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it is well if the horses do not start aside, subvert the stripling, and partially, at least, set the world on fire.

One of the wise injunctions of the celebrated Periander was, "Be master of thine anger." This, at first sight, seems hardly important enough to be a noted saying of one of the wise men of antiquity: but whoever knows the difficulty of the task will estimate the injunction, not by the brilliancy of the sentence, but by the greatness of soul required for its observance, and the importance of the object it is calculated to secure.

St. James compares the tongue to a fire which setteth in a blaze the whole course of nature. This, I presume, is a tongue directed by anger and resentment.

These considerations induce me to conclude, that anger, if allowable at all, can be so only under very peculiar circumstances, (circumstances not likely often to happen), and even then in none but those who have attained to great mastery over themselves. But even supposing anger not absolutely prohibited, it is still involved in a question of degrees. It may possibly be allowable as a *principle*, but the moment it becomes a *passion* it is clearly sinful: persons of an irritable habit, therefore, should never allow themselves to be angry at all, seeing they never can be angry but in a degree beyond the cause. It is a less evil that the child, the servant, the friend, should go without the advantage of our rebuke, than that we should risk the indulgence of a vindictive spirit. It was a noble saying of the Roman philosopher; "I would reprove thee, were I not angry."

Again; anger, if ever allowable, is so only when it can be exercised against the conduct, and not against the person of the offender: though it is so difficult for us to hate the action without hating the man also, that we must be on our guard against the possible delusion; and we had always better spare the conduct and the person also, than risk our own safety, and bring a reproach on our Christian character, by allowing the influence of anger.

There is one person, and one only, against whom this passion may be exercised with safety by us all: I need not say, I mean each individual against himself. Our compassion, candour, good will, and favourable opinion, are so generously displayed towards ourselves, that we need not fear being guilty of unjust severity, or of being angry without a cause. When we are angry with another, counsel for the plaintiff is all we generally allow to plead; but when self is the prisoner at the bar, a host of pleaders for the defendant are permitted to exercise unlimited and uninterrupted argument, and every witness who can speak to our general good character is heard with the utmost indulgence and attention.

Righteous anger against ourselves is highly salutary. We may say of it as of St. Paul's epistle of reproof to the Corinthian Church, "Yea what indignation, yea what cleansing of yourselves it wrought." Genuine displeasure at ourselves is manifested when we feel our chastisement to be deserved. Many persons call themselves by a hundred disparaging epithets, who would deduct more than ninety-nine of the number if accused by others. Holy indignation against ourselves is best manifested when we can say with David, "I will bear the indignation of the Lord;" and this because we acknowledge, "I have sinned against him."

Several limitations have now been mentioned, by which anger, if allowable at all, must be rigidly restrained. An argument or two against the indulgence of this, at best dubious, emotion may now be properly added to what has been before advanced.

1. If there were no other reason

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against anger, *this* would form a strong argument with the Christian; that, however much or little good may result from his anger *to others*, injury will inevitably accrue to himself. Seldom is the conscience in perfect peace, after the indulgence of this passion, because it is seldom exercised in due proportion, and is also, I conceive, more or less connected with a very reasonable fear that our Maker and Judge may be the more ready to act severely towards us after we have indulged in a degree of resentment, or at least, severity towards a fellow-creature.

2. Anger is too high a stimulant for our mental constitution. Man's natural disease is of a feverish nature. That which calms and quiets him is, therefore, generally best suited to his case.

The human heart has been compared to a room covered with dust; in which, while all is quiet, we may breathe in safety: but no sooner do we begin to agitate the air, than we are in danger of suffocation. Accordingly, "the wicked," we are informed in Scripture, "are like the troubled sea, whose waters cast up mire and dirt." It is the wisdom and duty of the Christian to keep the waters as still as possible; and if so, he will forbear to indulge in anger,—not only on account of the opportunity it affords to every evil principle to display itself within his heart, but lest the gratification of the passion, not the sufficiency of the cause, be the actuating principle, and he should resemble

"Ocean into tempest wrought,
To waft a feather, or to drown a fly."

3. In the indulgence of anger, we resemble a monarch who should cherish and encourage an incendiary who is known to have designs against his palace and his throne. By anger, Reason is generally hurled from her seat: our self-possession thus lost, we suffer, as it were, temporary derangement; and it is well if, during this fatal interregnum, we do not pierce ourselves and others through with much that shall occasion future sorrows.

4. Anger deprives the Christian of the honourable badge or mark by which he is distinguished from the worldly character. To be a peace-maker—to be more ready to chastise his own faults than those of others—to return blessing for cursing, and to be clothed with humility;—these things distinguish the Christian from the servant of sin and the votary of the world. If, then, mankind perceive that we are easily actuated by the risings of anger, they will "take knowledge of us, that we have been" any where, and "with" any one but the meek and lowly "Jesus."

5. While the Christian is indeed clothed with individual and personal humility, yet, like the Apostle, he should be zealous to magnify his holy vocation—to exhibit in his conduct, as far as possible, the true dignity of religion—to shew that a Christian can soar above the lesser irritations of life—that he is, in short, the most honourable of characters. If so, he must exclude from his breast and from his conduct, the influence and even the appearance of vindictive passions. It is surprising how the slightest occasional indulgence of anger and irritability of mind will degrade the best of men, and consequently diminish, if not destroy, their influence in society or in the church. In order to be irreproachable among men, which ought to be a great object with the Christian, it is essential to maintain a perpetual elevation of mind and equality of character. Whereas the angry, passionate, or irritable man is not the same individual two hours together; and if he be a person of tender conscience, his life must be constantly chequered by falls and repentance alternately recurring; by the frequent infliction of injuries, and

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the equally frequent attempts at reparation.

Lastly, I would remark, that the indulgence of anger deprives us of a very satisfactory mark of our progress in the Christian life. Mastery of self, even heathen philosophers being judges, is the most noble of all dominion. "Greater is he that ruleth his spirit than he that taketh a city." We are taught in Scripture, not merely to keep under our bodies, but every evil and dangerous passion of the mind. It is easy to assert this; and it is probable every reader will assent to it; but, oh! how impossible is it to accomplish such a task by any means but those possessed by the Christian. I can smile at myself while writing on this topic. Cool and dispassionate, with my pen in my hand, and in a room by myself, I can easily discuss the subject of subduing anger, envy, and every evil passion; but when the enemy of the soul is suffered to avail himself of his opportunity, and blow into a flame the embers kindled by attrition with some untoward occurrence, how vain appears the attempt to subdue the rising emotion; how indignant is my nature at the salutary restraints which reason, philosophy, and even our holy religion impose upon my will! "Behold how great a matter a little fire kindleth!" In order, then, to prevent the awful devastating conflagration, the spark must be trodden out as soon as kindled; the motions of anger and resentment must be stifled in their earliest efforts: and as in the New Jerusalem, there is no need of the sun, for the Lord God is the light and heat thereof, so may an earnest, constant solicitude for the indwelling of the Spirit of God, be the means by which all unhallowed fire shall be excluded from our hearts, and nothing which bears affinity to that element be experienced, but holy zeal for the service and glory of God, and ardent longing for the peace, prosperity, and happiness of man. VIGANUS.

To the Editor of the Christian Observer.

In your late Review of Beresford and others, on the Calvinistic Controversy, there occurs the following note: "We pass wholly over Mr. Beresford's bold attempt to enter the lists, on the subtle subject of Necessity, with such a mighty master of logic as Jonathan Edwards. That Mr. Edwards's work admits of being answered, we believe; but certainly Mr. Beresford has formed a very undue estimate of his own reasoning powers, in assuming that he is capable of answering it." Now, sir, I am very far from assuming that I am the person who is capable of properly answering the subtle work in question; but every one who believes that it admits of being answered, must fancy that he sees some principles which, if properly developed, would be sufficient for that purpose. I may, therefore, be excused from any imputation of vanity, if I attempt, though very imperfectly, to reduce the main scope of Edwards's argument to a narrower point than it presents in his own acute, but unnecessarily extended, treatise; and to suggest one or two considerations, by which others, more competent to the task, may unravel the knot which he has interwoven.

Edwards confines his careful and strict inquiry to a proof of these two positions: that the will is necessarily determined by the prevailing motive, as it stands in the view of the mind, at the precise moment of volition; and that human freedom is manifested not in altering, but in following, that determination.

Both these positions, I think, he has unanswerably demonstrated. But in doing so he has occasionally perplexed himself, and needlessly perplexed the question, by the introduction of the word "necessary," into the above statement, and all the reasonings founded upon it. He himself says of this term, that the word "necessary," as used in common speech, is a relative term.

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and relates to some supposed opposition made to the existence of a thing, which opposition is overcome or proves insufficient to hinder or alter it. But, though this is the usual import of the word "necessary," he himself professes to use it only in its philosophical sense, in which it means nothing else than the full and fixed connexion between the things signified by the subject and predicated by a proposition, which affirms something to be true, whether any opposition or contrary effort be supposed or not.

Now I admit this to be a correct and masterly definition of philosophical necessity; and yet what is the amount of it, but that philosophical necessity is, as he himself allows, improperly called Necessity, and is in effect nothing different from certainty? That term, therefore, would have suited his purpose better. Still it would have been of little importance which term was employed in this treatise, were it not, that in fact the idea of compulsion is so closely connected with that of necessity, that the word "necessity" immediately suggests the idea of compulsion, wherever the nature of the subject will admit it. That this source of confusion has not been without its influence upon his own reasonings will appear from a single example.

In the thirteenth section of the second part of the work, the author has this dilemma, against the Arminians: "Either human liberty may well stand with volition's being necessarily connected with the views of the understanding, and so is consistent with necessity; or it is inconsistent with and contrary to such a connexion and necesaity. The former is directly subversive of the Arminian notion of liberty, consisting in freedom from all necessity." Of course, necessity in this passage must mean philosophical necessity, or certainty. But in this sense it is presumed, few Arminians will defend the notion of liberty here imputed to them. Whitby, at least, whose views are particularly combated, allows that the future actions of men are foreknown by the Almighty, which is allowing that between the subject and predicate of a proposition, which affirms them prophetically, there is a full and fixed connexion, though he says that God's prescience renders no action necessary. He, therefore, could not mean by necessity what Mr. Edwards does. In Whitby's sense it implies compulsion, in Edwards's only certainty: and, thus, Whitby's notion of liberty is, that it consists only in freedom from compulsion, while Edwards replies to him as if it consisted in freedom from certainty in the event, as well as from compulsion in the production of it. Whitby, no doubt, would adopt the sentiment of Milton:

> "Foreknowledge had no influence on their fault,
> Which had no less proved certain unforeknown."

But if so, Edwards's dilemma is no reply to it; for, conformably to his own definition, it may be translated, "Either human liberty may stand with volition's being certainly connected with the views of the understanding, and so is consistent with certainty; or it is inconsistent with, and contrary to, such a connexion and certainty. The former is directly subversive of the Arminian notion of liberty, consisting in a freedom from all certainty." Now such a notion of liberty, perhaps, no Arminian ever maintained. Accordingly, if the word "certainty" had been substituted throughout this treatise, for the word "necessity," much ambiguity and some logomachy might have been saved, and less matter left for controversy.

But the part of the work, in which, as it appears to me, Mr. Edwards has laid himself open to an effectual answer, is in his concluding inference from the principles established. He seems to think that if his two main positions are allowed,

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the whole Calvinistic theory follows; for thus he argues: "The things which have been observed, take off the main objections of Arminians against the doctrine of efficacious grace, and at the same time prove the grace of God in a sinner's conversion, if there be any grace or Divine influence in the affair, to be efficacious, yea, and irresistible too, if by irresistible is meant that which it is impossible should ever be violated by any resistance." Every other doctrine in this creed (for those tenets which are specified in this sentence, when thus stripped by his explanation of the only sense in which they could be considered offensive, no Arminian would deny), he believes to be deducible from the same elements: and yet the whole of his preceding reasoning, however some men may have perplexed themselves and the question by arguments on the self-determining power of the will, may be safely conceded by his opponents; and the question will still remain—that question on which the whole controversy turns, whether, when a holy motive is presented to two minds under the same circumstances, and prevails with one, but not with the other, the cause of that difference be uniformly a Divine influence, granted to the first, and not granted to the second.

On the whole, it is my opinion, that Edwards has satisfactorily established two points of great importance in the philosophy of the human mind, but that he has left the Calvinistic controversy precisely where he found it.—I have in this paper attempted to direct the arrows of those who may be disposed to dispute this question with that able writer, to the vulnerable parts of his reasoning; and there is this only benefit to be expected, so far as I can see, from such an argument, temperately and judiciously conducted, that it would tend to shew how much of the apparent matter of contention between Calvinists and their opponents consists in ill-defined terms and mutual misapprehensions. Even irresistible grace, we see, is by this professed assertor of Calvinism inculcated as nothing more than that grace, which in a case of conversion is certainly productive of holiness; though, I fear, the definition would hardly suit every other place in which the phrase is used. In that sense, however, many who are not Calvinists strenuously maintain the doctrine, and only object to the expression, as exciting an idea very different from that explanation.

Indeed, human language is a very inadequate vehicle for this controversy. It throws an additional obscurity around that which, under any circumstances, is too mysterious for human apprehension: for we find that even the best reasoners upon this subject either use terms that are ill-defined or perplex themselves with their own definitions. When will men learn to abstain from a contention which their weapons are not formed to decide? In order to straighten the intricacies of the question, and conduct the argument without deviation towards its legitimate conclusion, we should possess the language as well as the spirit of angels. The former, indeed, we shall less need, in proportion as we acquire the latter; for the spirit of angels is not a spirit of controversy, and the more we possess of it the farther shall we recede from the unhappy ambition of transgressing the boundaries of permitted knowledge, and attempting to penetrate behind that veil which intercepts from us the world of celestial knowledge.

C. C.

To the Editor of the Christian Observer.

I HAVE often wished that some able friend of religion would examine a subject which appears to

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of considerable importance: I mean, the great demand for what may be distinguished by the term *Embellishment;* and the occasional lowering of the strict requisitions of the Gospel, to impress such attractions into the service of Christ. Perhaps when the supposed danger is pointed out, more able advocates will either confute or support the hints which I am about to propose.

There is no fear, in the nineteenth century, of the return of the upright but mistaken zeal of earlier times, when suavity and elegance were considered as sinful compliances with the spirit of the world, and were held up as marks of unchristian secularity, by the unbending defenders of the faith. May it not rather be dreaded, that as man is prone to extremes, the danger of the present day, is a *practical* belief (for of course the tenet is not avowed in words) that embellishment is essential to the beauty and "good report," nay, almost to the existence, of religion? All who have felt the fascination of highly polished manners in persons of irreligious character must have had occasion to grieve that "vice has appeared to lose half its evil" in their estimation; while, enchanted with the brilliancy and talent of an accomplished but unchristian acquaintance, they have almost ceased to regret the spell that entranced them. If such be the influence of *embellishment*, it will be asked, why should we leave so powerful a resource in the hands of our adversaries? The Israelites went down to the Philistines to sharpen their weapons; and shall we disdain to learn from our enemies what may tend to counteract their most dangerous principles? Of course not; yet is there no danger of losing the *temper* in the *polish* of the steel, and of giving so fine an edge, that, in action, it shall turn and become useless? To lay aside metaphor—though rank, intellect, personal attractions, a high tone of manners, and the like, are not avowedly *required*, yet do they not with many excellent persons engross the attention in a way that proves such adventitious decorations have more than their proper value in their estimation? It is true, that our Saviour himself exhibited an apparent regard for what is amiable and captivating, when, in the case of the young man, whom we may not unreasonably consider to have been possessed of great attractions, it is said, "*Jesus loved him;*" yet it must not be forgotten that he went away sorrowing, and gave occasion to the affecting comment, "How hardly shall they that have riches enter into the kingdom of God!"

Who that possesses the ordinary taste of a cultivated mind has not felt the influence of embellishment; and who that has a "right spirit," has not lamented that its fascinations so often exist, unaccompanied by that "holiness without which no man shall see the Lord?" I am far from arguing, that religion and embellishment are incompatible; though even on this point I might, perhaps, remark with some shew of truth, that the ornaments in question too often resemble superfluous clothing in the wrestler, the graceful folds of which might prevent the freedom of action so necessary to a candidate for the crown of immortality. I am not so much speaking against embellishments as pleading the cause of those Christians who do not happen to possess them. Let it not appear in *practice* as if the followers of Christ, in order to excite their sympathy, and win their attention, imperatively demanded qualifications which are by no means necessary in order to constitute us true disciples of our Redeemer, or useful and valuable members of a well-regulated society. Let us watch with holy jealousy over the deep interest excited by those in whom the decorations of life seem profusely centred—let us examine if the same perseverance and anxiety extend to an immortal spirit, enclosed in a

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less advantageous form, and whether, under an appearance of "Come see my zeal for the Lord," Satan is not tempting us to "have persons in admiration?" We may seek in the imitator of Jesus Christ for the fruits of the Spirit; such as courtesy, kindness, and humility; but let us beware how we permit adventitious circumstances to usurp undue influence over our minds and feelings; and always referring to the great Example set before us, let us not forget that our Saviour expressed the same anxiety for the Leper at the pool of Bethesda, as for the interesting character, whose other embellishments, perhaps, as much as his mere riches, proved his snare, if not his ruin.

Having attempted to point out the danger of too great a demand among Christians for what may be distinguished by the term "embellishment," let the possibility be considered of lowering the strict requisitions of the Gospel, with a view to impress such attractions into the service of Christ. In the great zeal to bring the possessors of rank, or riches, or talent, to the knowledge of the truth as it is in Jesus, is there not some temptation to *bribe* them as it were to choose the narrow road, by pointing out almost exclusively the brighter features in a religious life? In such cases, are not surrounding friends, and even ministers, sometimes in too much haste to build before the ground is ascertained to be capable of supporting the fabric? The wound of the daughter of Zion is healed too slightly: nay, often little examination is made as to whether there be any wound at all. A few marks of decency and respect to religion, or of natural ingenuousness of character, are often accepted, in such cases, as adequate proofs of a scriptural renovation of heart. It is not always easy to say to such a mind, You must crucify your affections; you must "strive to enter in at the strait gate;" you need pardon as much as others: the circumstances which render you conspicuous or beloved in society, by no means lower, but rather elevate, the scale by which your actions will be measured in the sight of God; for there is but one religion for the rich and for the poor, for the accomplished and the unaccomplished; and that religion enjoins, that through deep penitence, through much self-denial, through humble faith, through manifold afflictions, we must enter the kingdom of God. In the cases here supposed, there may be comparatively little occasion to guard against the senses; but if there be one avenue more particularly open than another to the temptations of Satan, it is the imagination: and how soon will this become the source of pain; how soon will the youthful Christian be compelled to exclaim, "Every imagination of my heart is evil continually:" "my iniquities have separated between me and God:" where is the pleasantness of religion, where is the peace promised me in her paths?

It is surely an error, and one of no small magnitude, thus to deceive men in the first steps of religion, by concealing part of the truth. Christian sincerity requires that we should not lower the Gospel standard. We must declare unreservedly to the most moral, the most refined, "Ye must be born again;" "Except ye repent, ye shall perish;" though on no account concealing what is equally true, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." To all classes we must equally exhibit the duty of relinquishment, with the high demands of the Gospel upon our conduct and character. Should any exclaim, "Who then can be saved?" we may rejoice to answer in the words of our blessed Saviour himself, "With men, this is impossible, but with God all things are possible." Thus should we, in every case, act with a single eye to the

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glory of God; remembering that no transient desires, no fluctuating feelings, no half-formed resolutions, can be availing to salvation. The Christian must sink the foundation firmly on the rock, if the superstructure is intended to withstand the storms of adversity, or the assaults of our spiritual adversaries. To disguise these facts, in order to win over persons of rank or talent, of riches or accomplishment, to religion, is at best a serious mistake, and seems to indicate not only too high a value for human embellishment, and an undue opinion of its importance to the success of the Gospel, but perhaps a latent feeling of contempt for those Christians who do not possess a respectable measure of it, and a general state of mind far removed from that of the Apostle, who counted all things (embellishment doubtless included) but loss for the excellency of the knowledge of Christ Jesus his Lord.

G.

FAMILY SERMONS. No. CXXIII.

Matt. iii. 2.—*Repent ye; for the kingdom of heaven is at hand.*

SUCH was the brief but highly important exhortation of St. John the Baptist, to the people of Judea; such is the exhortation repeated through every part of Scripture, to all persons and at all times; such is the exhortation especially urged upon us by our Church at the present solemn period of the ecclesiastical year; a period set apart, ever since the first ages of Christianity, for more than ordinary humility and prostration of soul before our justly offended Creator. The doctrine of *repentance* is mentioned by St. Paul as among the "first principles" of the Gospel: it is also among the most important, as with it is closely connected every other branch of the Christian life. Hence we are commanded to "repent and be baptized;" to "repent and believe the Gospel;" to "repent and turn to God;" to "repent and bring forth fruits meet for repentance." Thus we see that faith, conversion, and holiness, are all essentially connected with repentance; without which there is neither "remission of sins," nor any well-grounded hope of our being in a state of reconciliation with God.

It will not, then, be an uninteresting, and, by the blessing of God, not a useless inquiry to examine, 1st, into the *necessity* of repentance; 2dly, into its *nature;* and, 3dly, into some of the *hindrances* to its performance.

First. The *necessity* of repentance will clearly appear, if we consider how urgently it is enjoined upon us in the Scriptures. In the Old Testament, we find the Almighty constantly entreating and commanding to this effect: "Thus saith the Lord God, Repent and turn yourselves from your idols, and turn away your face from all your abominations:" in the New, he is equally represented as "commanding men every where to repent." Our blessed Lord himself, at his first advent, like his harbinger St. John, made this the earliest topic of his ministry; for "Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand." Surely what God himself thus urgently and repeatedly inculcates must be a subject of the first importance and necessity.

But the reason of the thing, as well as the express command of God, will shew this necessity. For without repentance there is no pardon; consequently there is no peace of conscience, no evidence of future safety, no interest in the Divine promises, no communion with God, no well-founded prospect of escaping eternal condemnation. For an impenitent transgressor to be saved would be inconsistent with the holiness of God, which requires his punishment; and with his justice, which threatens it. Even the mercy of God is not made

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to extend so far; for his faithfulness and truth are pledged only to the humble and contrite. The incarnation, death, and sufferings of Christ himself will not be pleaded in behalf of the finally impenitent transgressor; nor will the spotless purity of heaven, and the holy nature of its blissful inhabitants permit his admission into the celestial world. Thus, on every ground, repentance is necessary, and to die without it is to sink into eternity at war with God, unfit for heaven, and without hope beyond the grave.

Secondly. The important inquiry now recurs: What is the *nature* of that repentance, the necessity of which is so clearly apparent? Now here the danger is that of not going far enough, and of deceiving ourselves by a superficial penitence. There are many persons who think it their duty to repent, who have no suitable conception of the extent of the obligation. To such, a few cautions on this subject may be necessary.

In the first place, then, true repentance is not merely an *acknowledgment* of our sinfulness. Pharaoh said, I have sinned: Balaam used the same words to the angel; Saul to Samuel; and even Judas Iscariot to the priests: yet none of these persons had that true "repentance which needeth not to be repented of." In like manner, *our* confessions of sin, in the public or private services of devotion, are not true repentance, if they go no farther than a mere acknowledgment.

Neither, again, is it true repentance to make a few short-lived resolutions, which we are at no pains to perform after the occasion which caused them has ceased. In affliction, or sickness, or under the fear of death, men frequently form plans of amendment which they never put in practice. In like manner, on other occasions, and particularly in attending Divine worship, when the evil of sin, the danger of the sinner, or the grace of the Redeemer towards true penitents is exhibited, persons are too apt to deceive themselves with a momentary resolution, which has no fixed root, and, therefore, almost immediately withers away.

Nor is *that* true repentance which only extends to cutting off a few grosser sins, and those which press more particularly upon our consciences. Many persons proceed thus far, who never advance farther. They cleanse, as our Saviour tells us, the outside of the cup and of the platter, while within they are full of extortion and excess. They adorn the outer surface of the sepulchre, while within it is full of uncleanness.

True repentance goes far beyond this partial reformation. It begins with a scriptural view of sin and of its awful effects. The true penitent beholds himself, as described in the word of God, guilty of innumerable transgressions against his Creator, and deserving his unmitigated wrath. He reflects upon his sins of thought, of speech, of behaviour; he calls to mind their number and magnitude; he views all their aggravations as committed against the light of Nature, the dictates of conscience, the precepts of a Christian education, the remonstrances of God's Holy Spirit, perhaps even against his own most serious vows and resolutions. He remembers the love and mercy of God, his patience and forbearance, his invitations and his warnings, his promises to the righteous, and his threatenings against the sinner; all which considerations tend to render his sins more heinous in his own estimation, and to make him truly penitent before his long-suffering Creator.

Repentance, thus commencing with *conviction of sin*, proceeds to *deep sorrow* on account of it. This sacred grief does not arise only from dread of punishment, but from a consciousness that a merci-

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ful God has been offended, that a gracious Redeemer has been crucified afresh, and that despite has been done to the Holy Spirit, who is our Sanctifier and Comforter. Sin will now become hateful, not only on account of its awful consequences, but in its very nature, as being hostile to the will of God, as defiling the human soul, as enslaving us to Satan, and rendering us unfit for the blessed society of saints and angels in the future world.

True repentance proceeds to *confession*. Convinced of sin and deeply deploring it, the genuine penitent will acknowledge his transgressions before the face of Almighty God his heavenly Father; not dissembling or cloaking them by vain excuses, but "confessing them with a humble, lowly, and obedient heart, in order that he may obtain forgiveness of the same." This confession must be sincere; the heart and the lip must correspond; our professed humiliation must not be a solemn mockery, but be the real dictate of a soul awakened by the Holy Ghost to spiritual impressions, and made sensible of the guilt, the folly, and the ingratitude of a life of sin.

True repentance, finally, leads to *conversion* of heart. It is the commencement of a change of character; the turning point between a state of nature and a state of grace. It not only urges us to "cease from evil," but also to "learn to do well." To him alone who "confesseth *and forsaketh*" is the promise of finding mercy made. To him alone who "repenteth and is *converted*" is it said that his "sins shall be blotted out." The man, therefore, who professes to repent, while his heart remains unrenewed, and his conduct unchanged, deceives his own soul. His contrition is but such as has been already described—the repentance of a Pharaoh, or Saul, or Balaam, or Judas. Had it been genuine, it would have influenced his whole character: he would have been turned from darkness unto light, and from the power of Satan unto God: he would have become a new creature in Christ Jesus; old things would have passed away, and all things would have become new. For true repentance always goes before true faith. Repentance makes us grieve for our sins, and desire to forsake them; faith leads us to the Redeemer for pardon and acceptance. In repentance we feel our need of the great Physician: by faith we receive him in that capacity, to the salvation of our souls. It is neither our repentance nor our faith that has any meritorious value to save us; but each is necessary in its place and order, as a part of that plan of God's grace towards us which ordains, that "repentance and remission of sins should be preached" through Him whom "God hath exalted to give repentance to Israel, and forgiveness of sins."

Thirdly. If, then, repentance be so necessary that without it there cannot be a single step taken towards heaven, why, it may be asked, do not all men desire and endeavour to repent? The answer is plain; there are various hindrances in the way of repentance, which need to be removed before this duty can be performed.

The first is, spiritual *ignorance*. By nature, we know nothing of God or religion; we have no perception of our awful condition as sinners, and no desire to "flee from the wrath to come." Ignorant of "the exceeding sinfulness of sin," we are equally ignorant of that great High Priest "who came to take away the sins of the world," by the sacrifice of himself, and who "liveth to make intercession" for all who look to him, with the eye of penitence and faith, for acceptance before God. Indeed, so complete is our ignorance that the Scriptures inform us, that "the natural man

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receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

But ignorance is not the only or the greatest hindrance to repentance; for *unbelief* and *hardness of heart* combine their influence to the same effect. Men do not seriously believe the important truths revealed in Scripture, or, believing them, they harden themselves against impression. "They *will* not come unto Christ that they might have life." The threatenings and the promises of God are equally lost upon them. They are invited, and entreated, and warned, by the ministers of Christ to no purpose. They will not listen to the faithful admonition which tells them, from the case of others who have gone on in their sins, "Except ye also repent, *ye* shall all likewise perish." They will not bow to the authority of God himself, who warns them, that "whoso being often reproved hardeneth his neck, shall suddenly perish, and that without remedy."

It matters little to our spiritual enemy what particular impediment he may place in the way of our repentance, so that it but answers his intended purpose. Some persons are completely hindered and absorbed by the cares of the world, so that they cannot or will not find opportunity for repentance. The seed sown in such hearts falls among thorns: it is choked with the cares and riches and pleasures of this life, and brings no fruit to perfection. Others are so buoyed up by spiritual and pharisaic pride, that they will not perceive their *need* of this humbling process. They are among those self-righteous persons whom our blessed Lord said he did not come to call to repentance; not, indeed, that he did not preach to them as well as to others, but he well knew their undue opinion of themselves would render them, as long as such a frame of mind lasted, deaf to every admonition. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Others, again, through an unauthorised presumption on God's mercy, neglect the only way in which that mercy is promised to be shewn. They "despise the riches of God's goodness, and forbearance, and long-suffering; not knowing," as the Apostle tells us, that "the goodness of God leadeth to repentance." Others looking forward to a long life, and forgetting that their "life is even a vapour that appeareth for a little time and then vanisheth away," neglect or put off repentance till it is too late. Others are prejudiced and obstinately bent to resist the Gospel; others pervert its meaning; and thus, in numerous ways, hindrances occur to prevent men complying with the admonition of the text.

How, then, it may be asked, are these hindrances to be removed; and how may we become partakers of this first grace of the Christian character? A few remarks, in answer to this important question, will form a suitable conclusion to the present discourse.

In the first place, then, I would observe, that the very inquiry, "How may I repent?" if proposed sincerely, and from the heart, with a humble consciousness of our need of repentance, is in itself a favourable symptom of our state of mind. It is an inquiry similar to that of the Philippian jailor, "What must I do to be saved?" and which, being the dictate of a truly penitent heart, was immediately answered by the Apostle with the consolatory promise, "Believe on the Lord Jesus Christ, and thou shalt be saved."

If, then, we desire truly to repent, we should especially remember that repentance, like faith, is the gift of God. It is expressly said of the Redeemer, "Him hath God exalted to be a Prince and a Saviour, to *give* repentance." In order, therefore, to obtain true repentance,

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we should earnestly pray to God for that purpose. Naturally our hearts are hardened by the deceitfulness of sin; it is the Holy Spirit alone who can soften them; who can "take from us the stony heart, and give us a heart of flesh." Let our supplication, therefore, be that of the Psalmist: "Give me, O Lord, a clean heart, and renew a right spirit within me." Such a prayer, if offered sincerely and constantly, from a deep feeling of its importance, and with an earnest wish for its accomplishment, will not be offered in vain; for our heavenly Father is more ready to hear than we to pray, and willeth not the death of a sinner, but rather that he should turn from his wickedness and live.

With our earnest prayers we must also diligently use every other means of grace which the Holy Spirit is accustomed, in his sovereign pleasure, to employ as an instrument in the production of repentance. Among these the diligent perusal of the sacred Scriptures, meditation on the truths of religion, the public worship of God, the preaching of his holy word, with deep and impartial self-examination, occupy a conspicuous place. Especially, must we reflect upon the infinite demerit and hatefulness of sin, while we look, with contrition and humble hope, to Him who lived and died to deliver us from its dominion and its guilt. At the Cross of the Saviour shall we best learn to abhor the evil and cleave to the good; to repent of the sins for which he died, and to gain new strength to triumph over them.

I will not now urge upon you (what, however, is highly important,) the various considerations which call upon you to repent. The shortness of time, the certainty of eternity, the miserable state of the sinner, even now, as "a child of wrath," and his still more awful expectations for futurity; with the happiness of the true penitent, who has become reconciled to his heavenly Parent, and enjoys peace of mind with God, and is rendered heir to the glories of eternity, might all be mentioned as urgent motives to repentance. "Repent," says our Lord, "*for the kingdom of heaven is at hand.*" "Behold," he adds in another place, "I stand at the door and knock:" his second advent approaches; "yet a little while, and he that shall come will come;" and then the opportunity for repentance, if not before embraced, will be lost for ever. While, therefore, health and youth remain; or if these are gone, still more now that age or sickness approach; turn to the gracious Benefactor whom you have forsaken. Deceive not yourselves with an insincere, or short-lived, or partial repentance. But let it be deep and lasting; let it spring from just views of religion; let it proceed to the other graces of the Christian character; let it be joined with faith in the Redeemer, and a sacred resolution, God being your helper, to walk from henceforth in his holy ways. *Grow* also in penitence; for every day till the close of life will bring new causes for the exercise of this humbling grace. The most devoted Christian is not so far advanced towards the perfection of holiness, as to render the obligation to renewed penitence inapplicable to his case. *Then* only shall we cease to need daily and hourly repentance, when we for ever cease to sin, when, delighting in the immediate presence of our reconciled Creator, not so much as a wandering thought shall occur to cloud the spotless sanctity of our glorified spirits, or to demand the tear of penitence, which, like every other tear, shall be for ever wiped away. Amen.

To the Editor of the Christian Observer.

I HAVE read, with considerable attention, a paper in your Number for January, entitled, "An inquiry especting the justifying Faith of

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Believers, prior to the Coming of Christ;" and indulged a hope, that your able correspondents would have favoured us with some further remarks upon the subject. That paper, though written with considerable ingenuity, by no means satisfies my own mind; though, upon such a question, it is not easy to decide, especially as the witnesses, who might be brought to confute the view taken by Scrutator, have most of them been dead for more than two thousand years.

I am glad to find that Scrutator maintains as strongly as myself, that the Old Testament had reference to Christ; that "to him gave all the prophets witness;" that his incarnation and sufferings were revealed to them*; and that God, in all the promises, had the Messiah immediately in view, even where the predictions or descriptions were so general or obscure as not to be fully understood by the Jews till the time of their accomplishment, and by the light of a brighter revelation. As from accidentally dipping into the middle of Scrutator's paper, instead of reading it from the commencement, I was at first inclined to misconceive the drift of his argument, I am glad, upon a second perusal, to find him in the outset, (p. 2), explicitly stating, that "*the inquiry is not whether God's plan of justifying a sinner is the same in every age; for the Gospel leaves us in no doubt respecting this.*" Thus far Scrutator's view corresponds exactly with the doctrine of our Church in her Seventh Article, which affirms, that, "both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man." I cannot exactly, however, discover whether Scrutator dissents, or not, from the succeeding part of the Article, which affirms, that "they are not to be heard, who feign that the old fathers did look only for *transitory promises.*" By "transitory promises," all the commentators on this Article tell us, is meant "temporal" promises, in distinction to those relating to forgiveness of sins and the future world. Bishop Warburton and others have plainly contravened this Article; and whoever wishes to see a refutation of such opinions, with a proof that Old-Testament believers knew of the doctrine of the resurrection and forgiveness of sins, may consult Bishop Burnet on the question. As, however, Scrutator has not entered into this point, or given an opinion on it, (except, perhaps, incidentally, where he speaks of the Old-Testament believers expecting to be "saved," &c.) I shall pass on to the exact subject in dispute. This will be best gathered from his own words: "Every person," says Scrutator, "who believes the Gospel, must allow, and I trust no reader will mistake my meaning on this important subject, that it is through the atoning sacrifice of Christ alone, that forgiveness of sins and acceptance with God are to be obtained; but whether this way of forgiveness and acceptance was *known* and *understood* prior to the coming of Christ, is the present point of inquiry. That they looked forward to some illustrious Personage who should bring with him great blessings both of a temporal and spiritual nature, cannot for a moment be questioned: but whether they considered him as a Mediator, as a sacrifice for sin, as one in whom they were to receive forgiveness and acceptance in the sight of God, is less apparent; and this is the point which

* I conceive I do not mistake Scrutator's meaning, when he says, "The extraordinary birth of Christ, the dignity of his person, the extent of his empire, his great humility, his wonderful miracles, his severe conflict, his ignominious death, his triumph and exaltation;—all these things are very clearly described by the prophet Isaiah, who seems to have been favoured with greater discoveries than any other individual."

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we are at present engaged to ascertain."

Scrutator seems, in this opinion, to have followed the view given by Bishop Burnet, in his exposition of the above-mentioned Article.

"The old fathers," remarks the Bishop, "looked for more than transitory promises: it is also clear, that they looked for a further pardon of sin, than that which this law held forth to them in the expiation made by sacrifices. Sins of ignorance, or sins of a lower sort, were those only for which *sin* or *trespass offerings* were appointed. The sins of a higher order were punished by death, by the hand of Heaven, or by cutting off; so that such as sinned in that kind, were to die without mercy: yet when David had fallen into the most heinous of those sins, he prays to God for a pardon, according to God's loving kindness, and the multitude of his tender mercies; for he knew that they were beyond the expiation by sacrifice. The prophets do often call the Jews to repent of their idolatry and other crying sins, such as oppression, injustice, and murder; with the promise of the pardon of them; even though they were of the deepest dye, as crimson and scarlet. Since, then, for lesser sins an expiation was appointed by sacrifice, besides their confessing and repenting of it; and since it seems, by St. Paul's way of arguing, that they held it for a maxim, that *without shedding of blood, there was no remission of sins;* this might naturally lead them to think, that there was some other consideration that was interposed in order to the pardoning of those more heinous sins: for a greater degree of guilt seems, by a natural proportion, to demand a higher degree of sacrifice and expiation."

So far is well: this view appears both reasonable and scriptural. It eminently accords with the language of the Old-Testament saints, and is the only supposition on which their triumphant faith and trust in God's promises can be accounted for. The Bishop, however, in his usual hesitating way of confuting his own argument, goes on to say: "But after all, whatsoever Isaiah, Daniel, or any other prophet might have understood or meant by those sacrificatory phrases that they use in speaking of the Messiah, yet it cannot be said from the Old Testament, that in that dispensation it was clearly revealed that the Messias was to die, and to become a sacrifice for sin: the Messias was indeed promised under general terms; but there was not then a full and explicit revelation of his being to die for the redemption of mankind; yet since the most heinous sins were then pardoned, though not by virtue of the sacrifices of that covenant, nor by the other means prescribed in it; we have good reason to affirm, that, according to this Article, life was offered to mankind in the old dispensation by Christ, who was, with relation to obtaining the favour of God and everlasting life, the Mediator of that as well as of the new dispensation. In the New Testament, he is set in opposition to the old Adam, *that as in the one all died, so in the other all were made alive:* nor is it any way incongruous to say, that the merit of his death should by an anticipation have saved those who died before he was born: for that being, in the view of God, as certain before as after it was done, it might be, in the Divine intention, the sacrifice for the Old, as well as it is expressly declared to be the sacrifice for the New dispensation. And this being so, God might have pardoned sins in consideration of it, even to those who had no distinct apprehensions concerning it. For as God applies the death of Christ, by the secret methods of his grace, to many persons whose circumstances do render them incapable of the express acts of laying hold on it, the want of those (for instance, in infants and

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idiots) being supplied by the goodness of God: so though the revelation that was made of the Messias to the fathers, under the old dispensation, was only in general and prophetical terms, of which they could not have a clear and distinct knowledge; yet his death might be applied to them, and their sins be pardoned through him, upon their performing such acts as were proportioned to that dispensation, and to the revelation that was then made: and so they were reconciled to God even after sins for which no sacrifices were appointed by their dispensation, upon their repentance and obedience to the foederal acts and conditions then required, which supplied the want of more express acts with relation to the death of Christ, not then expressly revealed to them. But though the old fathers had a conveyance of the hope of eternal life made to them, with a resurrection of their bodies, and a confidence in the mercy of God, for pardoning the most heinous sins; yet it cannot be denied but that it was *as a light that shined in a dark place, till the day-star did arise,* and that Christ *brought life and immortality to light by his Gospel;* giving us fuller and clearer discoveries of it, both with relation to our souls and bodies; and that by him also, God *has declared his righteousness for the remission of sins through the forbearance of God, through the redemption that is in Christ Jesus, and through faith in his blood.*" Burnet's Exposition, Art. VII.

Now, from the views both of Scrutator and the Bishop, I must dissent, and that on various grounds. As, however, I trust some more able theologian than myself will take up the subject, I will only, at present, propose the following questions:—If the Jews did not know of Christ, and that not generally, but with a full and explicit reference to his vicarious sacrifice, so as to place their faith in him for pardon and acceptance with God, what construction could they have put upon all the ceremonies and offerings of the dispensation under which they lived? How did they understand the promises made to ancient believers? How did they read their own Scriptures? Was not the gift of the Messiah the great promise of the Old Testament, as that of the Holy Spirit of the New? How are we to account for the faith, the hope, the joy, of Old-Testament saints, if not grounded on a knowledge of the vicarious sacrifice and death of Christ? Surely they had too much spiritual information not to perceive that guilty fallen beings could be justified only through the offering of that Lamb of God who was to take away the sin of the world. Scrutator admits, and has expressly cautioned us not to mistake his meaning, that "it is through the *atoning sacrifice of Christ alone,* that forgiveness of sins and acceptance with God are to be obtained:" how then can he suppose that the ancient believers were ignorant of this Sacrifice, while they were allowedly enjoying its blessings; unless, with Bishop Burnet, he places them under circumstances similar to that of infants who are doubtless saved without any explicit knowledge of the means? I am aware Scrutator admits, that the Old-Testament saints had a *general* knowledge of the mercy of God, and of the coming of "an illustrious Personage, who should bring with him great blessings both of a temporal and *spiritual* nature;" but I am convinced that this partial view, will not account for the facts of the case. There is one simple intelligible statement, which runs through the whole of the Old and New Testament; one clue which guides us through every labyrinth. Scrutator himself allows this: he considers the Almighty as making Christ the sum and substance of the Old-Testament promises, as well as the object of faith under the New: why then should he suppose, that

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the earlier believers were not in possession of this clue, without which, they could not trace the mysteries of their own religion? I would ask, also, how came such an opinion to prevail so generally among Christian divines, if there had been no foundation in Scripture language *or historical evidence* to prove its truth? Were our Lord, or his Disciples, or Apostles, ever contradicted by the Jews, when they applied the predictions of the Old Testament to Christ; and this not only *generally*, as Scrutator allows, but with such immediate reference to his vicarious sacrifice, and to the necessity of faith in him for salvation, as could only have been admitted on the supposition that the Jews had been accustomed to contemplate the expected Messiah in the aspect in which he is exhibited in the New Testament?

I could wish some learned correspondent would favour us with a collection and translation of a few of the more striking passages from ancient Jewish writers, illustrative of the point in question. Such a *practical* proof would be the best answer to the *surmises* of your correspondent. The extracts need not be long or numerous, as the concessions of Scrutator himself have narrowed the question down to very definite limits. The exact point on which they should bear are, whether the Messiah, whom the ancient Jews expected, was specifically considered by them as "*a Mediator, and a sacrifice for sin.*" Passages in abundance, to this effect, may unquestionably be found in the Jewish writers, by any one who has leisure and opportunity to examine their productions.

Q. C. C.

MISCELLANEOUS.

For the Christian Observer.

ESSAYS ON THE TASK.

No. V.

We have reason to suppose that the last book of the Task was the author's favourite. He told Unwin that he had placed, toward the end of the book, whatever was of a religious tendency, that the last and strongest impressions on the reader's mind might be such as he would desire to leave; and when he wished to give his friend, Mr. Newton, a favourable specimen of the poem, it was from this book he made his selection. The poet's favourite seems in this case, rather unusually, to be the favourite of the public. No portion of the Task forms so difficult a subject for an essay: the features of its composition are peculiar; the connection of its topics less obvious, and its allusions more pointed, but not so frequent as in the preceding books. Here, however, Cowper has exhibited much of the true art of a poet: his selection of subjects is so judicious, and his representations are so clear and so brief, that we cannot stir from our doors, or look back upon our past years, without being indebted to him for a better and more forcible expression of our own feelings, than we could have supplied to ourselves.

The most popular poetry is that which both kindles and stimulates the imagination, and enables it to expand its own conceptions, by calling forth its resources, and setting in motion its latent principles of activity. Yet this highest species of delight can be produced only by the writings of the poet who addresses himself to the feelings and

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affections of our common nature, and who can awaken some of the numerous family of kindred associations. All this, and even more, is effected by the simple opening of the Winter's Walk at Noon. The associations connected with certain sounds often excite the most powerful feelings and affections of the heart, by recalling the endearments of youthful affection, or reviving the hallowed recollections of parental tenderness. The circumstances under which he pursued his Winter's Walk at Noon, led Cowper to enlarge upon the benefits of meditation, whereby knowledge is digested into wisdom; and of which he affords us an excellent specimen in his reflections on the transformation which spring produces. The man of knowledge may view the scene as a naturalist; but the man of wisdom sees, in the effects produced by the revolution of seasons, the agency of a directing Providence, and the energy of creative power. Horace deemed it a mark of an inferior mind, to be inattentive to the operations of nature; and yet the bulk of mankind must undoubtedly be classed among those who

"Solem hunc et stellas et decedentia certis
Tempora momentis . . . formidine nulla
Imbuti spectent."

The Christian's mind, indeed, is deeply impressed, even by the daily and most ordinary of those movements whereby the system of the world is maintained: but other men are affected only by portentous and unusual appearances in the great agents of nature. "They that dwell in the uttermost parts of the earth" are "afraid at the Divine tokens," but "in the outgoings of the morning and of the evening," *he* is enabled to rejoice*.—Such were Cowper's feelings:

"From dearth to plenty, and from death to life,
Is Nature's progress when she lectures man
In heavenly truth; evincing, as she makes
The grand transition, that there lives and moves
A soul in all things, and that soul is God.
The beauties of the wilderness are his,
That make so gay the solitary place
Where no eye sees them. And the fairer forms,
That cultivation glories in, are his.
He sets the bright procession on its way,
And marshals all the order of the year.
He marks the bounds which Winter may not pass,
And blunts his pointed fury: in its case,
Russet and rude, folds up the tender gem,
Uninjured, with inimitable art;
And, ere one flowery season fades and dies,
Designs the blooming wonder of the next.
. . . . . .
But all are under One. One Spirit—His
Who wore the platted thorns with bleeding brows—
Rules universal nature. Not a flower
But shews some touch, in freckle, streak, or stain,
Of His unrivalled pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar."

How very different are the simple and scriptural sentiments of our pious bard, from the disguised materialism of the unconscious disciple of the infidel Bolingbroke!

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul.
That changed thro' all, and yet in all the same,
Great in the earth, as in th' ethereal frame,
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent."
Essay on Man.

* "While nature holds on her course with uniform and undisturbed regularity, men enjoy the benefits resulting from it, without inquiring concerning its cause. But every deviation from this regular course rouses and astonishes them."—See Robertson's Account of the Americans' Religion. Hist. Vol. I. Book iv. p. 382. 4to. ed.

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When men forsake the light of Divine Truth, and suffer themselves to be drawn aside by the false glare of vain philosophy, the greatest talents will not preserve them from absurdity. Perhaps Pope was as little aware as many of his admirers, that in these lines he was representing the Divine Being as a fluid whose agency pervaded and animated the whole creation.

Cowper had probably in his mind

"Felix qui potuit rerum cognoscere causas," &c.

when he wrote

"Happy who walks with him," &c.

In all these passages we see the foundation upon which Cowper's superiority, as a writer, rests. He was content to take truth and nature for his guide; and his literary taste and his religious principles, preserved him from errors into which many of his brethren had fallen.

We can hardly be surprised if a mind expanded by such contemplations as he here dwells upon, should regard with pity, if not with contempt, the trifling occupations of "children of a larger growth," "whose only happy are their wasted hours." He that is devoted to the pursuit of knowledge; he that relishes the beauties of nature, or the excellencies of art; or he that is elevated by the influence of true religion, will not be apt either to neglect or despise lawful occupations, though he can have no pleasure in frivolous pursuits.

"Who, that from Alpine heights his labouring eye
Shoots round the wide horizon to survey
Nilus or Ganges rolling his bright wave
Thro' mountains, plains, and empires black with shade,
And continents of sand, would turn his gaze
To mark the windings of a scanty rill
That murmured at his feet?"
Akenside's Pleasures of Imagination.

If the reader does not feel something of this, he cannot enter into the spirit of the sarcasm against the morning occupations of a London lounger. Cowper was an attentive observer of the instincts and enjoyments of the wild inhabitants of the woods; and by a transition, very natural to a mind like his, he brings before us the connection which at first subsisted between man and his inferior fellow-subjects, when "Eden was a scene of harmless sport;" "ere sin marred all," and rendered *him* tyrannical, and *them* timid and suspicious. I know of no traditionary illustration of the story of Mesagathus, for which he has been severely, but I think unjustly, censured. That God careth for beasts is not only a scriptural lesson, but one exclusively scriptural; for although it may be too much to assert, that humanity to brutes was never inculcated by heathen poets, yet surely if it had been a prominent feature in their writings, there never could have been a doubt as to the construction we ought to put upon Virgil's precept relative to the treatment of a superannuated horse. "Nec turpi ignosce senectæ." In oriental poetry we meet frequently with passages which bespeak our commiseration for the brute creation: and in the couplet of Ferdusi, quoted with such applause by Sir William Jones, we discover the expression of a spirit akin to that which dictated, "I would not enter on my best of friends, the man that heedlessly sets foot upon a worm."

"Oh spare yon emmet, rich in hoarded grain:
He lives with pleasure—but he dies with pain."

We have been told by very high poetical authority, that moral evil of no ordinary nature, marks the character of one "deaf to the concord of sweet sounds;" and that the soul whom music cannot melt, "may sneak with the scoundrel fox, or grunt with glutton swine." To this, as a touchstone of character, many will refuse to assent; and, undoubtedly, a truer test of amiable mental qualities is given us in the following lines:

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" The heart is hardly Nature, and unfit
For human fellowship, as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not pleased
With sight of animals, enjoying life;
Nor feels their happiness augment its own."

If " man praises man," shall none be found to eulogize those whom man might sometimes imitate with advantage? By this sentiment the former part of this book appears to be connected with the conclusion; and it brings before us a passage which has been more severely censured than any other part of our author's writings. I allude to his lines on the commemoration of Handel. In this case, poor Hayley is sadly perplexed by his wish to say something in favour of both sides of the question:— " Vitulâ tu dignus, et hic." The truth is, if the passage contain any thing too severe, the poet has apologized for it. But many will think it is not so; for it can scarcely fail of offending pious ears, to hear a public singer, abandoned or dubious, making some of the most awful or most consoling passages of the Word of God the vehicle for displaying her talents. Mr. Newton's celebrated exordium, prefixed to one of his sermons on " the Messiah," will give a suitable view of the subject. For my part, in this as in other instances, I would defend Cowper in the language of his great predecessor:

" How charming is Divine Philosophy!
Not *harsh* and *crabbed*, as dull fools suppose,
But musical as is Apollo's lute."

The succeeding passage, descriptive of the restoration of all things, was that which was sent to Mr. Newton, as a specimen of the poem while it was in the press. We may easily imagine how he was affected by it, when we consider that it is a favourite passage with religious readers, and among critics is allowed to come close beside the most admired parts of Paradise Lost. The Address to the Redeemer contains a passage, beginning with, " The veil is rent," &c. which I notice for the purpose of remarking its allusion to Mr. Lindsay, the Unitarian, having resigned his preferment in the Church of England—an event which at the time produced a considerable sensation: and this notice of it here, seems, even at this day, to be displeasing to his party. He was, undoubtedly, right to relinquish his preferment; for no honest man, holding his sentiments, could retain it: but applause of his conduct is perfectly distinct from approbation of his principles.

Cowper has undesignedly sketched a portrait of himself—what he was, and what he enjoyed, in his best days:

" Happy the man, whose life, e'en now, shows somewhat of that happier life to come," &c. &c.

Who can read his wish to find

" ——— a safe retreat,
Beneath the turf that he so often trod,"

without feeling a vain regret that it was not fulfilled, and that the close of his life was so awfully different from what he had here anticipated? His case was peculiarly affecting to his friends. Sometimes, in like situations, the mourners round the bed of death are cheered by faint indications of returning reason, whose light struggles for a moment amidst the clouds which had obscured it; but here, mental darkness thickened, and its gloom increased until the very last moment of existence. Yet, what a change did the arrival of that moment produce! Then God said, " Let there be light, and there was light:" and he who had fancied himself excluded for ever from the Divine favour, and consigned to darkness, instantly found himself undeceived, surrounded by the glories of eternity, and shining like the sun in the kingdom of his Father.

G. H.

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To the Editor of the Christian Observer.

IT has been mentioned with approbation, that it is not your general custom to devote many of your pages to a sort of second-rate casuistical questions, which are frequently agitated among certain professors of religion, relative to the lawfulness of individual customs and amusements; preferring, it should seem, the broad outline of Scripture; teaching your readers, generally and *universally*, to deny ungodliness and worldly lusts; not to love the world, or the things of the world; not to be conformed to the world, but to be transformed; to be new creatures in Christ Jesus; not to be slothful in business, but fervent in spirit, serving the Lord; and leaving it to the conscience and judgment of each individual to fill up the detail, as far as concerns any particular point. This general appeal to the true *spirit* of religion appears to be far the best method of settling most of the questions to which I allude; such as, whether a Christian may dance, or play at cards, or read novels, &c. Points of this kind are not always of an abstract nature; they are intimately connected with persons, and time, and place, and character, and various other circumstances; and, therefore, are usually better settled by the instinctive feelings of the Christian, than by abstract arguments, which may convince those who are convinced before, but will, I fear, seldom influence the understanding, till the heart is already gained.

Nearly the same remarks may be applied to the question so long discussed, respecting the lawfulness of scenic amusements; though I think, that this point, when embodied in the actual facts of the case, *is* fully capable of being satisfactorily settled by argument. Gibbon, in his "Memoirs," after speaking in respectful terms of the benevolence which he could not but admire in the excellent Mr. Law, affects an air of compassion for the madness which rages in his condemnation of the stage. Thus must it necessarily be, while religion is only a metaphysical abstraction of the brain; for men cannot by nature understand that quick susceptibility of conscience which leads the Christian to avoid even the appearance of evil. Where Christianity really becomes distinctive and characteristic—where the convert comes out from the world, and is separate—where he plainly shews that he is not of this world, even as Christ was not of this world: the world will naturally betray some irritation against so invidious a separatist from her usages and principles.

There are many persons, and that even among the professors of religion, who, on subjects of external duty, prefer the generic to the particular; who patiently hear the anger of God denounced against all ungodliness, but who yield a very qualified and reluctant acquiescence, if the warning be analyzed and adapted to the case of each individual transgressor. For such I do not profess to write, as my observations are principally designed for those who, however much they may indulge in what they deem innocent recreations, are still willing to forsake them, if conscientiously persuaded that they cannot be continued without a compromise of duty; and who, with singleness of heart, have embraced a profession by which they are pledged to a cheerful renunciation of whatever derogates from the glory of their Redeemer. It appears to me, on broad grounds, wholly inconsistent with a wish to promote that glory, and to adorn the doctrine of God their Saviour in all things, as well as to advance the happiness of their fellow-creatures, and preserve a mind unspotted from the world, for any such persons to participate in scenic

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amusements, which at least, as at present conducted, appear to me eminently calculated to thwart all those purposes. Without entering on a more explicit train of argument, how much vice must be encouraged by the licentious principles on which our popular dramas are constructed, by the immodest allusions in which they abound, and by the fascinating and well-glossed pictures they display of sinful pleasures! How plausibly do they recommend Pagan virtues; how speciously do they ridicule the less-imposing graces of the Christian character; and how frequently are they a vehicle for blaspheming or taking in vain the holy name of the Almighty, which, as Christians, we profess to reverence and venerate! Passing from the stage, to the more obviously objectionable parts of the theatre, let us recollect the infamous orgies of riot, indecency, and immorality, which constitute the attractions by which too many are allured. Here, if any where, impurity triumphs unabashed—here the morals of our youth are most ruinously undermined—here is the constituted, the justified, the almost legalized asylum for vice. I would, then, temperately but confidently ask, how can any conscientious and moral man—how can any well-disposed citizen, much less any pure and tender-minded Christian, continue, even by his occasional presence and contributions, to sanction and support this temple of iniquity? Where is the benevolence with which we glory in relieving the earthly wants of our brethren, if, for a few moments of spurious gratification, we uphold establishments which, an official manager lately avowed, could not be maintained but by the aid of the wretched and pitiable victims of early vice.

Nor can it surely be forgotten, with what snares *they* are surrounded, who, *allured by our profusion*, and *encouraged by our applause*, devote themselves to what is termed the profession of the stage. So peculiarly difficult is it for them to preserve, I will not say that holy and immaculate purity of conversation required by the Gospel, but even a much lower tone of moral character, that, if an actress succeed in maintaining an ordinary decency of conduct, she is extolled as a peculiar instance of unsubdued virtue. What Christian would willingly be associated with the great tempter of souls, in thus encumbering, with additional obstacles, the narrow road of spiritual life?

But, even supposing such frightful consequences did not result to the cause of morality, is it quite certain that we ourselves can frequent these places with entire immunity from danger? "Whatsoever is not of faith, is sin." Can we proceed "*in faith*" to this allowedly dubious amusement? "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Can we go to the theatre with such an object? "Whoso doubteth, is condemned if he eat." Surely, no sincere Christian will contend that this long-agitated question is free from doubt. It is vain to huddle up a favourite pleasure, in the deceitful catalogue of neutralities. In religion there are no neutrals. Even the ordinary affairs of life must be spiritualized by our general aim and temper. But on this subject, sir, I should be doing injustice to your readers, were I not to solicit their attention to the following animated extract from a masterly sermon, "on Temptation," lately published.

"It may be asked, May I occasionally resort to the company and amusements of somewhat worldly persons? If indispensable duty throws you into their society, you must submit to it as to the will of God; but to prefer their company, is unquestionably a crime: you thereby run into temptation; you quench the Spirit; you lose your time; you corrupt your imagination and thoughts; you make way

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for further snares and allurements; you encourage others in a worldly course; you indispose yourself for prayer and devotion; you lower your standard of piety; you begin to decline from God. How can a Christian, who occasionally frequents the diversions and pleasures of the world, 'do all things both in word and deed, in the name of the Lord Jesus?' how can he 'redeem time?' how can he 'walk circumspectly?' how can he 'not be conformed to this world, but transformed in the renewing of his mind?' A Christian ought to have no taste for the world: he ought to have his heart fixed on Christ. Does he pray not to be led into temptation, and shall he wilfully run into it? He has a powerful bias towards earthly things: shall he augment it? He has a traitorous heart; shall he allow it to parley with the enemy? He has a most arduous task to press on at all towards heaven; shall he increase the difficulty? He professes to run the race of the high calling; shall he turn aside from the course? He declares that he lays aside every weight; shall he take up additional hindrances? He says he wishes to grow in grace; shall he stop in his progress? He appears to have put his hand to the plough, shall he look back?"—*Wilson's Sermons*, p. 461.

To all this, it is constantly answered, that in point of fact, no ill effect is found to result from occasionally visiting "a sober play." Improbable as I think this to be, (for surely, at all events, the mind, by such frivolities, acquires at least a trifling unreflective character), still, if we cannot relieve our theatres from the before-mentioned imputations thrown upon them, such an answer is not a Christian one. Supposing, for the sake of argument, that a religious man may, by the severest watchfulness, have acquired such entire dominion over his passions, and tempers, and thoughts, as to participate in such a recreation without danger, still, "if any man see thee, which hast knowledge, sit at meat in the idol's temple, will not the conscience of him that is weak be emboldened to eat such things as are offered up to idols? And through thy knowledge shall thy weaker brother perish, for whom Christ died."

The unlawfulness of Christians' frequenting scenic amusements, is not a question of modern origin: Gibbon testifies to the feelings of "pious horror" (I quote his own words, Rom. Hist. Vol. II. c. v. p. 242.) with which the primitive disciples abstained from the pollutions of the theatre. I might cite a host of authorities from the first fathers of the Church to the present hour, concluding with the living eloquence of a Wilberforce, or the excellent dehortatory remarks of Mrs. H. More, in the preface to her tragedies: I shall, however, only add the words of a prelate who has never been accused of ascetic severity, and whose opinion is still of considerable weight among the members of our national church.

"As the stage now is, plays are intolerable, and not fit to be permitted in any civilized, much less a Christian, nation: they do most notoriously minister both to infidelity and vice: by the profaneness of them, they are apt to instil bad principles; and by their lewdness, to dispose to lewd and dissolute practice; and, therefore, I do not see how any person pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can without great guilt and open contradiction to his holy profession, be present at such lewd and immodest plays, much less frequent them as too many do, who would yet take it very ill to be shut out of the communion of Christians, as they certainly would have been in the first ages of Christianity."—*Tillotson's Sermon "On the Evil of corrupt Communication."*

I am, &c.

SERIOUS.

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REVIEW OF NEW PUBLICATIONS.

A Letter addressed to the Rev. William Marsh, Vicar of St. Peter's, Colchester, on the Nature and Tendency of certain Religious Principles frequently, but improperly, denominated Evangelical. By the Rev. E. J. BURROW, A.M. Minister of Hampstead Chapel, and late Fellow of Magdalen College, Cambridge. London: Rivingtons. 1819. pp. 80.

HAD the pamphlet which is before us confined itself to a discussion simply of certain points at issue between Mr. Marsh and its author, we should have left those gentlemen themselves to adjust the difference between them. The general interests of religion and morality are more properly the objects of our work than the struggles of individuals. The present author, however, has so widened the field of argument as to touch the case of a large class of individuals of considerable influence and reputation, and even to comprehend in his discussion many points of vital interest to society at large. If now and then he has limited his statements to Colchester and Mr. Marsh, he has generally stretched them so as to embrace the case of all those clergy and individuals in this country, of whom he, we cannot but say, *gratuitously*, supposes Mr. Marsh to be the leader, and whom he classes under the title of "Evangelical." This extension of his examination is then, as we have said, our main reason for noticing the work; nor, perhaps, are we sorry to have an opportunity of delivering our sentiments somewhat at large on some of the points of this varied discussion. It is true, we have noticed them again and again. But as many writers upon them have the habit of forgetting that objections have ever been urged or answered; and of fighting for ground already lost in battle, as though it had never been contested; we know of no remedy but forgetting all previous contests, and fighting those ghosts of our ancient opponents, as though they were substantial and *original* combatants in the field of controversy. —There is, moreover, we think, discoverable in many parts of the pamphlet of Mr. Burrow at least a wish to think rightly himself and act rightly towards others. And, although we shall have occasion to notice several instances in which the disturbing force of controversy has thrust him out of the course he seems originally to have prescribed to himself, we have too much respect even for right intentions not to deem such a controversialist more worthy of notice than those whose harsh expressions are only the legitimate issue of harsh feelings and intentions.

We shall begin by allowing the author to give some account of his original *motive* in the investigation of the sentiments and practice of Mr. Marsh and others, and of the premises from which his present conclusions are deduced.

"I have, sir, through life been accustomed to regard and to treat with respect the appearance of eminent piety and virtue, for piety and virtue's sake. That very different principles may lead to the same good end, if they draw not in an opposite direction, has always been readily acknowledged by me; and is, indeed, as obvious, as that various paths, however circuitous, may ultimately tend to one common centre.

"Among the professors of Christianity, those who, within the pale of our church, have considered themselves as in some respects distinguished from the majority of its members, have appeared to me entitled to peculiar consideration; and,

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as I have for some years been foiled in my attempts to investigate rigidly the principles upon which the assumed distinction rested, I have willingly yielded them the humble tribute of my general approbation; without, however, choosing to enlist myself under banners, the armorial bearing of which was placed upon too high a staff for close inspection." pp. 2, 3.

Such were the motives by which the author was influenced in this publication: let us next inquire into the *means* by which he thought proper to pursue the end he had in view.

"It was, then, with a feeling of much more than idle curiosity, or a desire to exercise an absurd, hypercritical propensity, which I should deprecate in another, that I availed myself of an opportunity, last summer, to listen within the walls of St. Peter's Church to the words of a preacher who is looked upon as placed in a singularly eminent and therefore responsible situation; as the leader—may I say it without offence?—of a considerable *party*.

"From your own mouth, sir, was I in hopes of deriving the information which should dispel or confirm my doubts. That in such a hope I should meet with entire disappointment, will rather be a source of wonder to others than to yourself: in fact, it happened that no one point was discussed in your two sermons, on the day of my presence at St. Peter's, which could throw the smallest light upon the question at issue in my mind.

"This mortification, instead of subduing my earnest desire to be made master of a subject indisputably important, naturally, perhaps, excited my determination not to rest any longer in doubt, if it were possible to avoid it. Conversation with some excellent and well-informed persons supplied me with a clue; observation, with some facts; and fortuitous circumstances which seemed providentially to occur, and which it was impossible for me to anticipate, with the fullest illustration both of the *nature* and *tendency* of those doctrines and practices which are denominated, at Colchester, *evangelical*. I do not feel myself called upon to declare thus publicly the personal authority which is placed within my reach; because, *you* will have no difficulty in appropriating the allusion; and still less, I am convinced, in acknowledging the respectability and authenticity of the source from whence my information is derived. In addition to this weight of evidence, I have now before me that which is unquestionable, as far as it respects the principles and doctrines publicly and privately avowed and inculcated by yourself;—I mean, two tracts; the one entitled 'Questions and Answers on the Catechism of the Church of England, adapted to the Capacities of Children, with short Exhortations and Scripture Proofs, by the Rev. William Marsh, A.M. Vicar of St. Peter's, Colchester;' the other, a MS. designated 'Plain Reasons for Nonconformity to the World,' copies of which, written and given, as I understand, by yourself, without any restriction of confidence, have been circulated among those who were to be made proselytes or to be confirmed in *evangelical* principles. Upon these latter documents I rest my present strictures on 'the nature' of such principles; and from reasonable deduction and analogy, supported by the declared opinions of the wisest and most learned of our church, together with the still less questionable testimony of facts passing under your own immediate knowledge;—from these fair and solid grounds of argument would I endeavour to prove the 'tendency' of the tenets, which are, I believe, assumed by your congregation to be exclusively consistent with true Christianity." pp. 3—5.

We have given this quotation at length, because we think it desirable that the public should see on what sort of grounds strong accusations are apt to be raised. The *sermons* of Mr. Marsh might, indeed, have supplied a fair ground for discussion; for being publicly delivered, the commission of them to the press is not essential to make them public property; though even here it might have been, perhaps, a little uncourteous in a brother clergyman to avail himself of the expressions employed in an ordinary sermon, which, considering how much a clergyman has to write and preach, cannot be supposed to be always quite as correct or measured as a printed discourse which he has pruned and castigated to fit it for sustaining the rude attacks

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of criticism. But it appears, which certainly is much in Mr. Marsh's favour, that these two sermons furnished no ground of attack.—A *manuscript*, which the author "*understands*" to be circulated by Mr. Marsh, is neither public property nor meant for publicity, otherwise its writer would have adopted the obvious means of placing it before the public eye. The case would be still more severe if it should be found that the MS. was written many years since, when the author was very young, and had not received his subsequent emendation. —A *printed Catechism*, however, is, in every respect, a proper subject of criticism. If unscriptural, it deserves the severest reprehension—inasmuch as it is calculated to crush religion, as it were, in the bud—to corrupt the unadulterated mind—and to poison the very well-spring of heavenly knowledge and practice. But the assistance which the author is able to derive from this catechism, is scarcely worthy of notice. As for "conversations" with unknown individuals, "observation" of unstated facts, and "circumstances" locked up in the breast of the author, we must contend that no rule of legitimate controversy entitles them to the smallest consideration. Mr. Burrow himself, as an individual in a public station, must know how much every other person in like circumstances is exposed to the shafts of folly, mistake, and calumny. He, indeed, speaks much of the illiberality and misrepresentation which he himself has witnessed: and, no doubt, there are individuals making a very high religious profession, upon whom these offences are chargeable. But such individuals have taken out no patent for the exclusive profession of the querulous and vindictive passions. Such feelings and actions are the common fruit of the corrupt stock of human nature, and are found on every branch of the tree in all soils and climates.—The author says much also, and with justice, of the protection due to the ministers of religion from the community at large. But, if so, he cannot mean to exempt the clergy themselves from the general duty of shielding a brother minister from reproach. Why, then, does he himself violate this fundamental rule of Christian practice? And, while he assails Mr. Marsh, &c. &c. for these alleged calumnies on his own body, why does he himself rake into the kennels of aspersion, which are sure to run both wide and deep in the streets of a country town, in order to pick up revilings and reproaches against a brother minister of Christ? We should have been glad, if our space had been likely to admit of it, to have dwelt upon the various sources from which calumnies of this sort are apt to rise upon the ear of an inquisitive examiner of the defects or excesses of any minister of religion. In so doing, we should have felt it right to begin by touching on the case of a very numerous and noisy class of individuals, who literally live upon discontent—on that of bilious philosophists, who see every thing and person with a jaundiced eye — on that of certain antiquated individuals much addicted to whist and self-complacency, whose nerves the addresses of an active and stimulating preacher are sadly apt to harass and discompose — on that of dissipated individuals of the military profession, parading, in majestic indolence, the streets of a country town, whose gaieties are not a little checked, perhaps, by a growing sense of propriety and decorum produced by the influence of a devout minister—on that of persons so wedded to old habits, bad or good, as to account any sentiment or practice which is new to them, as involving what is little short of impiety or insanity—on that of persons with little sense, worse temper, and no principles, but most fluent conversation—on that of cler-

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gymen holding petty churches in the country, but dwelling in lodgings in the town, that they may enjoy the nightly warmth of the coffee-room, or mix in the mild and bloodless contentions of quadrille and back-gammon. We know nothing of Colchester ourselves, or of the facts to which Mr. Burrow seems to allude;—but we know that almost every country town is furnished with its complement of individuals such as we have mentioned, whom indolence, or selfishness, or the spirit of party arm for the fight with any minister of zeal and activity, and who stand, with their lighted torch of calumny, prepared for an explosion which may drive him out of the sphere of those whose repose he is rash enough to invade by his sermons or writings, his private remonstrances or religious institutions.

We are very far from pretending to the merit of a discovery, in presenting our readers with this delineation. Mr. Burrow himself must be familiar with these drones of the hive; and we are convinced, that, upon further deliberation, he will regret he should have mistaken, even for a moment, their hum and buz for that of the regular and laborious workers. We have said that our space would not allow us to enter into any thing like the dissection of these various classes of tea-table detractors; but there is one particular class at which, from what occurs in the latter part of Mr. Burrow's work, it is necessary to look with somewhat more accuracy than the rest. Mr. Burrow himself is fond of hypothetical cases, and therefore will allow us to imagine a case of the following kind.—Suppose, then, a person of weak judgment and warm feelings, a lover of novelty, and popularity, and self-indulgence, to have been led, perhaps, by some of these very qualities, to adopt a profession of serious religion. The language of religion is soon learned, and the eyes of byestanders are easily deceived. The "novice," therefore, finds, perhaps, a ready admission into a religious circle, by the members of which he is at once treated with much kindness and confidence. All is well for a time. But, after a while, he finds the restraints of his new circumstances inconvenient to him. A resolute denial of every evil passion, taste, and temper, is required of him; whereas, perhaps, he was by no means prepared for such a trial, and, in taking up a profession of religion, was far from intending such a crucifixion of the flesh with its affections and lusts. He is also required to watch daily against inward temptation, and outward corruption; against the world, the flesh, and the devil; a species of vigilance for which the unrenewed nature has little taste. A sacrifice is, perhaps, further to be made of the good opinion of certain reputable persons around him, for which sacrifice he is but ill prepared. In this dilemma, he suddenly resolves to quit the ranks of a strict religious profession, and resort to the standard of those who are its avowed opponents. And, having adopted this resolution, he naturally endeavours to recommend himself to his new associates, and to vindicate his own change by displaying a tremendous picture of the evils from which he has fled. Now, supposing such a case to occur, and such cases frequently *do* occur, we would ask Mr. Burrow, as a man of sense and integrity, is such a reporter to be trusted? Is any witness more likely to exaggerate, to colour high—first to delude his own conscience, and then to mislead the judgment of others. Mr. Burrow would probably admit, that such an individual, in embracing for a time evangelical opinions, was precipitate, and impetuous, and fickle. Why, then, should he alter his judgment of the same individual, only because he has added one more change to the number—one more apostacy to the

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catalogue of twistings and turnings in his capricious and vagrant life? Such migratory personages abound in society. It has been somewhat severely said of French women, that they begin with being coquettes, they proceed to be blue stockings, and conclude with becoming devotees. Being in quest, from beginning to end, of novelty and sensation, when novelty ceases, and sensation is blunted in their old course, they seek them on a new field. And it is thus with many religionists nearer home: they profess religion, not because they feel it, but because they wish to feel something; not because they love God, but because they love novelty; not because they hate sin, but because they hate ennui, listlessness, apathy, and the ten thousand fruits of that indolence and self-indulgence which they have not resolution to shake off. Such individuals may change their language; but they do not change their principles, or tastes, or affections. They may wear a variety of disguises, but they retain their original frame and substance. They are nothing more than moral harlequins; and he who confides either in their religious profession when they choose to profess, or in their recantation when they are pleased to recant, will find himself equally deceived. We have dwelt on this point the longer, partly because we would caution the religious world against placing the *test* of religion too low; partly because we would teach every individual to look carefully into the sincerity of his own profession; partly because we would warn sincere inquirers into truth, against resting on the testimony of those who, having long deceived themselves, are now well prepared for deluding others. What may be the nature of the testimony on which Mr. Burrow is resting in this particular case, it is impossible for us to say; as we know nothing, and wish to know nothing, of the circumstances to which he alludes, and he has not thought fit to give us any information. He will, therefore, receive the above remarks simply as a *general* caution against a class of very garrulous informers, who often occupy a prominent place in provincial society, and who rejoice to avail themselves of any willing ear, in order to justify themselves by the prodigal aspersion of their neighbours. We now return to the author's pamphlet.

Mr. Burrow, having put his readers in possession of his reasons for entering upon this undertaking, proceeds to point out the peculiar *object* of his publication in the following words.

"My object will be evident; namely, to remove a reproach from myself, and those who think with me, of a very serious nature; and to lay before the readers of this Letter such a body of evidence, with respect to the opinions of the reformers and founders of our Church, as shall at least prove that our establishment does not hold, or even tolerate, such doctrines; and, therefore, that the supporters of them are in the most essential points dissenters from that Church, the majority of whose members they pronounce to be *not evangelical* as themselves; or, in other words, not promulgators and exemplars of pure Christian spirit. If I be successful in establishing these fundamental truths, you will, I trust, consider me amply excused for making the most serious and affectionate entreaty to all who may be wavering upon these vital subjects, to declare honestly and openly, whether they be or be not content to embrace the system which you espouse, with all its consequences; or to shield their faith, when their judgment is convinced, under the ægis of the mild and conciliatory genius of our venerable and apostolic branch of Christ's universal church." pp. 5, 6.

The author next proceeds to state his conviction, in which all must concur with him, that the decision of positions such as those before him ought to rest simply and altogether on Scripture: after which he goes on to state some useful canons of scriptural interpretation, which, as chiefly borrowed from a well-known work, it might have

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been as well to ascribe to their original author. And, with these on his table, he sits down to the scrutiny on Mr. Marsh's manuscript on "Worldly Conformity."

He begins his examination by expressing his surprise that Mr. Marsh's "Observations on Nonconformity to the World" should be founded on John xvii. 16; "They are not of the world, even as I am not of the world;" and he conceives that the word "they" should here be confined to the disciples of Christ—and the term "world" to the heathen. Nay, more than this, he is inclined to believe that all passages similar to this in the New Testament should be disposed of in the same manner. Now, it must be well-known to many of our readers, that objections of this kind are by no means original. Mr. Burrow falls into the track of those theologians who, like the well-known Taylor of Norwich, have thought it their duty to endeavour to wean mankind from their inordinate attachments to spiritual and heavenly things, and to drag them back, however reluctantly, to the eager pursuit of things below. But the argument is obviously important in proportion to the frequency with which it is employed; and, as it is often dexterously urged, and almost always with that air of confidence which is supposed to accompany the assertion of indisputable truth, we are disposed, on the present occasion, to give it a brief examination *.

In the *first* place, then, it is of importance to inquire of Mr. Burrow and his coadjutors in the cause of worldly amusements and indulgences, what they would gain supposing them to succeed in proving the particular passage assumed (according to Mr. Burrow) as the basis of Mr. Marsh's argument, to be applicable only to the first disciples of Christ. They will not contend, we suppose, that such passages as the following are to be thus confined: "Friendship with the world is enmity with God:" "*whosoever* therefore, will be a friend of the world, is the enemy of God:" "love not the world, neither the things that are in the world: if *any man* love the world, the love of the Father is not in him:" "the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever:" "denying ungodliness and *worldly* lusts, we are to live soberly, righteously, and godly in this present life:" "*whatsoever* is born of God, overcometh the world." It is not our wish to multiply quotations, which every man may find for himself by turning first to his concordance, and then from his concordance to his Bible, to trace out their locality and context. Of these passages, and a multitude such as these, we do not hesitate to say, that their scope is as wide as the existence and capability of human nature. As if to rescue them from the procrustian operation of their interpreters, the most general terms are employed, "*whosoever*," "*whatsoever*," "*if any man*," &c. &c. So that, in fact, the author would gain nothing in the establishment of his general argument by effecting his purpose as to one particular passage. He would but have carried a single slight post in his attack on an impregnable city, while bulwark after bulwark arises to resist his assault and throw back the tide of war on his own broken and discomfited lines.

But, *secondly*, let him, if he be really disposed to adopt this limited mode of interpretation, reflect upon some of the *consequences* which would arise from it. The principle, in plain language, is this; *no passage of Scripture is to be extended in its application beyond the individuals to whom it is immediately addressed.* How great, then, is the delusion under which the believers in Revelation have been hitherto living and acting! Mankind have not, as we had been ac-

* For a fuller examination, see our volume for 1807, p. 5, &c.

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customed to suppose, been visited by one common Father, and Counsellor, and God—who, looking to the *common* wants, imperfections, and miseries of their fallen state, has supplied them with a system adapted to all, and calculated to unite all first to himself, and then to the scattered members of his universal family. On the contrary, the Gospel is to be considered as a temporary dispensation, designed for about a dozen poor fishermen and tax-gatherers. The Ten Commandments were exclusively designed for the Jews assembled at mount Sinai, who might well "quake with fear," to find themselves singled out as peculiar marks for the thunders of the holy mountain, and solitary subjects of the stern denunciations of Almighty wrath! The Epistles to Titus and Timothy are no longer to be esteemed as legacies to the whole Church of God, but as private letters to two individuals. And woe be to us if we usurp the privileges of these favoured children of Heaven, and presume to "lay hold on eternal life"—or to "fight the good fight"—or to "follow after righteousness, godliness, faith, love, meekness, and patience." A bare glimpse at these results, we conceive, will teach the author, that this process of *appropriation* will have the effect, if consistently pursued, of abrogating the whole authority of Scripture, of transmuting the Gospel into a dispensation merely for the ancients, and of compelling us to contemplate it as a splendid vision of the past, instead of the present and enduring charter of our hopes and joys.

But, in the *third* place, let him consider some of the *absurdities* which would follow the consistent adherence to his system of interpretation. The assumption of the author is, that the "world" is "heathenism." Now substitute the one term for the other in the very instance before us. "They are not heathens, even as I am not a heathen." Can he or any man really think that our Lord merely designed to lay down a position such as this? Where was the necessity of giving this information to his countrymen? Had the disciples been originally heathen, there might, perhaps, have been a shadow of reason for the hypothesis. But who could suspect them of heathenism? And if this was the only characteristic of his disciples that they were not heathens, how did they differ from the rest of their countrymen—how could they have incurred their displeasure—how could it have been necessary to warn them against the persecutions of their own people and connexions—how could St. Paul have been involved in "perils amongst his own countrymen?" Mr. Burrow is, we think, far too reasonable a man not to admit the justice of this statement.

Instead, however, of continuing to occupy our readers with so obvious an argument, we shall request them, in common with Mr. Burrow, to consider one additional canon for the interpretation of Scripture, which the author will, we hope, think it right, in future, to insert amongst those in his volume. It is this; that wherever a duty is required, in Scripture, of any class of Christians, that duty, unless some peculiar restriction can be proved, is to be required of all Christians. And, in like manner, wherever a leading characteristic is pointed out in a body of true Christians, involving certain dispositions of mind and habits of life, the same characteristic is to be sought for in all Christians. Nor is this principle of Scripture-interpretation any thing new or original: it has been adopted by common consent in every age of the church. On this, the whole *modern* authority of Scripture must depend—on this, the *general* application of any single passage. By this, it gains its title to become the statute-book of the whole world. By this, it is raised from the humble office of

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lighting up, like a petty lamp, some little corner of the temple of God, to become the grand pillar of fire which precedes the march, and attracts the eye, and guides the steps, and cheers the hopes, and animates the faith of *all* who call upon his Name. If this principle be not admitted, it is scarcely possible to measure the results which must follow. We are not at all sure, for instance, that there is any more authority for applying the "Sermon on the Mount" to the *whole* Church of Christ, than for the *general* application of the passage before us: "He went up into a mountain; and when he was set, his *disciples* came unto him, and he opened his mouth and taught them." And yet, what man, in the free use of his reason, ever wished to deprive this Sermon of its *general* authority, and did not feel it hanging like a sword over his own path in the hour of his indulgence in any of the vices which it condemns? If it were not for fear of irritating, where we are really desirous to conciliate, we should, perhaps, be ready to suggest that possibly our author may not concur with us even as to this point; and that, in some of his hard sayings against those of the clergy whom he so strongly reprobates for harshness to others, he may have sheltered himself in the cheering recollection, that the precept, "Judge not, that ye be not judged," applied not to a modern theologian, but only to the young and unfledged disciples of the infant religion. We do not, of course, seriously mean to urge such a supposition; but it will be obvious how fairly it bears upon the general argument.

Let us not, however, be mistaken. It is, of course, important that the *qualification*, at which we have hinted in the above canon of interpretation, should be rigidly regarded; namely, that the application of the passage is to be thus extended only when no limitation, opposed to such an extension, is either expressed or implied. Where such a limitation exists, it of course prescribes a law to the interpreter of Scripture, from which he is not at liberty to depart. Such limitations may be of various kinds. A command may refer only to an incident occurring in a particular society, as the law given to the Corinthians with regard to the incestuous person; or it may derive all its importance from the peculiar circumstances of the church at the time, as the counsel of St. Paul respecting marriage; or it may lose its authority by a change of the ecclesiastical or civil institutions or economy under which we live, as in the case of the ceremonial law of the Jews, the regulations about meats, and similar points. In cases not thus limited, it is to be presumed that what God requires of one Christian he requires of all in like circumstances, or with like capabilities; and that the characteristics applauded in one body of his servants are to be sought after and cultivated by every other. The government of the Divine Being is of an universal character. "God is no respecter of persons;" and, therefore, among men of "like passions," and infirmities, and corruptions, he expects the same subjection of the will, the same control of the conduct, and the same direction of the affections of the heart. His laws are not the issue of caprice: they are not arbitrary restrictions upon the happiness of his creatures: but they are the great fundamental principles of truth and holiness and practical virtue—principles founded on the nature and fitness of things, as seen by the Almighty, and, as far as necessary, revealed to his creatures; principles fitted to all climates, and ages, and individuals. They do not vary with the varying circumstances of man, with the fluctuating aspect of society, or with the customs and fashions which fancy may spin out of the gross material of human cor-

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ruption. They are not a set of moveable, transitory tents, set up and taken down as suits the follies and mutations of human nature; but a noble mansion, hewn out of the everlasting rock, and pillared on the props which sustain the heavens and the earth, and secure the order and harmony of the universe, and the stability and honour of the government of God.

And here we cannot but observe what a singular property controversialists appear to possess of discovering in the reasoning of others, however opposed to them, an argument in favour of themselves. Dr. Macknight's Expositor—a work, generally speaking, of no highly spiritual cast, and therefore not to be implicitly trusted where spiritual duties are to be investigated—is quoted by our author as commenting in the following manner on Rom. xii. 2.

"'Be not fashioned like to this world.' (See a particular account of the manners of the heathen world, Ephes. iv. ver. 17 and 19.) The meaning is, Christians in their character and manners should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in their practices by maintaining atheistical and other corrupt principles. 'The world' here signifies the corrupt part of the world: see 1 John ii. ver. 16. on which passage, 'Love not the world,' he adds, 'As the Apostle distinguishes the world from the things which are in the world, it is probable that by the world he means the wicked men of the world, and by the things of the world, the bad principles and corrupt dispositions belonging to the men of the world. 'For all that is in the world.' Here, as in the preceding verse, the world signifies the men of the world. In this sense also our Lord uses the word *world*, John xv. ver. 19. So likewise St. Paul, Romans xii. ver. 2.

"'Hence the evil one is called, John xii. ver. 31, the prince of the world; and Ephesians ii. ver. 2. Wherefore in the passage under consideration, the world is that collection of idolaters, unbelievers, and wicked men, which compose the great bulk of the inhabitants of the world. 'The lust of the flesh'—Those fleshly appetites which may be termed sinful when unlawfully indulged, or sensuality. 'The lust of the eye'—An inordinate passion for magnificence in houses, in furniture, equipage, dress, which, because it is gratified by the eye, may fitly be called the lust of the eye. 'The pride of life'—The things pertaining to this life of which the men of the world boast, and by which their pride is gratified; such as titles, offices, lands, noble birth, and whose efficacy to puff up men with pride and to make them insolent is not of God. 'Is not of the Father, but is of the world.' The Father hath stored this earth with objects suited to the natural desires which he hath implanted in men's minds, and the enjoyment of these objects is innocent, provided they are used in moderation. But inordinate desires, called by the Apostle lusts, and their power to tempt men, proceed from the wicked themselves, through indulging their lusts without restraint.'" pp. 16—18.

Now it is very true, that Macknight, in the opening of the passage, refers to the heathen world; and so he justly might. In no state of society could such striking exemplifications of *worldly* principles be found, as where all moral restraint was banished, and full latitude was given to human corruption. But every subsequent line of the extract from this commentator, goes to establish the principle that "the world" extends beyond the precincts of Heathenism into the territory of Judaism and Christianity; in short, into every spot where fallen man is to be found. He expressly speaks of "idolaters, unbelievers, *and wicked men.*" He interprets the lust of the eye to be "*an inordinate passion for magnificence in houses, furniture, equipage, dress,*" &c. Now this is the very species of worldliness against which we *conceive* (for we know nothing of Mr. Marsh's unpublished tract, except what Mr. Burrow has himself quoted) it is the object of Mr. Marsh to caution his readers. If Mr. Burrow will exhort his hearers to shun *such*

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heathenism in heart and practice, we ask no more of him.

Our readers will be also surprised to find that Dr. Doddridge is produced as sanctioning, in his interpretation of 1 John ii. 15—17, the views of Mr. Burrow, although one of the sentences of his interpretation runs as follows:—"If any one have his heart *chiefly set* on the interests or pleasures of the world, the love of the Father is not in him." We should rejoice to quote the whole of the passage, as containing a most *rational* exhibition of the truth on this disputed point; but as his truly valuable exposition is almost in every person's hand, we will rather refer to the volumes themselves. Not having seen Mr. Marsh's MS., we cannot ascertain how far his views on this whole subject may be found in accordance with those of Dr. Doddridge: but if Mr. Marsh should be found essentially to differ from Dr. Doddridge on this point, which we have no reason to suppose he does, he will differ in the same degree from those to whom the author gives the name of "evangelical;" whose opinions on the subject might be summed up in Mr. Burrow's own words:—"Men must not so attach their minds 'to earthly things,' as to detach them from 'heavenly things.'" It is, indeed, easy to *assert* of the evangelical body, that they affirm "we may with propriety look upon our fellow-Christians as heathens and idolaters, if they do not act and think *in all respects* with ourselves;" that "filial piety is quenched by the hands of those Christians, whose characteristic principle is universal love;" that they "encourage a vain pharisaical opposition to the habits and customs of social life;" that they "inculcate a total renunciation of *innocent* pleasures and amusements." And it is equally easy to meet the charge, as some individuals of the class above referred to would be disposed to meet it, by a flat denial. But the allegation and the denial are alike worthless, till facts are adduced in their support. It is obviously, however, the duty of the accuser to begin: and, till Mr. Burrow, or any other advocate, shall exchange his weapons of assault, and substitute broad facts for loose and incredible assertions, we must be satisfied to consider those as innocent whom no man has proved to be guilty.

Mr. Burrow has many other statements on this subject; on the most important of which we can cast only a passing glance.

Mr. Marsh, for instance, appears to have urged the example of *Moses*, in quitting the court of Egypt, as a precedent for non-conformity to the world. Mr. Burrow replies, that Moses fled only from "*Egyptian*" vices;—a reply of much weight, if the word Egyptian is found in his copy of the Scriptures; but plainly of none, if supplied only by the ingenuity of the author.

Mr. Marsh is said also, by the author, to have quoted the example of *David* as to separation from the world. To judge of the validity of this case, we ought to know the precise use which is made of it; on which point Mr. Burrow does not give us any satisfactory information. The life of David is made up of such mixed incidents, and involves in it so many circumstances of a painful as well as satisfactory nature, that we should not think it exactly one of the first which a judicious theologian would be disposed to select with a view to establish a system of Christian ethics or practical virtue. If we consider the writings of the latter period of the life of David, they appear to breathe a spirit of the deepest penitential sorrow, of separation from the enemies of religion, and of hostility to all habits of sin. If *ever*, as Mr. Burrow thinks, this "man after God's own heart" regarded the world with a less suspicious eye—if he ever set his

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affections more on his earthly than upon a heavenly crown—if he ever mingled in dubious pursuits, or in dangerous amusements—if he ever laid aside the sleepless vigilance, the rigid self-examination, the intense devotion which our nature and our trials equally demand of us; perhaps this very relaxation may have paved the way for his descent from the elevations of purity and joy to those depths of pollution and misery into which he so rapidly and awfully descended.

The next example on which Mr. Burrow endeavours to ground the duty of worldly conformity, is that of *our blessed Lord himself*; and the Marriage of Cana is produced for, perhaps, the ten-thousandth time, to prove that Christians are to throw away circumspection as to worldly amusements, and to mingle indiscriminately and unnecessarily with all classes of society. We have no intention of detaining our readers on ground which has been trodden again and again, both by us and probably by them. The case may be dispatched almost in a single sentence. Our Lord cannot, of course, be supposed by any one to have intended to encourage drunkenness; and no moralist, even of the sternest class of which we have heard, has ever dreamt of objecting either to a marriage or a dinner. Should Mr. Burrow have met with an objector to either of these practices, we think he would have dealt in a more appropriate and effective manner with him, by applying a blister to the exterior of his head, than by assailing the inferior with arguments to which it must be wholly impenetrable. At all events, feeling every day the advantages both of marriage and dining ourselves, we are very ill disposed to become the advocates of any anti-connubial or anti-prandian innovations. So far we side with the author.

We have sometimes thought, that a convenient line may in many instances be drawn, as to worldly conformity, between what is of *Divine appointment* and what is of *human invention*. A devout man may not think it right to go to a dance, though he may not refuse to go to a dinner. And there may be various grounds on which he rests this distinction. But this is one, that eating is necessary—dancing is not; that eating is an appointment of Providence—dancing is an invention of man. As man, therefore, he must receive the one as a portion of his inheritance in life—endeavouring, of course, to cleanse it of any weeds which may have sprung on the surface; but may regard the other as a device of man for the increase of his pleasures, on the expediency of which he may fairly use his discretion, and follow the guidance of an enlightened conscience. We have no space to follow out this line of observation; but it may possibly serve as a clue to the disentanglement of many cases by which tender consciences or honest minds are apt to be perplexed.

As to the *general question of worldly nonconformity* also, we think it necessary to add a few remarks. We conceive that the grand error, if we may be permitted so to call it, of such individuals as Mr. Burrow, (and these individuals are many in number, and often men of much respectability in society), is this, that they conceive the eye of the Great Searcher of hearts to be rather upon the ceremonial observances of his creatures, than upon the affections of the soul. On the point of associating with heathens, such individuals might even draw the line more strictly than their brethren, who would, in most cases, probably conceive the same, or nearly the same, duties of courtesy to be due to a heathen, as to a mere nominal believer in the Gospel. Here too many seem to think the line of separation stops. If a man have been baptised; if he bear some Christian appellation; if a clear and manly under

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standing has enabled him to discover the absurdities of heathenism, and to admit the historical evidence of Christianity; then, even though his heart remain unchanged; though his practice and temper dishonour his Christian profession; though to every practical purpose he live without God in the world; though he be guilty of the cardinal sin of heathenism—namely, the preference of the creature to the Creator; though he crowd his house and his heart with the objects of mental idolatry; though he be an infinitely more formidable associate to the man halting between God and Baal, and struggling between the influences of the Spirit and the corruption of the world, because in him vice has lost much of its grossness without any thing of its contagion;—yet, with this man, the poor irresolute Christian, whom, perhaps, a straw can divert from the path of duty, and piety, and holy communion with God, is to associate, is to identify himself; he is to welcome him as a bosom companion, and to expose himself habitually, needlessly, carelessly, to the baneful influence of his example, arguments, principles, and taste. Now, till it can be proved that the man, almost forced by his outward circumstances into the profession of principles which he disgraces by his practice, is more acceptable to God than the man to whom the truth was never distinctly proposed, but who, perhaps, lives up to the little light he has; till it can be proved that he is a more dangerous associate who wears no mask on his corruptions, than he who veils them in the worthless covering of a Christian profession; we must continue to think that those precepts of the Gospel which are admitted to enjoin separation from heathenism, enjoin a reserved and cautious and moderated intercourse with every man who mainly lives for this world, instead of mainly living for God, for Christ, and for another and eternal state of being. Mr. Burrow speaks (p. 27), as if nothing were infectious but "idolatry" and "infidelity." On the contrary, we contend that irreligion is least contagious in these its grosser forms. It is not to vice surrounded with her appropriate symbols of cruelty, impurity, and misery; associated with the grossest absurdities; disevered from all the plausibilities and proprieties with which refinement and gaiety have crowned her head, and shrowded her deformities, that we are in danger of doing homage. But it is to vice, when "clad in decencies"—to vice, when "elegantly dressed and well perfumed"—to vice, when she occupies the border country between right and wrong—to vice, when she presents herself with all the form and lineaments of virtue, but bears about with her all the heart, and spirit, and living principle of corruption, that we are prompted to bow the knee, and pay the tribute due only to *her* whose complexion she borrows, and whose throne she usurps.

The extent to which we have trespassed on the attention of our readers, as to the first part of Mr. Burrow's essay, must prevent our doing more than merely notice the second, which is dedicated to the well-worn subject of Baptismal Regeneration. He probably has found leisure to look into such works as those of Messrs. Scott and Biddulph on this subject; and, if so, and he can yet speak as he does on the controverted point, we have little hope of being able, by any observations of ours, to carry conviction to his mind. We will beg his attention, however, to a single observation. His argument is founded altogether on the assumption, that the doctrine of Spiritual Regeneration (as opposed to necessary Baptismal Regeneration) is essentially and exclusively Calvinistic—forgetting that a large body of *Arminian* followers of Mr. Wesley, and perhaps a still larger

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body of Arminians in the Church of England, who incline to what Mr. Burrow calls "evangelical opinions," hold the doctrine of Spiritual Regeneration as strongly as any Calvinists. Will he forgive us for not merely correcting his inaccuracy as to the facts of this part of his subject, but for adding, that, of all the hypotheses on the question of baptism, his own appears to us to be one of the most decidedly Calvinistic, or rather Fatalistic and Necessitarian, which we happen to have seen? His creed appears, without the smallest deduction or qualification, to be as follows:—That *every* baptized person is regenerate, and that none but the baptized are saved. But does not this hypothesis combine all the evils of absolute Predestination in its most unqualified form? Is not every child, according to this hypothesis, who happens to be born in a Christian land, predestinated to happiness, and every heathen child doomed to perdition? He will suggest, perhaps, that the decree, at all events, is not "*absolute*," because it has "respect" to the "sprinkling with water." But, then, what becomes of the *moral* qualifications, fitness, &c. &c. &c. so strongly insisted upon by all steady Arminians? If there is such a thing as Fatalism, the system of Mr. Burrow must be it.

There is a passage in this second division of his work, on which we think it necessary to make a very brief comment.

"In the administration, too, of the other sacrament, I can hardly help supposing, but that you have seen and felt the difficulty which must arise from the exclusive nature of the doctrine we are considering. My suspicion on this subject is in some degree confirmed by the practice which, I understand, is adopted at St. Peter's, of administering the elements, indeed, separately to each communicant, but of repeating the prayer before delivery of the bread or cup, but once for each time that the rail is filled. Now by this, I am aware, one main obstacle is removed; because, by not *specifically* applying to every individual the words 'The body of our Lord Jesus Christ, which was given *for thee*,' and 'The blood of our Lord Jesus Christ, which *was shed for thee*,' you leave the matter altogether undetermined with respect to the party's capability of being benefited by the sacred rite. You allow each person to decide for themselves, according to their assurance of their regeneration. I am well convinced that this mode, which, if pursued by a 'Worldly Minister,' (to use a phrase to which your ears are not unaccustomed), would be esteemed a sinful neglect of due propriety, cannot arise from any such cause with you. I must, therefore, attribute it to the only motive which occurs to me, as providing for some appearance of consistency. Yet I would hint, that the Rubric is not easily evaded, 'That the Minister shall deliver the Communion to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say, The body,' &c.

"Can principles belong to our Established Church, which require an abolition of her rubrics, to render her services consistent with her tenets? Is this Church, for which I have *heard* you express so much veneration and attachment, indefinite in her terms, at variance with herself, setting up one part of her services against another, and her rules against her doctrines?" pp. 42, 43.

Of this extract we must say, to the general credit of the pamphlet, that it is far the most disingenuous and unhandsome of the whole. Is not Mr. Burrow aware, that Mr. Marsh has the sanction of the highest authorities in the Church for this practice, inasmuch as the archbishops and bishops adopt the very same plan in *Confirmation*. The truth is, that the variation in practice arises from the necessity of the case. The bishops and Mr. Marsh, equally and justly, in our opinion, prefer an immaterial deviation from the prescribed ceremonial, to detaining the members of the Church in a state of durance too burdensome for the physical powers of the human frame. Mr. Burrow probably has no conception of the number of individuals who

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partake of the communion in such a congregation as that of Mr. Marsh, or he would rather have honoured the zeal which had brought so many devout individuals to the table of the Lord, than have condemned the officiating minister for administering this sacrament in the only manner in which it was possible to administer it, without wearing out his people, and encroaching upon the hour of the second service.

We should have been happy if it had been possible for us to notice more fully the concluding part of Mr. Burrow's essay, in which he endeavours to exhibit his view of the *influence* of "evangelical principles" *on the mind and practice.* We can, however, give our readers only a scanty summary, with a few such comments as our limited space will allow.

The "objectionable tendency," he says, of these principles, appears to be reducible to three heads.—This tendency is to produce—

1. Dissent from the Established Church.

2. A mistaken exercise of piety.

3. A defect of Christian charity.

The drift of the author's reasoning on the *first* of these topics, is, that because (as he affirms) Mr. Marsh preaches Calvinistic doctrines, and the bulk of the clergy do not preach Calvinistic doctrines, therefore Mr. Marsh's ministry is likely to drive those who hear him, from Arminian Church teachers, to those Calvinistic Dissenters whom he conceives exclusively to occupy the various orders of meetings. On this statement we wish to offer a few observations.—Suppose it then to be, as Mr. Burrow imagines, the tendency of Mr. Marsh's ministry to drive his occasional hearers (for his own habitual hearers will, by remaining with him, of course remain in the Establishment), to seek *Calvinistic* instruction;—is the author aware, that by so doing, he will take the most effectual means of keeping them out of by far the larger half of the meeting-houses in the country. The followers of Mr. Wesley are, perhaps, almost as numerous as all the Dissenters put together; and the Calvinistic wanderer will find no appropriate food in any of their pastures. The Quakers also are Arminians. A large division of the Baptists owe their distinction of General Baptists, in some measure, to their Arminianism. Some of the Independents are Arminians; and a considerable number of the Presbyterian congregations are not only not Calvinistic, but have lapsed, it is to be feared, into the peculiar heresies of Pelagius and Socinus.

Again; suppose Mr. Marsh's ministry to wear a Calvinistic complexion, does it follow that he must necessarily preach nothing but Calvinism? May he not, though he hold the peculiar tenets of Calvin, hold these opinions with such a modest reserve as becomes their difficulty, or with a catholic and liberal spirit towards those who cannot see on these subjects with his optics? May he not believe Calvinism to be true, and yet not an essential topic for ministerial addresses? May he not believe that there are other points of our common Christianity more decidedly important, or at least more fit for ordinary instruction, than the five disputed points? And may he not habitually, and almost exclusively, dwell on these, and give such prominence to them as to fasten the eyes and attention of his hearers upon them first, them last, them altogether? And will not a consequence of this mode of ministration be, that his hearers may lose sight of his Calvinism, and give their hearts to the undisputed and allowedly fundamental points of our common theology. And will not such individuals, far from flying to meetings where, perhaps, a strong party feeling on the disputed points may prevail; and where, possibly, Calvinism or Arminianism, unguarded by any of the checks so judiciously wrought into our formularies, may

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occupy the pulpit, rather rejoice to take refuge in the moderation and neutrality, or enlarged charity, of the Church-of-England ordinances, and be disposed to bear with much, in order to secure the great truths of our common Christianity, with which these ordinances are so strongly impregnated, and the enlarged and charitable temper with which all her dogmas are propounded? Of Mr. Marsh's parochial ministry, we are not particularly informed; but we have Mr. Burrow's own testimony, that in two whole sermons, which, of course, were a fair sample of his general manner, nothing exceptionable was to be discovered.

But, this objection, which it is much the fashion to urge, deserves to be regarded in another point of view. Suppose it to be the fact, that the public ministrations of Mr. Marsh, or other individuals, should have a tendency to estrange their hearers from *some* other preachers in the bosom of the Establishment. This fact plainly does not of itself decide which party is right or wrong. Mr. Burrow would not surely contend that a minister of the Gospel of truth is in every case to reduce his doctrines to the prevailing standard of theology. Would he have a minister of the Church of Geneva, for instance, to preach Socinianism, because many of the leading authorities of that church lean to that heresy? Is the majority in a church necessarily always right? Is truth so welcome to the human mind, that she is sure to have more adherents than error? Is public opinion always to be followed, and never to be led? Shall Christian ministers, like Erasmus, shrink from the avowal of what they know to be true, instead of, like Luther, endeavouring to carry the thunder of their remonstrances into the very citadel of error, in order to shake it to its foundation? We doubt not, to speak plainly, that the preaching, whether radically Calvinistic or not, of Mr. Marsh, and men like him, will teach their hearers the distinctions between truth and falsehood, between Church-of-England principles, and principles of mere expediency, and policy, and worldly convenience—between scriptural religion, semi-pelagianism, or semi-popery—between the doctrines which strike at the root of our corruptions, lay bare the pollution of our nature, reveal the Saviour as the author and finisher of salvation, demand from us a total transformation of heart, and temper, and practice, and those smooth, oily, tasteless, insipid, useless, if not mischievous, ministrations which lay us asleep in our sins, and paralyse all affection and exertion, till it is too late either to love God or to serve him. And we consider this effect, in informing and awakening the minds of their hearers, as one of the great benefits of scriptural preaching. It is by this means we mainly hope, under the blessing of Divine Providence, to see the lamp of genuine religion, whenever extinguished, rekindled in the empty aisles—the prayers and the sermons brought into closer accordance—and the original stamp, and image, and superscription of the Reformation reconveyed to the current coin of the sanctuary. The proper remedy for any alienation from their own ministry, of which some of the sons of the church complain, is for them, by the grace of God, to learn the doctrines, and catch the spirit, and obey the precepts which their "holy mother" (we use the expression of the almost-seraphic Herbert) has given them. Such prophets have no right to expect the mountain to come to them. It is for them to come to the mountain.

But, secondly, Mr. Burrow thinks that the tendency of such doctrines as those of Mr. Marsh is to lead to a "mistaken exercise of piety." To prove this we have the following passage.

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"Moreover, experience demonstrates daily the truth of the humble aphorism that 'extremes meet;' and this, not only in secular but in religious matters. The neglect of social duties, for instance, may, and often does, arise from want of a proper sense of religious obligation; but it may *also*, and does spring, in numberless instances, from an excessive devotion to religious exercises. How, for one instance, shall a mother or sister of a family be able to fulfil all the engaging and delightful duties of domestic education, of domestic economy, of rendering herself the example and the friend of the younger branches of the household, the pride and partner of a father, or a husband; how can she find time for the exercise of that amiable disposition which the voice of reason, as well as of inspiration, proclaims to be an essential requisite of the female character, if her mornings be spent in attending public meetings and committees—in visiting every house to which she has access, but her own, for the purpose of making converts—in usurping the ministerial functions, and casting contempt upon our prescribed forms by extemporaneous prayer with the sick and uninformed? Her evenings, perhaps, are occupied in attending lectures twice or thrice in the week at church, *or* in parties formed to listen to expositions of Scripture, and *religious* conversation *only*. No one can be so foolish, or unjust, as to deny that these employments are among the best fruits of that tender piety which is almost peculiar to, and is the brightest ornament of, a female Christian; so long as she is regulated by a proper knowledge of the bounds within which it is appointed her to move, so long as she do not interfere with that real charity which 'begins *at home*.'" pp. 61, 62.

To the justice of these observations we cordially subscribe: we dislike a giddy, noisy, ostentatious profession of religion as much as our author can possibly do. But we trust the case is merely hypothetical, or at least of very rare occurrence. At all events, Mr. Burrow must *prove* that evangelical ministers inculcate such a sacrifice of domestic for public duties; and whether, in fact, their hearers give any thing like the proportion of time to the pursuits of benevolence, &c. which many others give to amusements, and indolence, and self-indulgence.

On the third and last subject of the author's discussion—namely, the influence of evangelical principles on *charity*—we have scarcely room to enter. There is here also a hypothetical case introduced, which it may be desirable to present to our readers.

"We will suppose a young person to have been educated strictly according to the principles of the Church of England, brought up in habits of piety and virtue, and not nominally, but actively fulfilling her religious and social duties. Sickness or other cause may for a time render the mind more than usually susceptible of strong impressions; and should the judgment be lulled asleep, the appearance of singular devotion, and the assertion of peculiar privileges, may be expected to produce a strong effect. Well,—this young person is enlisted under the banners of *Evangelism*; for some years conforms to all the exterior practices which are deemed essential requisites; and is not only most conscientiously attached to the doctrines which now seem to bear the stamp of truth, but is acknowledged by the best authority to be one of 'the regenerate.' In course of time, however, some doubts arise in her mind, with regard to the validity of those *principles* which demand, to a certain degree, a sacrifice of reason, of free-agency, of natural affections; and as to the correctness of that *practice* which naturally ensues from them: these doubts lead to inquiry; inquiry, to study and meditation on the Sacred Volume, with the assistance of the best interpreters;—and conviction of error—of essential error—established upon the surest grounds, is the eventful result. This young person, we will suppose, candidly renounces, as publicly as she had embraced, the peculiar tenets of the Evangelical party. Now, sir, I would ask is what light this conduct, candid and ingenuous at least, would be received at Colchester, and in what terms it would be spoken of?—Would it be called '*apostasy*,' 'a desertion of Christ,' 'a return to the world,' a proof of hypocrisy, or of an unregenerate state? Would it be stated that, unless a restoration to *the right way* was effect-

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ed by Divine grace, no hope could be entertained of final salvation? For the sake of argument I would suppose, that not one tittle of alteration had taken place, or was likely to do so, in any serious habit, in any active call of charity. Changed only in her belief that *all* are admitted to the same joy in Christ; that those whom she most esteems, and who are endeared to her by the most sacred ties, are 'heirs together' with herself 'of the grace of life;' passed only from the frequent dread of error, to the certainty of truth; feeling herself encouraged to 'press towards the mark for the prize of the high calling of God, in Christ Jesus;' by the plainest doctrines of that church, which she has always respected, but not always understood; and by the cordial assistance of those relations and friends, from whom she had been alienated in principle, though not in heart. Under such circumstances as these, I again ask, how would she be viewed and regarded by her late associates? Would she be considered as conscientious, as religious still;—or would she be held up as a warning to others; would she be pitied as a person deluded by the artifices of the great enemy of our souls; would she furnish matter for a sermon on the text, 'Demas hath forsaken me, having loved this present world?' I will do no more than demand what is the fact; what Christian charity would dictate? I here admit that I have put an *extreme* case, but not one that is *impossible*." pp. 70—73.

In passing a very brief judgment upon this imaginary case, we would begin by observing, that the hypothesis is not one which has the merit of harmonising with the general history of religion. We have, indeed, seen many persons going over from Calvinism to Arminianism, and from Arminianism to Calvinism, without any surrender of the habits and feelings of a devout life. In both cases, the parties carried along with them an *interior* principle, too deeply lodged even for controversy to touch its foundations—a principle and passion sufficiently strong to beam brightly amidst all the storms and gusts of surrounding disputation. But we cannot charge our memories—and we have not been altogether unmindful of the phenomena by which the horizon of our religion has been diversified—with a single instance of an individual who has deserted that standard of Christian belief which includes in it the great fundamental articles of original corruption, spiritual regeneration, conversion by the Holy Spirit, a perfect and gratuitous redemption by the blood of the Saviour, and salvation by grace through faith, for the standard of what is sometimes, though very falsely, called "high church" theology, who has remained "unaltered" in "serious" (meaning by these) *devout* "habits" and in "active charity." When we find such a case, we shall think it more necessary to sit in judgment on it. ——But, let the change spring from what cause it may, we contend, as strongly as the author himself, that tenderness and forbearance are due to the wanderer. If he be right, let us follow his steps: if he be wrong, let us cherish for him that pity which is due to one who has left his Father's house; who, perhaps, pants to regain its comforts; who is beginning to discover the bitterness of the husks on which the servants of the world are compelled to feed; who, even now, perhaps, is meditating a return to the gracious Parent who once so tenderly fed and sustained him; and who will, ere long, come back as a prodigal to the arms from whence he had banished himself for a season. Can such an individual be an object of sternness or severity? Shall we not, rather than open his wounds, call on the Great Physician to heal and to bind them up for ever? And no man, we conceive, would more readily and cordially concur in such a petition to the Throne of Mercy than the minister who is the object of attack in the pamphlet of Mr. Burrow.

The last subject of remonstrance, in the pamphlet before us, is the want of *charity* displayed by what

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are called the "Evangelical Clergy," in their assaults on their brother ministers. To this point we have more than once adverted; and have already observed, that, however culpable the author may suppose them to be, he has not, in his present attack on Mr. Marsh, supplied them a precedent by which their courtesy is likely to be much advanced. There is one point especially as to which we find the author particularly culpable; namely, in charging on a minister the faults and follies of his hearers; in making him responsible for the offences which it may be one of the especial objects of his ministry to keep down and destroy. What would Mr. Burrow think of us, if we were to charge upon his own doctrines or practice, all the selfishness, pride, covetousness, vanity, levity, scandal, and sloth which, it is possible, occupy some of the pews in a certain affluent suburban congregation. Would he, as the minister of that congregation, reply, "I preach against all this: I live a devout life myself: my people do not see me trifling away the precious hours of a precarious life; they find me serious in serious pursuits: I visit the poor of my flock; I kneel at the bed of the sick and disconsolate; I preside at the schools, and am taking care, day after day, to feed those lambs whom the Great Shepherd has given to my keeping; I plead for my people affectionately, earnestly, devoutly, at the Throne of Grace. And if they will not hear, I trust that their blood is not upon me." If Mr. Burrow is too diffident to say all this of himself, he may affirm it, we understand, with the firmest confidence, of Mr. Marsh. He may affirm it also, generally speaking, of a large proportion of the now immense body of men, who concur with Mr. Marsh, if not in all the principles of his creed, yet in all those in which pious Arminians agree with pious Calvinists; in those great fundamental principles of the Gospel, which are promulgated in the Bible, adopted in the established church of our country, and constitute the basis of the creeds and confessions of almost every reformed church in the world. And, if so, Mr. Burrow must not confound the preacher with a few rash or imprudent hearers; nor these few with the large mass of his congregation; nor his particular congregation with the friends of evangelical religion dispersed over the country. At the Day of Judgment we know that all the impenitent shall "mourn *apart*." It is not for professors of candour and charity to cast upon others the charge of offences against justice or charity: the Great Judge designs every man to examine for himself. We repeat, that we know nothing of the case to which Mr. Burrow seems so frequently to refer. We know nothing of the congregation against whom he directs his observations. But this we *do* know, that ministers must be made responsible only for what they teach; and that the advocates of tenderness to the clergy should not deny, to some of the most vigilant and devout of that body, the charity which they claim for all the rest. Mr. Burrow is, we understand, a young man. He has been hitherto known to the public, we understand, chiefly by an essay on "Conchology." He will remember, we doubt not, the history of a certain Roman Emperor who, when he could obtain no other conquest for his country, levied a tribute of "shells" on the surrounding shores, and bore them in triumph to the seat of empire. And although we might possibly prescribe somewhat more dignified and appropriate duties to a clergyman, than winning these honours from our country's sands and shores, we should certainly recommend him rather to persist in these marine exploits, than to enter a field and fight a

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battle with weapons either altogether untempered, or sharpened only at the forge of the enemies of the devout servants of God. He has our ardent wishes for his prosperity; and we trust he will not be angry with us if we add, that he has our sincere hopes that he may one day embrace the principles which he now appears wholly to misunderstand.

Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life: being an Answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, upon those Points. By the Rev. THOMAS RENNELL, A.M., Vicar of Kensington, and Christian Advocate in the University of Cambridge. London: Rivingtons. 1819. pp. 140.

SCEPTICISM, in its various modifications, from incipient Socinianism to confirmed Atheism, has met with such numerous and complete refutations, that little, perhaps, remains for a Christian advocate, except to re-model old arguments, in order to suit them to the particular circumstances of succeeding periods of society; or to mark novel errors as they arise, and to apply a remedy before the disease becomes inveterate.

This last, however, is a charge of no inconsiderable importance. The Protean forms of error are so numerous and imposing, that many an individual who knows how to detect an exploded sophism in its usual shape, is liable to be seduced by it, under some new and more specious aspect. The reigning taste of a particular age may be theological, or philosophical, or metaphysical, or practical; and according to these and similar characteristics, will the arguments employed in favour of scepticism assume their predominant cast and colour. To keep a watchful eye upon these general movements of the public mind, and to counteract any evil effects which may arise from their ill direction, is a task of no small importance, and one oftentimes of considerable delicacy in its execution.

Mr. Rennell has performed this useful service, in discussing the question of scepticism as connected with some of the prevailing studies of the present day. The intention of his publication may be inferred from the following passages in his first chapter.

"It is certainly to the credit of the age, that among the higher orders of our country, we find a general disposition both to speak and to act upon religious matters, with an appearance, at least, of propriety and respect. Such is the state of public feeling upon these points, that any glaring attempt to set up the standard of infidelity, would be considered as an outrage upon public decency; and so far from promoting, would rather diminish the success of the cause. But, notwithstanding this semblance of regard, we have little reason to imagine, that the enemies of Christianity have abated any thing of their real hostility, or that their progress is the less formidable, because it is the less apparent. There is a fashion in scepticism, which readily adapts itself to the reigning humours and caprices of mankind; and though its purposes are ever the same, yet the shapes which it assumes, and the subjects to which it is applied, vary with the peculiar character of the day. At one time it speaks in the language of open defiance, and indulges itself in the most indecent and blasphemous scurrility. At another, it shelters itself under the garb of candid discussion and free inquiry. Sometimes the Scriptures of the New, but oftener those of the Old Testament, are the objects of its derision. Occasionally it will allow the authority of the Sacred Volume, but will so allegorize its contents, as to reduce them to the level of the lowest mysticism. In a former age, it was contented with disputing the evidence of miracles: in later days, it has grown bolder, and has doubted, most philosophically, the possibility of their existence. There is no principle, in short, either of natural or of re-

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vealed religion, no one evidence, no one doctrine, which has not, in its turn, been captiously questioned, or rudely assailed." pp. 1, 2.

"Scepticism would represent the claims of each contending party as equal, and their merits as indifferent; and it is especially desirous of classing together the soberest piety with the wildest fanaticism, and the most indisputable reality with the grossest imposture. Now if the pretensions of every party or sect are to be considered as equally valid, and to be treated with equal respect, it follows, that they must be all reduced to the level of the lowest. That this is the aim of modern infidelity, may be fully proved, by a general reference to those books which are justly considered as the organ of its advocates. Perhaps the following passage, which concludes a very amusing article on the *mission*, as it is termed, of Joanna Southcott, will justify much that has been advanced upon the character of modern Scepticism.

"'Upon the whole, the mission of Joanna Southcott is an extremely curious article in the history of human credulity. But while we laugh at the simplicity of her disciples, we may all of us do well to look homeward—and to consider, whether our own belief is not, on various occasions, determined by our feelings more than by evidence—whether we are not sometimes duped by respected names, or bold pretenders—and sometimes by our own fancies, fears, or wishes*.'

"This passage, among various others of the same description, presents us with another leading trait in the character of modern Scepticism. It would represent our belief in Christianity, as a matter of faith, not of reason; of feeling, not of evidence. By those who are at all acquainted with the grounds of their religion, the fallacy which this assertion, or rather insinuation, contains, will be readily discovered. The Christian believes in the Divine character, mission, and miracles of his Redeemer, upon the same grounds, precisely, as he believes in the expeditions of Julius Cæsar, or in the battle of Pharsalia. The Christian believes in the authenticity of the Sacred Volume, upon the same grounds as he believes in the authenticity of Cicero's first philippic. The evidence in both cases is the same in its nature, though different in its degree: the testimonies in favour of the miracles of Christianity, as far exceeding the testimonies in favour of any indifferent historical event, as the one transaction, in magnitude and importance, surpasses the other. It is upon such evidence, that we believe the divine authority of Christ; and when that authority is thus established, then, and not till then, we repose our faith in the promises of Heaven, and submit our understanding to a revelation, which we can prove by our reason to have come from God. Nor even here do we lose sight of our earthly guide; it is our reason, by which we are enabled to form a right estimate of the will of our heavenly Master; it is by reason, that we deduce from Scripture those doctrines which are, subsequently, the objects of our implicit confidence. When, therefore, under pretence of superior respect, religion is considered as a matter not of reason, but of faith, its claims upon our understandings and hearts are fatally misrepresented. Christianity has little cause to fear that scrutinizing spirit, which will teach men 'to look homewards and consider;' it would only protest against those respectful insinuations, which just go far enough to awaken doubt, without promoting thought, and would hint to mankind, that what they embrace without conviction, they are to reject without inquiry.

"Upon grounds similar to these, a total silence with respect to all religious principles is often observable in these researches, the very subjects of which would open a noble field for contemplation on the wonders and the works of God. The analysis of the human mind, the history of legislation, philosophy, natural as well as moral, anatomy, physiology, are studies, in which the power, the wisdom, and the dispensations of the Almighty, are almost forced even upon our unwilling notice. Yet such is the fashion of the age, that upon these and similar subjects, every consideration of the Deity is cautiously and laboriously excluded. The great principle of the infidel school in France, and of their copyists in England, is to destroy the relation of the creature to the Creator, and to establish the independence of man upon God. This is to be effected not by an open denial of his existence, but by the substitution of certain high-sounding phrases, which

"* Edinburgh Review, Feb. 1815."

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are to be considered as an equivalent for his power. The 'laws of nature,' the 'vital properties,' the 'energies of the mind,' are among the mysterious phantoms which are to supersede the will and the wisdom of God. It will be seen in the course of the present inquiry, to what absurdities, in point of argument, these substitutions inevitably lead. But however effectual such fallacies may be, in blinding the eyes of the young, and confusing the notions of the ignorant, it is not by evasions like these, that the dispensations of the Almighty are to be frustrated, or his Providence annulled.

"It cannot, indeed, be desired, that the details, either of natural or moral philosophy, should be perpetually interlarded with scraps of theology; as the interest neither of religion, nor of science, would be advanced by so inconsistent a mixture. But most important it is, that in every department of philosophy, the mind should be led upward to discern the intimate connection and absolute dependence of all things upon God; that their beginning should be traced to the causation of his power, and their end to the fulfilment of his will. It was this, which added to the researches of Newton, of Bacon, and of Locke, an elevation, a clearness, and a consistency, to which, otherwise, even with the powers of their mighty minds, they could never have attained. They drank deep of the fountain of all truth; they began and they ended in God." pp. 5—9.

"Whatever may be the character which scepticism assumes, whether it be that of vulgar blasphemy, or of decorous indifference, its operation, both on the interests of society and on the mind of the individual, is the same. The same uniformity which appears in its effects, appears also in its causes. In whatever rank of society it prevails, we trace the disease to the same origin, to the prevalence of the same habits, and to the indulgence of the same propensities. In entering, therefore, upon this part of the subject, our inquiries will assume a general form; it being their design to shew, that whatever doubts are entertained upon the subject of religion, whether it be by those of a higher, or of a more moderate rank in society, they arise from the action of those common principles, which are least suspected perhaps by those upon whom their operation is the most constant." pp. 13, 14.

These causes of scepticism are more fully unfolded in the next two chapters. They are reduced by Mr. Rennell to two classes—moral and intellectual. The *moral* causes of scepticism, which he particularly mentions, are pride and the indulgence of licentious habits; the *intellectual* are, ignorance and the imperfection of all human knowledge. Both these chapters are particularly instructive and interesting; and we regret that we have not space for a more copious specimen of their merits than the following practical argument.

"Let us take Christianity, not as a speculative system, but as a medicine to the soul. Let us consider it as a medicine, of which we know not the composition. If we find, notwithstanding our zealous and repeated application of the remedy, that the disease remains the same, we may reasonably doubt whether the remedy is such as it has been represented. If, on the contrary, we find that its effects are far beyond our expectation, we may fairly and practically infer, that the authority which recommended it to our acceptance is good. Indeed after all our deep and laborious inquiries into the evidences and the grounds of our belief; if we have not applied this belief, according to its intention, as a medicine and a comfort to our souls; we are still ignorant of a very important part of its nature; namely, of its effect: and if, without such investigation, we do so apply it as to make experiment of its effect, we have a rational ground either for its rejection or for its continuance. Till that application has been made, our ignorance stands confessed: and yet upon this ignorance scepticism especially relies. Moral causes indeed may intervene to spread a cloud of practical infidelity over a soul which has felt the strong effects of Christian faith; but never was there yet an instance, where, after such a trial, Christianity was ever rejected upon grounds purely intellectual." pp. 86, 87.

Mr. Rennell proceeds to lament the "supposed" (we fear he might

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have used a stronger word) prevalence of scepticism among men of science, especially among those of the medical profession, and to point out some of the peculiar channels in which the principles of infidelity are disseminated.—The writings of the French physiologists and their followers, especially as connected with the subject of life and organization, next fall under his discussion, and to these Mr. Rennell devotes his chief attention through the remaining pages of his pamphlet.

"The great aim of the French physiologists, and their followers, is to impress upon the mind an erroneous notion of life, and to represent it as entirely dependent upon organization for its continuance. If this doctrine be once admitted, the immortality of the soul, and with it every thing that distinguishes man from the grass upon which he treads, is utterly annihilated." p. 54.

"M. Bichat is a writer of this class. In his *Recherches sur la Vie et la Mort*, he has brought together a very considerable number of interesting, important, and well-arranged facts, respecting the origin, the existence, and the dissolution of bodily life. Having thus established a claim to the attention and the respect of his readers, he proceeds to state some few circumstances respecting the passions and the properties of the mind, tracing them as far as they are connected with the bodily organs, but losing sight of all that is beyond. Thus artfully interweaving the mind with the body, he follows them through life, and connects them in death. The physiological accuracy with which he details every circumstance attending the dissolution of the body, prevents the young and unwary reader from observing the fallacies, and detecting the omissions.

"Following the sensations of the external body to the brain, without any sort of ceremony he constitutes that organ the origin of perception; he speaks of its 'education,' and considers the memory and the imagination as dependent upon its action." pp. 55, 56.

The author next goes on to select passages from the writers mentioned in his title-page, and to refute them in detail. Having ingeniously pointed out the inconclusiveness of the hypotheses under his consideration, he arrives at the following wise and manly conclusion.

"If we would be content to abandon hypothesis, and to observe the phænomena which are hourly presented to our view, the way would be plain before us. To observe certain operations, and to trace them upwards to their secondary cause, is a rational and a satisfactory task. But when we would account for the mode of operation, and unfold the nature of the cause itself, we go beyond the reach of our faculties, and all is mystery and confusion. From certain experiments, we are enabled to infer the existence of gravity, and to calculate its laws; but how it operates, and in what manner it exists, we must be satisfied to remain in ignorance.

"In our researches, therefore, into the laws and the properties of life, let it be our endeavour, first to observe, and then to arrange the facts, and afterwards to draw such inferences as the laws of right reason will permit. Much will, indeed, remain unexplained, but nothing will be either contradictory or confused. The knowledge which we shall thus attain, though narrow, will be certain; and perhaps we may find, that when we have rejected that style of reasoning which I have attempted to expose, we shall also reject the sceptical notions and atheistical views which such a style will uniformly encourage." pp. 67, 68.

Hitherto Mr. Rennell's pages have been chiefly employed in the refutation of the opinions of others: he now advances to lay down several principles of his own. Life, whether vegetable, brutal, or human, he defines to consist in "*inherent activity*;" of which, however, he assigns three distinct degrees. In vegetable life we observe the faculty of involuntary motion; in animal, to this involuntary motion is superadded a power of volition; while in man both these faculties are crowned with the predominant principle of the understanding. The first of these Mr.

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Rennell denominates *the life of vegetation*; the second, *the life of volition*; and the third, *the life of understanding*. The purpose to which he applies this distinction will appear from the following remarks.

"But though the distinction between the volition of an animal, and the understanding of man, is considerable as between themselves, yet as they both imply *absolute power*, they may be considered as branches of the same stem, when compared with motion wholly involuntary. For our present purpose, therefore, we may fairly consider them as united under the general term of thought, that is, of the power of thinking: especially as in a subsequent section, I shall consider the only difficulties which attend their union. Taking, then, the life of vegetation on the one side, and the life of the understanding on the other, let us consider in what manner either of these two inherent activities are dependent upon organization for their continuance.

"Daily experience teaches us, that the life of vegetation depends entirely upon the organization of the body in which it resides. Whether the body be that of a plant, of an animal, or of man, when a disturbance or a demolition takes place in certain parts of its structure, we know that the loss of its active existence will follow. These parts of the organized structure upon which the existence of life depends, are those of the highest importance in our frame. The apparent causes of death in the human subject are many, the real ones but few, and, as the best physiologists have shewn, may be all ultimately referred to a stoppage in the functions either of the heart, the lungs, or the brain. When the structure of any one of these three is so affected that its action ceases, the vegetating activity of the whole body ceases with it. But what reason have we to suppose that the activity of the understanding will be destroyed at the same time? The French school of physiology, and their English followers, will tell us, that thought is the result of organization, and that it will therefore cease when the organized substance which produces it shall be destroyed.

"If their premises are true, their conclusion must be admitted. But it is upon this important point that we take our stand, and utterly deny the possibility of thought being the result of any organization, or the produce of any material substance. We deny the assertion of Mr. Lawrence, that 'medullary matter thinks.'

"Before, then, we can prove that the inherent activity or life of the understanding perishes with the organization of the body, we must first prove that there is an identity in their existence. So far, however, from there being any identity in their existence, there is an essential dissimilarity. Thought and matter have no one point of resemblance, nor a single quality in common." pp. 83—85.

Our author, having thus cleared his ground, shews from a consideration of the properties of matter, such as extension, hardness, impenetrability, and divisibility, contrasted with those of mind, that matter is incapable of thought. The connexion between the brain and the powers of the understanding, which furnishes one of the strongest arguments employed by the materialist, is satisfactorily discussed. Mr. Rennell allows their very intimate connexion; but shews, from a review of the phenomena of both, that though closely *connected* they are not *identified*; in other words, that "medullary matter does *not* think."

"So inconsistent with reason is every attempt which has been made to reduce our thoughts to a material origin, and to identify our understanding with any part of our corporeal frame. The more carefully we observe the operations, both of the mind and of the brain, the more clearly we shall distinguish, and the more forcibly shall we feel, the independence of the one upon the other. We know that the brain is the organ or instrument by which the mind operates on matter, and we know that the brain again is the chain of communication between the mind and the material world. That certain disorders, therefore, in the chain should either prevent or disturb this communication, is reasonably to be expected; but nothing more is proved from thence than we knew before, namely, that the link is imperfect. And when that link is again restored, the mind declares its identity, by its memory of things which preceded

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the injury or the disease; and where the recovery is rapid, the patient awakes as it were from a disturbed dream. How indeed the brain and the thinking principle are connected, and in what manner they mutually affect each other, is beyond the reach of our faculties to discover. We must, for the present, be contented with our ignorance of the cause; while from the effects we are persuaded both of their connexion on the one hand, and of their independence on the other." pp. 101, 102.

"If, then, we are warranted in concluding, that the understanding is not dependent on the brain, we shall have no reason for supposing, that the life or the inherent activity of these two distinct substances will terminate together, or that the dissolution of their connection will be the destruction of both. We know upon what our external life depends; and we know when the organization of certain parts of our body is disturbed, that the life which depends upon it will cease. But we do not know upon what our intellectual life depends: we only know that it does not depend upon the same. We have no reason, therefore, to suppose, that when organization is disturbed, our intellectual life will be annihilated. All that we can conclude from the destruction of the external organ is, that the thinking principle will then be separated from all communication with the external world, when the link of its connection is thus dissolved. But it does not follow, because a being is incapable of expressing its thoughts, that it therefore ceases to think." pp. 103, 104.

An objection of the sceptic here arises; namely, that the same reasoning which will prove the existence of a soul in man, will prove the same in every other animal. Mr. Rennell admits that the principle of volition in an animal is immaterial, but denies that it is, therefore, necessarily immortal, and proceeds to establish his opinion by shewing that the facts and reasonings which give us the "highest presumption" (he might have said the moral certainty) of the immortality of the human soul are totally inapplicable to the principle of volition in the animal. Mr. Rennell's arguments are probably as strong as could be expected on such a subject; though, after all that can be said, it is certain that we know nothing of the matter. Revelation has not applied its light to the discovery of what is the source of volition, or instinct, or call it what we will, in animals; and reason by itself is unequal to the discovery. With regard, however, to man, where we are most interested, we are well informed; his moral and intellectual structure are subjects within our contemplation; revelation relates immediately to his nature and his destinies, and the Creator himself has seen fit to draw aside, in no inconsiderable measure, the veil which intervenes between him and the unseen world. The very instincts, if we may so speak, of our nature, betoken our immortality. It is only therefore by dint of a gravitating obstinacy of error, and a determined course of sophistry, that a human being, who has once been informed of this fact, can ever persuade himself of the contrary.

The connexion of the Creator with his creatures, of God with man, is demonstrably, nay palpably, evident. "In him we *live*, and move, and have our being." Mr. Rennel observes:

"It matters not through how many bodies we trace the succession of activity and motion, we must come at last to the Hand from which the impulse was originally given, to the first intelligent, independent, moving power.

"That power is God. He is the one supreme and perfect Being—independent in his existence, infinite in his wisdom, eternal in his duration—the author of all power, the source of all life, the cause of all motion." p. 124.

In this plain, this rational, this philosophical, and also *scriptural* conclusion, we calmly and confidently rest. We know no other doctrine that can satisfy the understanding, or solace the heart. If there are difficulties in the subject, they lie wholly on the other side; on *this*, all is solid, manly, and consistent. Astronomy, geology, and almost every species of

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physical knowledge, lead to the conclusion that a God exists, and that he made and actively governs the universe. The wise interposition of secondary causes cannot conceal from the unprejudiced observer the Hand that directs them to their proper end. Mr. Rennell justly remarks:

"If in the order and constitution of things around us we see such innumerable and such overpowering proofs of wisdom, intelligence, and design, that as rational creatures we cannot entertain a doubt as to the existence of the Almighty Being which designed them; so neither can we observe the endless phœnomena of motion and of life, without ascending in our meditation to Him who is the origin and the source of both. Even 'the regular motions of the planets,' as Sir Isaac Newton observes, 'have not their origin in mechanical causes;' much less have all the varied functions, properties, and peculiarities of living beings, their source in any material impulse. Matter is first organized as a recipient of life; and, after it is so organized, life is imparted. It is true that a living being is uniformly the channel by which life is communicated, but it is not therefore the cause of the communication. The plant apparently produces the seed, and the seed again the plant; yet if we examine the matter with attention, we shall find that they are agents only of a superior power. It is a gross perversion of terms to say, that the grain of corn which we hold in our hands has any *real* independent power; the inherent activity which it possesses is to be ultimately ascribed not to a senseless parent plant, but to a sensible and an intelligent cause—who first, through the channel of this parent plant, prepares and organizes the structure, and then communicates motion, activity, and life.

"But if an intelligent First Cause is necessary to communicate the life of vegetation to a plant, much more is its agency required to communicate the life of volition to an animal, and of the understanding to man." pp. 126, 127.

This argument is well-pursued, and made a vehicle for suitable practical instruction at the close of our author's last chapter; which, notwithstanding the length of our citations, we cannot deny ourselves the satisfaction of transcribing.

"If in the communication of life we clearly trace the immediate agency of God, much more shall we discover the continued operation of the same Great Cause in its preservation and continuance.

"We say, that the blood circulates, that the glands secrete, that all the functions of absorption, assimilation, and nutrition, proceed according to certain laws. We say, again, that a stone falling to the ground obeys a certain law; and, according to the latitude of expression allowed in common language, our words are true. But if we take a step backwards in the argument, we shall find, that a law pre-supposes the existence of a lawgiver: a law is not of itself an *action*, but a *rule of action*. Sir Isaac Newton understood this matter better than the French physiologists, when he asserted, that 'Gravity must be caused by an agent, acting constantly according to certain laws*'. The word *law* cannot supply the place, or annihilate the reality of the agent. In addition to this, how can a plant, or even an animal body, obey a law? It is volition only, which is capable of obedience: and, in point of actual fact, we know that there are thousands of motions going on every moment within our bodies, which proceed from no will nor act of our own. And even with respect to those motions which we have it in our power to cause and to control, the body is only a passive instrument.

"The observation of Sir Isaac Newton with respect to gravity, is equally true with respect to life. The inherent activity, whether of a plant, an animal, or a man, is caused by an agent acting constantly. That he acts uniformly, that is, according to certain laws, is no argument against the constancy of the operation. The same power which created and communicated the activity, which as living beings we possess, is exerted, in every successive instant of time, to maintain and preserve it. Could we suppose the Creator for one moment to suspend this supporting influence, a cessation of all the phenomena of life must immediately ensue: No organs or systems of organs, which are but senseless instruments, could of themselves for one moment obey any

* "Newton's Works, vol. iv. p. 438."

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law, or preserve the activity of life. So strictly and so literally do sound reason and philosophy coincide in the declaration of Scripture, that in God 'we live, and move, and have our being.'

"Here then we conclude: and happy shall we be, if by tracing our organization to the wisdom, and our life to the power, of a First Almighty Cause, we shall be led upwards to meditate upon his infinite perfections and his wise dispensations—to view ourselves as the creatures of his hand, and the children of his care, sustained by his especial Providence, and preserved by his constant mercy.

"Happier still shall we be, if these reflections shall awaken our souls, and carry them onwards but a few years in their contemplations, from the life which now is, to that which is to come. If there be another world, and our reason and sense assure us that there undoubtedly will, it would be well for us to consider, what will be the part which we shall there be doomed to sustain.

"Think freely, I would say to the sceptic, upon this awful subject, think as freely as you will—but think. Call your understanding into action: if you have been perplexed by the sophistries of Hume, study first the more popular treatise of Beattie, and then the closer Analogy of Butler. If your faith has been shaken by the ribaldry of Paine, read the wise and animated Apology of Watson. Then descend into your own heart, and calmly inquire, whether it was reason or prejudice that has influenced your decision; and candidly say, whether you have not adopted the system which was most indulgent to your passions, and least in opposition to your vicious inclinations. Apply the same tests to Christianity on the one hand, and to scepticism on the other; and that which you find the most flippant in its language, the most artful in its insinuations, the most inconsistent in its principles, the most untenable in its arguments, and, above all, the most flattering in its indulgences, boldly pronounce an imposture, and reject it accordingly.

"Notwithstanding all the attempts which have been made to dissolve the connection, Revelation and Science will ever receive a mutual countenance and support from each other. All the labours of philosophic research have illustrated the page of Revelation, and Revelation itself has added strength and solidity to the discoveries of Science. In the course of the present inquiry, you have seen into what palpable absurdities men, wise in their generation, have fallen, when they would raise the fabric of their philosophy upon the quicksands of infidelity. If, on the other hand, you would know what one of the greatest philosophers, and one who was sufficiently unbending to the prejudices of his times, thought of Revelation, you shall have it in his own words;—may they sink deep into your understanding and heart, and finally be adopted as your own. 'It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.'[a]" pp. 128—131.

The shortness of the space that remained for the present review, combined with a desire not to delay noticing this interesting pamphlet till a future occasion, have prevented our entering, as we might perhaps otherwise have done, into a more critical examination of the author's arguments. Upon the whole, however, we believe them to be eminently sound and highly seasonable. The same causes have also prevented our noticing some of the defects of the publication; such as the absence of all mention of the influences and teaching of the Holy Spirit, with the somewhat too high and exclusive eulogium on human reason, in such passages as that already quoted from p. 7;—the questionable description of pride, as the disordered action of a principle implanted in our nature for a better purpose, to raise us above the degradation of vice, and to stimulate us to the acquisition of virtue (p. 24);—the unqualified principle, that "it is *the understanding* which constitutes the soul;" with a few other occasional statements, which might have been modified with advantage. To these we might, perhaps, add the want of a more specific reference to the peculiarities of Christian doctrine. We are aware, indeed,

[a] "Locke's Posthumous Works."

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that the author was not *obliged* to do more than refer generally to Revelation as true; yet we could have well forgiven him, if, as a Christian divine, he had gone further, and had, incidentally at least, shewn us more of the interior beauty of that temple, whose impregnable walls he has so well defended against an insidious enemy.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Greenland and other Poems, by Mr. Montgomery;—Life of William Lord Russel, by Lord John Russel;—Tales of the Hall, by Mr. Crabbe;—Poetical Remains of Dr. Leyden, by the Rev. J. Mashon;—Memoirs of the present State of Science and Scientific Institutions in France, by Dr. Granville;—The History of Northern Wiltshire, by Sir R. C. Hoare.

In the press:—Syriac and Hebrew Grammar, by Mr. Yeates;—The Life of J. P. Curran, by his Son;—Mr. Bellamy's Translation of the Books of Exodus, Leviticus, and part of Numbers;—Lyra Davidia; or a new Translation and Exposition of the Psalms, grounded on the Principles of the posthumous Work of the late Bishop Horsley, that these sacred Oracles have for the most part an immediate reference to Christ, and to the events of his first and second Advent; by the Rev. John Fry;—The Necessity and Duty of Separation from the Church of Rome, considered in a Series of Letters; in which the Principles and Reasoning of the Rev. Mr. Wix's "Reflections" are particularly examined; by the Rev. H. C. O'Donoghue, A.M.;—Remarks on the Foreknowledge of God, suggested by Passages in Dr. Adam Clarke's Commentary, by Gill Timms;—Hints to Mothers on the Education of their Children in early Age;—Hedge of Thorns, by Mrs. Sherwood, Author of Fairchild Family, &c.

Weights and Measures.—A plan has been commenced, under the auspices of the British Government, for determining the relative contents of the weights and measures of all trading countries. This object is to be accomplished by procuring from abroad correct copies of foreign standards, and comparing them with those of England at his Majesty's mint. Such a comparison, which could be effected only at a moment of universal peace, has never been attempted on a plan sufficiently general or systematic; and hence the errors and contradictions which abound in tables of foreign weights and measures, even in works of the highest authority. In order, therefore, to remedy an inconvenience so perplexing in commerce, Government has issued a circular, directing all the British Consuls abroad to send home copies of the principal standards used within their respective consulates, verified by the proper authorities, and accompanied by explanatory papers and other documents relative to the subject. Most of these orders have been already executed in a satisfactory manner. The dispatches and packages transmitted on the occasion are deposited at the Royal Mint, where the standards are to be compared.

Mr. Watson, who purchased the Stuart MSS. at Rome, has arrived in London, from Paris, and has brought with him a valuable collection of literary curiosities; among which, it is said, is a celebrated MS. Hebrew Bible, that long ornamented the library at Constantinople. It is described as beautifully written on vellum, and is supposed to be a work of the fifth century. After the fall of the Greek empire, it was carried to Vienna, where it was preserved for ages in the private cabinet of the house of Austria, until the capture of that capital by the French troops, when it was transported to Paris by a general officer, who did not know its value, and sold it to the present proprietor. It is stated to be unique in its kind.

The report of Colonel Stephenson, Surveyor-general of the Board of Works, addressed to one of the Under-Secretaries of State for the Home Department, as to the practicability of superseding the practice of climbing boys by the use of machinery, is on the whole favourable to the use of machines;

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though the result of the experiments is, that the three royal architects concur in opinion, that climbing boys cannot be at present *wholly* dispensed with. Colonel Stephenson, having directed an intelligent clerk to superintend the necessary experiments, reports, that the flues of the metropolis may be divided into four classes. For the first class, the machines now in use are quite sufficient; for part of the second class, they are also competent; and the ball and brush for the remainder of this class. In the third class, where the ascent is at all preserved, the ball and brush act effectually, as they do even in the fourth class, where there are no parts entirely level. The proportions of the different classes he found to be as under:—Out of 1,000 flues, 910 are of the first class, 50 of the second, 30 of the third, and only 10 of the fourth.

The hospital for the small-pox, for inoculation, and for vaccination, at Pancras, has published a report of the number of deaths occasioned by the casual small-pox, extracted from the register for twenty years before the practice of vaccination, and also for 20 years since; likewise the number of deaths as reported by the parish clerks of London, &c. copied from their general bills of all christenings and burials for the same periods:—

Before Vaccination.

A.D.	Hosp. Reg.	Par. Reg.
1779 to 1798.....	1867	36,189

Since Vaccination.

A.D.	Hosp. Reg.	Par. Reg.
1799 to 1818	814	22,480

Thus, it appears that the decrease in deaths since the practice of vaccination was introduced, has, at the hospital, been 1053; and, in the parishes, no less than 13,709. Vaccination was introduced at the inoculation hospital, soon after Dr. Jenner's discovery of its powers, by Dr. Wm. Woodville, on the 19th of January, 1799; and the number vaccinated from that date to the 1st of January, 1819, amounted, at this hospital, to 42,394.

Some accounts have been published by Dr. Allbin, of Constantinople, and Dr. Laford, of Salonichi, to shew that vaccination has the power to prevent the susceptibility to the infection of the plague. It is stated that, of six thousand persons vaccinated at Constantinople, not one became affected with the disease during a period when it was prevalent; and also that the Armenians are described as being entirely free from it, in consequence of having recourse to this measure.

Schools in Austria.——The system of education by mutual instruction has recently been introduced into Austria, by the exertions, and under the patronage of Field Marshal Bianchi, Duke of Casa Lanza, who has established a school at his own expense, the superintendence of which he has confided to M. Hauzza. The first essays were made on forty grenadiers of the Field Marshal's division, and were attended with complete success. This new school has subsequently been taken under the special protection of Prince Aloisius of Lichtenstein.

Egypt.—A French traveller now in Egypt, is said to have discovered, at a distance of about nine hours' journey from the Red Sea, an ancient city built in the mountains, between the 24th and 25th degrees of latitude. There are still 800 houses in existence. Among the ruins are found temples dedicated to various heathen gods. There are eleven statues, and numerous ruins of others. He has also discovered the ancient stations that were appointed on the route through the desert, going from the Red Sea to the Valley of the Nile. These stations are at regular distances of nine hours between each. This route is considered as one of those traversed by the ancient commerce of India. The situation is also ascertained of the emerald mine, of which no certain knowledge was had for several ages.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Principles and Practices of Pretended Reformers in Church and State. By Arthur Kenny, D.D., Dean of Achonry. 8vo. 10s. 6d.

Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life; being an Answer to Bichat, Morgan, and Lawrence. By the Rev. Thomas Rennell, A.M., Christian Advocate of Cambridge. 8vo 5s. 6d.

Familiar Dissertations on Theological and Moral Subjects. By the Rev. William Barrow, LL.D. and F.R.S. 8vo. 10s. 6d.

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Discourses on some of the most important Doctrines and Duties of Christianity. By Peter Smith, A.M. of the University of Edinburgh. 8vo. 10s. 6d.

A New Version of the Gospel according to St. Matthew, with a Literary Commentary on all the difficult Passages; with an Introduction to Reading the Scriptures. Written originally in French, by Messieurs De Beausobre et L'enfant. 8vo. 9s.

The Liturgy of the Church of England explained, in Questions and Answers, with other Religious Instruction, for Young Persons; compiled and arranged by the Rev. F. Iremonger, A.M. F.L.S. 1s.

The Authority, Nature, and Duties of the Christian Ministry: a Sermon, preached in the Cathedral of Gloucester, at the General Ordination, on Sunday, Dec. 20, 1818; by Edwin Jacob, A.M. 2s.

MISCELLANEOUS.

Essays, Biographical, Literary, Moral, and Critical; by the Rev. John Evans. 12mo. 7s. 6d.

An Eulogium on Sir Samuel Romilly, by M. Benjamin de Constant. Edited by Sir T. C. Morgan.

Memorials; or, the Memorable Things that fell out within this Island of Britain, from 1638 to 1684; by the Rev. Robert Law. Edited from the Manuscript by C. K. Sharpe, Esq. 4to. 1*l.* 16s.

The Miscellaneous Works, in Prose and Verse, of George Hardinge, Esq. M.A. F.R.S. F.S.A. 3 vols. 8vo. 2*l.* 2s.

A Defence of Dr. Jonathan Swift, Dean of St. Patrick's; in Answer to certain Observations on his Life and Writings, in No. LIII. of the Edinburgh Review. 8vo. 3s.

Human Life; a Poem: by Samuel Rogers, Esq., Author of the Pleasures of Memory. 4to. 12s.

A Letter to the Right Hon. Robert Peel, M.P. for the University of Oxford, on the Pernicious Effects of a Variable Standard of Value, especially as it regards the Condition of the Lower Orders and the Poor Laws; by one of his Constituents.

Notes on a Visit made to some of the Prisons in Scotland and the North of England, in Company with Elizabeth Fry; with some General Observations on the Subject of Prison Discipline; by Joseph John Gurney. 12mo. 3s. 6d.

A brief Statement of the Origin of an Established Church and National Day-School in the Forest of Dean, connected with an authentic Memoir of the late Thomas Morgan, a Collier, of the said Forest: by the Rev. P. M. Proctor, A.M. 8vo. 2s. 6d.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The anniversary of this venerable and increasingly important Church-of-England Society was held at Bow Church, London, on the 19th February. The Archbishop of Canterbury and a considerable number of prelates, as well as various other persons of distinction were present on the occasion. The sermon was preached by the Hon. and Right Rev. the Bishop of Gloucester, and was eminently calculated to promote the great objects of the Society. As this sermon, together with the proceedings of the institution during the year, will be printed, we shall defer further notice of them till that period. We are rejoiced to find that the Royal Letter authorising a general subscription will probably soon be obtained; and we trust that the nation at large will evidence on that occasion their united sense of the duty and importance of missionary exertions. The chief part of the Bishop of Gloucester's sermon respected India, where the efforts of the Society are likely to proceed on a considerable scale under the patronage of the Bishop of Calcutta. The importance of this object cannot be too highly appreciated, and we are happy to find it brought so prominently forward on this occasion. We shall quit the subject for the present with the following passage from the Missionary Register for January last.

"India within the Ganges is, without question, that division of the missionary field, in which, under an awful responsibility, the most extended labours of British Christians are demanded. From the borders of the Burman empire on the East to those of Persia on the West, and from the sources of the Ganges and the Indus on the North to

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Cape Comorin in the South, seventy or eighty, or perhaps one hundred millions of human beings—a tenth of the whole race of mankind—are now living, either under the immediate authority, or the controling influence of this Christian country.

"And for what end has Infinite Wisdom placed under the power of the most highly privileged nation upon earth this immense multitude, almost all of whom live 'in the lusts of the flesh, fulfilling the desires of the flesh and of the mind;' and die—'alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts?'—For what end?—Men will answer this question according to the meanness or the grandeur of their own habit of conception and of feeling: but he only is the wise man, who answers the question now, and acts upon that answer, as he will unquestionably reply in the day when the Great Householder shall come to take account of His servants. Acting under such a feeling, and constrained by the love of Christ to promote his glory in the salvation of perishing sinners, the Christian needs not the stimulus of inferior motives in this sacred labour—though policy, humanity, and every consideration that can affect a wise and feeling mind, combine to enforce on British Christians the obligation under which they lie, of proclaiming to the deluded and enslaved myriads of India the glad tidings of salvation.

"The Baptist Missionaries in India, in a letter addressed to the American Baptist Board of Missions, anticipate with just confidence the future triumphs of our holy religion in India. We cannot more appropriately introduce our survey of the multiplied operations by which those triumphs are preparing, than by quoting the passage at large. Speaking of the mission in the Burman empire, they say—'We know not what your immediate expectations are; but we hope that your views are not confined to the immediate conversion of the natives, by the preaching of the word of God. Could a church of converted natives be obtained at Rangoon, it might exist for a while; and be scattered, or perish for want of additions.

"'From all that we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but will leaven the whole. The slow progress of conversion, in such a mode of teaching the nations, may not be so encouraging; and may require, in all, more faith and patience; but it appears to have been the process of things, in the progress of the Reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive—which, however, considering the age of the world, is not, perhaps, very likely—still, the grand result will amply recompense us and you, for all our toils. 'We shall reap, if we faint not.'

"'And then, dear brethren, when it shall be said of the seat of our labours, 'The infamous swinging-post is no longer erected—the widow burns no more on the funeral pile—the obscene dances and songs are seen and heard no more—the gods are thrown to the moles and to the bats, and Jesus Christ is known as the God of the whole land—the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the Fountain opened for sin and uncleanness—the temples are forsaken: the crowds say, 'Let us go up to the house of the Lord; and he will teach us of his ways, and we will walk in his statutes'—the anxious Hindoos no more consume their property, their strength and their lives, in vain pilgrimages; but they come at once to Him, who can 'save to the uttermost'—the sick and the dying are no more dragged to the Ganges; but look to the Lamb of God, and commit their souls into his faithful hands—the children no more sacrificed to idols, are become the seed of the Lord, that he may be glorified—the public morals are improved—benevolent societies are formed—the desert blossoms—the earth yields her increase—angels and glorified spirits hover with joy over India; and redeemed souls, from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed—'Unto him that loved us, and washed us from our sins in his own blood, unto HIM be the glory!'—when this grand result of the labours of God's servants in India shall be realised, shall we then think that we have laboured in vain, and spent our strength for nought? —Surely not. Well, the decree is gone

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forth—'My word shall prosper in the thing whereto I sent it.'

"That such shall be the grand consummation of Christian exertions in this and other divisions of the heathen world, the Scriptures afford abundant ground of confident expectation: and that this blessed issue of such labours is fast approaching, proofs are daily multiplying on the intelligent observer. Obstacles are being removed which resisted or harassed the attempts of Christians in these quarters—labourers, from all parts of the Protestant world, are crowding to this great scene of action—prejudices are giving way—many of the European residents lend to benevolent plans the aid of their counsels and exertions; while the great body of them are beginning to appreciate justly the importance of instructing the natives, and the natives themselves are generally becoming eager for instruction—schools, on the system first derived from India itself and then perfected in this country, are rising in every quarter of that land—idolatry is exposed to contempt by acute Hindoos themselves, and large secessions are making from the established superstitions—a spirit of inquiry and discussion is every where diffusing itself—the shackles of Caste and the craft and tyranny of the Brahminical system are, by these and other means, daily losing their hold on the native mind—the Scriptures are circulating in all the principal languages of the East—institutions are formed, and some of them by natives themselves, to meet every case of ignorance and of misery—Christian missionaries are labouring, with success, in most quarters; ecclesiastical order and discipline are rendering the profession of Christianity, among the great body of European residents, more consistent and exemplary, and thus more obvious to the natives, and more worthy of its character; while numbers of the Company's chaplains are rendering the most efficient aid to the diffusion of Christian knowledge among the Mahomedan and Heathen subjects of the empire.

"We have been assured, by that able and benevolent judge, Sir Alexander Johnson, that his own observation in India enables him to testify, that such an entire revolution has taken place there, within these few years, both in the disposition of the natives to receive instruction, and in the opinions and views of the European residents on this subject, that gentlemen who left India some years since, and brought home with them the prevalent notions of their day, can form no just estimate of the state of things now existing in India.

"The testimony of a gentleman, on his return to India, after an absence of a very few years, will add further weight to the statements which we have made.

"'Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with others, are in active operation, and are well supported. The Governor-general, in his college speech, recommends the communication of knowledge to the natives of India—the Bishop of Calcutta enforces from the pulpit the same duty; and, now, scarcely an opponent dares shew his head. Surely, this hath God wrought! The necessity, however, of sending missionaries, becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the natives more expert in mischief. But, respecting such anticipations we may say, 'The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.' May the Lord of the harvest send forth labourers into this harvest, which is fast ripening for the sickle!'

"The multiplication of copies of the sacred Scriptures, and the increase of Protestant labourers, will contribute to the reformation of the oldest missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the Word of God, unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman Catholic clergyman, has been appointed, by the Pope's bull, Bishop of Malabar, and has obtained leave from the East-India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty missionary priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India.

"The societies labouring in this part

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of India entered on their work in the following order.

"The Danish Mission College established its mission at Tranquebar so far back as the beginning of the last century. About thirty years afterwards, the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new stations. No other society followed, except an attempt of the United Brethren hereafter to be mentioned, till the first Missionaries of the Baptist Society landed at Calcutta in 1793. In 1804, the London Missionary Society followed. The Church Missionary Society entered on its connection with India, by a grant of money through some of the chaplains, in 1807, for the establishment of readers of the Scriptures. In 1813, the American Board of Missions established a mission at Bombay; and the Wesleyan Missionary Society appointed a Missionary to Madras, in 1816."

Our readers will rejoice with us to find, that the Society for propagating the Gospel are at length about to enter this important and interesting field of missionary exertion.

Since writing the above, we have heard with much satisfaction, that the King's Letter, authorising a collection to be made in every parish throughout the kingdom, in behalf of the Society for propagating the Gospel, is expected to be issued by Easter. We sincerely hope that the contributions on this occasion will be adequate to the vast importance of the object. In Ceylon alone, to say nothing of our other oriental possessions, the projected plans of the Society are such as cannot be accomplished without very considerable expense; and it would not be either expedient or justifiable to divert the funds already employed in equally important objects elsewhere. The religious part especially of the public will, we trust, perceive the exigence of the case, and proportion their liberality to its importance.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

It having appeared to the Society, that what can be attained by their Reports periodically produced, has already been so far effected, as to render the regular continuance of them at present unnecessary; and that the Society may now limit themselves to the completion of the Seventh Volume of their Reports, which will require only two more Numbers; it has been resolved to continue to direct their attention to the sale and distribution of such of their present publications, and also of any future publications, as may be deemed conducive to the improvement of the character and condition of the poor; and also that of promoting the education of the poor, supplying them with healthful and beneficial employment, and the encouragement of banks for the safe deposit of their savings, be for the present, principal objects of the Society.

The Society is to continue under the patronage of his Majesty; and Lord Teignmouth is declared President for life.

The receipts for the year, including a former balance of 359*l.* have been 603*l.* Among the principal disbursements are 50*l.* for obtaining and circulating information on the salt duties; 7*l.* for books from the Society for promoting Christian Knowledge; 50*l.* to the London Provident Institution; and 30*l.* to West-street School.

The Society present the following just tribute of affectionate gratitude to the memory of their founder, that benevolent character, Sir Thomas Bernard.

"Since the Annual Meeting in February last, an event has taken place which the Committee cannot but deeply lament; namely, the death of one of their most valuable members, and the founder of their Society, Sir Thomas Bernard, Bart.; as well with relation to this Society as to the community at large. The general benevolence of his character, and the usefulness of his labours, are so well known as to render it unnecessary to enter into any detail, in this Report, on the subject of the benefit which thousands of our fellow-creatures have received from his charitable exertions."

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

The objects and plan of this institution have been often detailed in our pages: we shall therefore, on the present occasion, simply transcribe a few passages from the correspondence of the last year.

"Since I last partook of the liberality of the truly humane and Christian society; I have experienced many trials and many mercies. Among my worldly trials, my chief has been the bad health of my partner in life.——She is so far recovered, as to be able to walk about

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the house, and direct the concerns of her little family of three children. Among the *mercies* with which I have been favoured, I would notice the success of my ministerial labours for the spiritual welfare of my people; and, although I cannot say that I have had a considerable increase, either of regular hearers or communicants, yet, I thank God, there is *some* increase of both. A few individuals in my parish, who, till lately, seemed to mind nothing but the world, have recently manifested a concern for their eternal welfare, by a regular attendance at church, and by hearing the word of God with an appearance of seriousness and attention.—This happy change was, I believe, under God, chiefly effected by some religious tracts published by the Society for promoting Christian Knowledge, which I distributed gratuitously among my parishioners.—I instruct as many children as are sent to me on the Sunday mornings before service, and in the afternoon. The average number of hearers (in this thinly scattered population) in the summer season is about 250, though frequently 300: the number of communicants is about 50. The whole of my income derived from my church will not this year exceed 69*l.* I have no private property whatever."

2. "It is with very painful reluctance that I feel myself under the necessity of applying to your benevolent Society for their assistance and support. I trust my case will not be thought exceptionable, as I can assure you my afflictions and sufferings, so severe and long continued, have rendered me an object of compassion to every one who knows me. I am convinced, the immensity of the value of religion and of a good hope of heaven, can only be conceived by those who have undergone troubles of one sort or other. My salary is 50*l.* per annum: NINE children are dependent on me for support. The average congregation is from two to three hundred, and the number of communicants from 70 to 80.—Praying for a blessing on every member of your Society, I beg to subscribe, &c. &c."

3. "I must beg leave once more to address the Committee of the Society for the Relief of Poor Clergymen residing in the country, requesting they will favourably consider my distressed circumstances.—All articles of provision continue high; my churches being far distant from each other require me to keep a horse; and my young family, as they grow up, become more chargeable to me every year.—In answer to your questions—I have 80*l.* per annum for serving my two churches; I have no private income; seven always in family; communicants about 50; from 2 to 400 generally in church; a charity-school is in the parish, conducted on the system of the National Society, which I superintend. There is a District Society for promoting Christian Knowledge within six miles, to which I subscribe; consequently find all we need for the poor in Bibles, &c."

4. "I confess it an incumbent duty, always to maintain a grateful sense of your beneficence and peculiar favours bestowed upon me and my poor family, as we daily enjoy great comforts from your charitable institution. I, with great reluctancy, state my present circumstances.—My whole income from the church is only 20*l.* per annum, together with the surplice fees, which do not amount to five pounds per annum. I have no other income but what I receive from your Committee and a few other charities. I have a wife and six children, four of whom are entirely dependent upon me for support. We have a Welch Sunday-school in our parish, which increases daily. There are from six to seven score adults and children who attend. Only myself and a few of the parishioners teach them. My present situation is now distressing in the extreme, and is the real source of my present application."

5. "I continue to be curate of ——, the most extensive and populous parish in the county; and, considering all things, one of the poorest livings in the kingdom: but it is a sphere of usefulness. The incumbent joins his labours to mine; and we have reason to hope, that our labour is not in vain. We have a large and attentive congregation, and an increasing number of communicants. The vicar pays me 80*l.* a year; but as I have often to go eight or ten miles to visit a sick parishioner, I am obliged to keep a horse, and that circumstance adds so much to my expences, that with all the economy I am capable of, I am indeed poor, and much embarrassed, which preys greatly upon my mind. My clothing and the doctor's bill are unpaid. Thirty pounds a-year are too little even for my board and lodging."

6. "My salary is only 70*l.* per annum; eight in family to be supported, exclusive of a servant—myself, wife, and six

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children, all dependent. Though I have been more than twenty years in orders, I never felt the times so severe, and, consequently, I hope my present application will meet with success."

7. "In a hasty note, I acknowledged the receipt of your letter, transmitting me, from the compassionate Committee, a b. p. bill of —— value. You state, that 'the relief was voted in consequence of the peculiar circumstances of the case.' I am the more sensible of the riches of their liberality. My difficulties, but for their instrumentality in extricating me from them, through the mercy of God, had been insurmountable. I beg, therefore, to assure the Committee, that in the trial of affliction they have, by their beneficence, strengthened my dependence upon a merciful God. They have been appointed by him in this hour of need to supply our wants abundantly, and to give us fresh occasion for gratitude and joy."

8. "I have refrained applying, till again the urgency of my case compelled me to do it; for, doubtless, the Lord has many perhaps as poor as myself in worldly goods, and men rich in faith and heirs of his kingdom, whose cases may demand the deepest sympathy, and most instant relief. I do not repine in being, like them, conformed to my Lord in that respect; but have had a large family,—TWELVE children to maintain, in the dearest of times, with a curacy of 40*l.* a-year, providing whom with situations, has, each succeeding year, embarrassed me more and more; and, now placing the two youngest out, and one sick, aged twenty-eight years, make three in a great measure on my hands; and extreme old age is coming upon me, and I am hastening to the house appointed for all the living."

9. "Necessity compels me to obtrude upon your benevolence. I have lately been licensed to the church of ——, which I now serve, and have this satisfaction, that the Almighty, in a great measure, prospers my feeble exertions. The whole clear stipend of the living does not exceed at most 35*l.*; and I am not certain of all that, having not yet received any salary from the church since my ordination, and have no other source whatever from whence to expect any help. My friends, who have supported me during my education, are at present rendered unable to afford me any further assistance. I am really straitened in circumstances, not wishing to be involved in debts, lest the ministry should be blamed. At present, I pay at the rate of 30*l.* a-year for my board and lodging; and have about three weeks since opened a school in the neighbourhood, hoping that will assist me to clear my expences."

10. "Blessed be God, there are persons and societies formed in our age to relieve the distressed, and to promote the knowledge of the glorious Gospel of the Redeemer. May everlasting success attend their zeal, and may their heads be covered with Divine protection in every hour of danger.—I know not how I should have subsisted last year, unless Providence had put it into the hearts of your ever-worthy Society to assist me. I see much of the goodness of God in his wonderful providence, that we were not constrained to part with ALL to preserve life. My whole income from my sacred office is 40*l.* per annum. The surplice fees never exceed three or four pounds. I have a wife and FOURTEEN children, *nine* of whom are dependent on me for support, &c."

11. "I find that my expences in this dear place, with my numerous family (*twelve* in all), notwithstanding the aid of many kind friends, has unavoidably exceeded my income by 40*l.* or more, and which I have no means or prospect whatever at present of paying. The Committee will not, I am persuaded, be surprised at my situation, when they are informed, that the article of bread alone has cost me more than 30*l.*, and rent and taxes 30*l.* more. I have the pleasure, however, of adding, that I expect soon to have my family somewhat lessened, by being able to apprentice my eldest daughter to the millinery business in the town. My salary is 100*l.* per annum, and I have no other certain income whatever. 1400 persons usually attend the church, and the communicants are about 130 monthly."

12. "My present curacy, the salary of which is 80*l.*, being fifty miles distant from the place in which I was before, the expence of removing my furniture, and the clothing of myself, my wife, and SEVEN small children tolerably decent, to come to a strange place, stood me in about 30*l.*; some of which I was obliged to borrow of our friends. That, added to my being obliged to live last year on a small trifle indeed, as I had no curacy, or any assistance beside what your humane Society and others afforded, renders my beginning

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here very distressing indeed! Another very trying circumstance happened soon after our arrival here. The house we took was newly built, and my wife and myself were attacked with a most severe disorder; and the doctor's bill, which is about 5*l*., is unpaid. But after all, it is the dispensation of a kind Father, and that without any doubt for gracious ends, which I hope I shall clearly perceive at some future day."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of the Hibernian Bible Society reprint, for circulation in Ireland, the Monthly Extracts of Correspondence published by the British and Foreign Bible Society. The Committee justly expect much benefit to result from the circulation of these extracts. We rejoice in this additional measure for diffusing religious information throughout Ireland.

Ladies' Associations are rapidly increasing, and are becoming very efficient auxiliaries, both to the funds of the institution and to its moral influence on the mass of the people. From recent documents we extract, by way of specimen, the following statements.

The Manchester Ladies' Bible Society had already obtained, at the beginning of September, 3696 subscribers, and collected 469*l*. 17*s*. 1½*d*. The Duchess of Kent has accepted the office of Patroness of that institution.

The Liverpool Ladies' Bible Society, up to the 26th of August, exhibited the following results of seven months' persevering attention on the part of these benevolent ladies; namely,

Total number of collectors	456
Total number of districts	334
Total number of subscribers ..	8834
Bibles and Testaments distributed	1397
Total amount collected, 1889*l*. 15*s*. 7*d*.	

The consequences are traced in those habits of cleanliness, economy, sobriety, and decorum, which are progressively extending throughout the bulk of the population; in an increasing attention to the duties of religion; and in an evident extension of those great principles of moral order, which attach the lower classes of society to their superiors, and cement more firmly the whole mass of the community.

The ladies of the Association lately established at Douglas, Isle of man, have collected, in their first month, 34*l*. 16*s*. 4*d*.; and a second Ladies' Association has been formed in that island.

The total amount, collected by the Southampton Ladies' Association, from October 1816, to July 1818, is 680*l*. 8*s*. 3*d*.; and the total number of Bibles and Testaments distributed, 1103.

The Exeter Ladies' Association, under the patronage of the Duchess of Bedford, the Countess Fortescue, the Lady Ebrington, and many other distinguished individuals, has divided that city into fifty-three districts, to each of which collectors are appointed. The first meeting of the Committee exhibited a most animating proof of the efficiency of these institutions, and of the benefit of system, although established only four weeks. Reports were presented from every one of the fifty-three districts; and the aggregate result, within this short space of time, has been—

Free subscribers	617		
Subscribers for Bibles ..	735—1352		
	l.	*s.*	*d.*
Amount of free contributions	155	14	5½
Amount of subscr. for Bibles	22	14	7
Total	178	9	0½

This is a result unexampled, under similar circumstances, in the history of the Bible Society. The Reports bore conclusive testimony to the necessity which existed for such an institution; and to the highly beneficial effects, direct and collateral, which may be confidently anticipated: while they evinced the influence of that wisdom and prudence, on the part of those concerned, which are the best and surest guides to success.

In Plymouth and its immediate vicinity, including a population of more than eighty thousand souls, eight associations have been already established, conducted by more than three hundred ladies of the highest respectability in these towns; and several others are in contemplation.

CHURCH MISSIONARY SOCIETY.

On Tuesday, the 5th February, the first anniversary meeting of the Bath Association was held at the Guildhall; the Vice-Patron of the Association, the Right Hon. Lord Gwydir, in the chair. The meeting was very numerous, and highly respectable; not the less so probably from the recollection of the circumstances attending the first establishment of the Association.

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voured to attach to himself, by interest, the leaders of a party which he cannot reasonably expect either to intimidate by power, or to convince by argument. The royalist party have deeply resented this line of policy; and they form, singularly enough, the opposition to the administration of the restored monarch. In the house of peers an attempt was recently made to repeal the law of elections, which, through the prevalence of the royalist party, would have succeeded, at least in that house, but for a strong measure of counteraction adopted by the government. No less than sixty new peers were created at a stroke, more than one half of whom were prominent characters under the government of Bonaparte. The royalist party are, as might be expected, in a high state of indignation and alarm at the measure.

Upon a dispassionate view of the circumstances of the case, as far as we have it in our power to collect or understand them, the conduct of the king by no means appears to us to deserve, on this occasion, all the vituperative epithets with which it has been assailed. He had a choice of evils, and he has perhaps embraced the least. It is perfectly true that most of the friends and agents of the late Emperor are as little qualified by their virtues or character as by their birth and education, to give either lustre or dignity to the throne; but as men of great talents, and possessing, many of them, considerable wealth, and a large share of influence in modern France, it may have been a measure of absolute necessity to attach them to a government around which they would have otherwise hung as a heavy weight, or rather, which they might have assaulted with a force which no prescriptive rights, however powerful, could withstand. We have not the smallest idea that gratitude, or principle, or right feeling, can find a moment's place in the breast of some of the individuals who have been lately admitted to political power in France; but for their self-love and their tenacity to their own interest we give them full credit; and while the chances are as remote as they at present are of the return of Bonaparte to the throne of the Bourbons, their interest, generally speaking, may probably draw them to the reigning side, provided no systematic measures are employed for their exclusion. Upon the whole, therefore, we rather pity the king of France for the sacrifice he is thus obliged, for the general safety, to make of his own private feelings and attachments, than absolutely blame him for thus giving France its only chance of peace, by yielding something to the popular sentiment of his country. If he should eventually be so fortunate as in any measure to amalgamate the force, the talent, the liberality of opinion, and the love of freedom which may have sprung up amidst all the atrocities of the Revolution, with the high honour, the chivalric spirit, the ardent loyalty, the unbending state of the ancient nobility, he will have achieved a point of no small consequence to the future welfare of the French nation. In another generation, the animosities of party may have subsided; the Exile of Elba may be forgotten, and the children of the Revolution become not less the firm, though enlightened, supporters of the throne, than the patrons of the liberties of the people.

DOMESTIC.

The proceedings in Parliament increase in interest as the business of the session advances. The 10,000*l.* per annum proposed for the Duke of York, as guardian of his Majesty's person, have been voted to him.

Lord Kenyon has succeeded in obtaining a committee of the House of Lords, for examining into the state of the children employed in cotton manufactories. Of the necessity of further regulations on this subject, no person who has seen our manufacturing counties can doubt; and humanity is much indebted to his lordship for taking up the subject. It was stated by his lordship, that he had received some important information since the question was last discussed in the house; and, among other facts, he mentioned, that at Bolton the children worked thirteen hours and a half, in an atmosphere heated as high as 76, and often 85.

Mr. Brand has brought in a bill for amending the existing game laws, founded on a principle recognised by the late parliament, that "game, by the ancient law, is the property of the person on whose land it is found." The honourable mover, after depicting the evils of the present state of the laws for the preservation of game, strongly remarked, that were he called upon to fix data for determining the problem, which is the best and shortest way to demoralize a people, he would say; "Take an offence which has nothing in it of dis-

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gusting crime or of moral turpitude: let the habits of the country be favourable, and the property of the country not opposed to it; punish it in all its different shades with the utmost degree of severity, and you will have with all speed the very demoralization you are desirous to effect."

A notice has been given by the Attorney-General, with regard to the state of the law respecting insolvent debtors. The existing enactment on the subject, which expires at the end of the present session of parliament, appears susceptible of considerable improvement. It certainly is unpopular among the trading part of the community, and, though contrived with the most humane intentions, has had the effect, it is alleged, of producing much injustice to creditors, while it has been much abused by unprincipled debtors. We trust, that whatever measure may be brought forward will be founded on the basis of humanity and tenderness to the *really unfortunate* debtor, while it secures, as far as is compatible with that object, the interest of the creditor.

Dr. Phillimore has brought in a bill to amend the act of the 26th of Geo. III. usually called the Marriage Act. By the present law, the marriage of a minor, without consent of parents or guardians, is capable, at any future period, of being declared illegal; a circumstance which has given rise to great inconveniencies. Instances, we believe, have occurred, of the avoidance of marriage by means of this act, even after a family have grown up, by which circumstance all the children have been rendered illegitimate, and the property diverted to new channels. Dr. Phillimore proposes to limit the power of avoidance, by guardians, to the minority of the party concerned; and, where the party himself seeks relief, to one year after the marriage. We should hope that so reasonable a measure would not meet with any material opposition.

In consequence of a petition from the inhabitants of London, praying for an equalization in the duty on coals, other petitions have been presented from various parts of the kingdom, for and against the measure. The districts supplied by sea have alleged the hardship of paying a heavy duty in addition to the freight, which of itself is sufficiently onerous, while the inhabitants of other districts, who receive their coal immediately from the pit, or by inland carriage, are exempt from duty. The inland districts, particularly Birmingham and its neighbourhood, reply, that their manufactures would be ruined by a tax on coals; while the proprietors of mines equally assert, that such a tax, levied as proposed at the pit, would deteriorate their property in an insupportable degree, and prevent the less valuable mines being worked at all. Government having expressed their determination to resist any alteration of the present regulations, it scarcely seems necessary at present to enter on the subject: it appears, however, to us, as far as we are qualified to discuss it, that *for various* reasons, no tax ought to be laid on inland coal, especially in the present state of our manufactures; but that justice to the rich, and humanity to the poor, equally require that, as soon as the public finances will permit, the consumers of sea-borne coal should be placed upon the same level as their neighbours, or at all events be allowed the choice of inland-borne coal, where they might find the use of it to their advantage. At present only a very small quantity of inland coal can be brought to London.

We are sorry to find that Mr. Bennett's humane bill for substituting machinery for climbing boys, in sweeping chimneys, has, for the present, failed of success.

Our readers will learn with pleasure, that a committee has been appointed, on the motion of lord Castlereagh, to inquire into jails, and the best means of their improvement, and for the prevention of crime. To this we have to add a still more hopeful measure in the appointment of another committee, on the motion of Sir J. Mackintosh—we wish we could say with the concurrence of ministers—for considering the operation and nature of the criminal law relative to capital punishment for felony. It would be quite impracticable, in our confined limits, to give even an outline of the able, and some of them most eloquent and convincing, speeches delivered on this occasion, especially those of the Hon. mover, and of Mr. Wilberforce and Mr. Buxton. Sir James Mackintosh, among a variety of other important facts, stated, that about two hundred capital felonies are at present recognized by the laws of England; but that within the last seventy years executions have only taken place on twenty-five of the number, so that upon one hundred and seventy-five the penalty ordered by statute has not been inflicted. There has been for ma—

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years an understanding, almost a confederacy, between judges, juries, counsel, prosecutors, witnesses, and the advisers of the Crown, to prevent the execution of the criminal law. The existing provisions are, in fact, considered the opprobrium of the country by almost every intelligent man, whose peculiar habits or profession have not rendered him insensible to the evil. We are glad, however, to find (if for nothing else, yet for the success of his measure), that Sir James Mackintosh has taken a *temperate* view of the subject; not proposing, at least for the present, any alteration in those felonies which are attended with alarming personal hazard, or which involve peculiar atrocity, such as highway robbery, piracy, &c. These he would leave, as before, to the discretionary power which at present exists, and which only inflicts the extreme punishment in cases of peculiar aggravation. The remaining classes of felony, in number about one hundred and fifty, many of which are of a very subordinate and even comparatively frivolous kind, are proposed to come within the scope of the intended regulations. The majority against ministers on this occasion, where party ought to be out of the question, has been hailed with triumph both in parliament and throughout the country, as affording hopes of a reform in the criminal law, so universally desired by the nation, that an honourable member did not hesitate to remark, that "the House of Commons could not be said to be the representatives of the people, if they did not sanction the motion."

We know not whether it is necessary to observe, that the Westminster election has terminated in favour of the Hon. George Lamb, after the usual, or somewhat more than the usual, scenes of riot, abuse, and malevolence, so well known in that popular city. We most deeply lament to find that blasphemous parodies have been admitted among the legitimate weapons of electioneering, and still more that some future Hone will have it in his power to add another instance in which this unlawful weapon has been used on the *right* side of the question.

ECCLESIASTICAL PREFERMENTS.

In consequence of the death of the Right Rev. John Parsons, D.D. Lord Bishop of Peterborough, who expired on the 12th instant, at his lodgings in Balliol College, Oxford, in the 58th year of his age, after a severe illness occasioned by the rheumatic gout, that see has become vacant. It is reported, that Dr. Marsh is to be translated from the see of Llandaff to Peterborough; and to be succeeded at Llandaff by Dr. Vanmildert, the Regius Professor of Divinity at Oxford, and Preacher at Lincoln's Inn.

Rev. John West, A.M., to the Perpetual Curacy of Aldershott, Hants.

Rev. Christopher Wordsworth, D.D. rector of Lambeth, Chaplain to the House of Commons.

Rev. John Preston Reynolds, B.A. Little Munden R. Herts.

Rev. Wm. Palmer, rector of Eynesbury, to the Prebendal Stall of Welton Painshall, in the Cathedral of Lincoln, *vice* Lewis, deceased.

Rev. Geo. Rennell, Greystead R.

Rev. T. Strong, M.A. Theberton R. Suffolk, *vice* Carleton, deceased.

Rev. John Maddy, D.D. Hertest cum Boxted R. Suffolk, *vice* Carleton, dec.

Rev. Charles Boothby, B.A. Sutterton V. Lincolnshire, *vice* Davison, resigned.

Rev. Robert Bathurst Plumptre, M.A. North Coates R. Lincolnshire.

Rev. John White, A.M. Hargrave and Chevington R.R. Suffolk.

Rev. N. Struth, St. Peter R. Bristol.

Rev. John Thomas Casberd, LL. D. vicar of Penmark, Glamorganshire, to a Prebendal Stall in the Cathedral of Llandaff, *vice* Strachey, deceased.

Rev. M. D. Taylor, Moreton Corbet R. Salop, *vice* Dicken, deceased.

Rev. W. P. Wait, curate of St. Mary-le-Port, Bristol, Chewstoke and Norton Malreward RR. Somerset.

Rev. Isham Baggs, Wark R.

Rev. Wm. Elliott, Thorneyburn R.

Rev. W. Evans, Hamshaugh P. Curacy.

Rev. Edward Darell, M.A. to the Living of St. Saviour's, Jersey.

ANSWERS TO CORRESPONDENTS.

J. M. A. will appear.

B—— S.; A——R; C. E. S.; AN IRISH PROTESTANT; G. H. of G.; F. L. D.; SCIPIO ÆMILIANUS; have been received, and are under consideration.

EPISCOPALIAN will find his papers, as requested, at our Publisher's.

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE DIGNITY OF A CHARACTER FORMED UNDER THE INFLUENCE OF CHRISTIAN PRINCIPLES.

IT was long since observed by a heathen moralist, that if Virtue were to appear upon earth, clothed in a human form, it would soon be an object of general admiration and delight. If we pursue this idea, and represent our moral or intellectual being, thus personified, in its highest state of purity and perfection, actuated by the principles, refined by the precepts, and animated by the hopes of Christianity; we shall then behold a character formed to win the affections and captivate the heart—a character decked in the smiles of benignity and peace, and inspiring universal esteem and affection.

This imaginary representation it is the tendency of Christianity to realize. If we sincerely believe its truths, and adopt them as principles of conduct—if we imbibe its spirit, and exemplify its influence—if we feel according to its tendencies, and act according to its dictates, we shall exhibit a character and conduct truly dignified and honourable. Let us, then, briefly consider the *principles* which actuate the Christian, and which tend so powerfully to exalt his character.

Reason, independent of Revelation, has been highly extolled by many as a sure principle of moral excellence. If by reason, however, be understood that exercise of the mind by which it examines and compares objects, forms deductions, and foresees consequences—it cannot of itself constitute a firm principle of moral conduct. It wants both power and materials to raise the moral structure. It needs a standard to regulate its decisions. It is, besides, ever liable to be biassed or perverted by human passions and selfish interests. How wonderful have been the wanderings of reason in the history of human wisdom! How inconceivable the absurdities of some of the most enlightened of her votaries! To what extravagant reveries has she not reconciled the minds of men! And what wild and incredible imaginations have not her boasted sages mingled in their speculations! The Christian, however, rising superior to this erring standard, recognises and acts upon principles at once more active and more influential. He does not, indeed, refuse the aid of reason when unsophisticated; nay, he requires, retains, and employs it in his service: but from the Gospel alone he derives his principles of action and motives of conduct. Acting under the influence of its truths, his character is formed to command the respect and conciliate the esteem of all with whom he may be connected; for what exalted and superior excellence must that man display, who sincerely believes the doctrines of the Gospel, and earnestly endeavours to regulate his deportment by their influence and direction! What purity of heart, and integrity of conduct must *he* ever study to maintain, who is firmly persuaded that he is, at all times, in the presence and under the eye of the invisible Deity! What candour, truth, and justice

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must *he* be ever prompted to practise, who sees a heaven above, a hell beneath, and a cloud of witnesses, unseen by unhallowed eyes, ever surrounding his path! What admiration of the beauties of holiness, and what abhorrence of the deformity of sin, must *he* feel who has examined the history of the life, who believes in the merits of the death, and who knows the causes and the design of the sufferings, of Christ! What fidelity in friendship; what tenderness in parental or in filial love, what ardour in every kind affection, what liberal charity, what generous compassion, what active zeal in every good work, must *he* display, who has himself been made willing by his Saviour's power, and quickened and ennobled by the inspiration of his love! What steady patience and magnanimity; what unshaken courage and fortitude; what generous contempt of the baser interests of the world; and what elevation of soul, towering above the storms, the vicissitudes, and the convulsions of this mortal state must *he* possess, who lives by the faith of the Son of God, who relies steadily upon his promises, and who looks not so much on things which are seen and temporal as on those which are not seen and which are eternal!

The principles which actuate the Christian in his conduct through life have relation to himself—to his fellow-men—and to God. With respect to himself, he is influenced by a regard to his own true happiness; with respect to man, by a principle of benevolence; with respect to God, by a principle of love.

1. The Christian is actuated by *an enlightened regard to his own true happiness.*—This principle of action is far exalted above that sordid self-love, which philosophers have assumed as the distinguishing feature of their systems, and which has been justly reprobated as an unworthy source of human conduct. This selfishness of character is derived from an unhappy ignorance of real good; from a base preference of the animal to the rational part of man, and of his present pleasures to his nobler and eternal prospects. But the principle on which the Christian acts, is founded in a right knowledge and desire of true happiness; in a just estimation of the infinite superiority of the soul to the body; and of the endless blessings of immortality to the transient pleasures of the present life. The one degrades and enslaves the mind; the other exalts and ennobles it. The one contracts and corrupts the heart; the other expands and purifies it. The one renders men covetous, cowardly, base; the other forms them to be liberal, noble, and magnanimous. By the one, they are engrossed in earthly acquisitions, and dread the loss of them as the greatest of calamities;—while, by the other, they are taught to rise superior to earthly objects; to set their chief affections on things above; to consider wealth but as the means of diffusing happiness, losses and misfortunes as salutary exercises of virtue and of faith; to know that the smallest act of Christian faith and love upon earth, shall not, as our Saviour tells us, lose its reward in heaven; that to bear persecution, to endure trials, to behold the spoiling of their goods, is often a privilege and joy—that even to lose life, for the sake of our Divine Master, is to find it—and, in a word, that "to live is Christ, and to die is gain." The one seduces its infatuated slaves from the pleasant and peaceful paths of wisdom, distracts the mind, corrodes the heart, poisons the enjoyments of life, counteracts its own true interests, and generates both present misery and eternal ruin. The other subjects its disciples to the laws of *right* reason, governs them by the wisdom from above, leads them in the paths of righteousness and peace, exalts their nature, promotes their perfection, secures their happiness, and works out their salvation.

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How irrational and unenlightened is the self-love, not only of the men of the world, but of the pretended disciples of philosophy! how immoral in its effects, and how ruinous in its consequences! How widely and how nobly contrasted is that of the Christian, whose entire operation and character are so conspicuously and incontrovertibly rational, moral, dignified, and enlightened!

2. The Christian acts on a principle of *pure and active benevolence* to his fellow-men.—Man is a social being; and, therefore, whatever revelation may be made to him from heaven, must necessarily be expected to have a tendency to strengthen the principles of social union, and to invigorate every natural sentiment which connects him with his species. Accordingly we find a spirit of benevolence every where inculcated and enforced in the sacred Scriptures. Nay, this benevolence forms an essential, an indispensible requisite in the Christian character. "By this shall all men know that ye are my disciples, if ye have love one towards another." And, in effect, wherever the Gospel of Jesus Christ is cordially embraced, this spirit of benevolence will follow of course. We behold all the primitive Christians united by the bonds of fraternal love, and the most pure and active benevolence. We see them all actuated by one principle, and adoring their Creator in spirit and in truth. Crushing every selfish, interested passion, and enlarging every partial and contracted view, they burst over those narrow distinctions, which marked out an interest separate and detached. Their sacred attachments, their wishes of benevolence, knew no bounds. The same dispositions it is the tendency of the Gospel still to produce; and were its truths universally believed and acted upon, blessings of every kind would pour in upon society. The voice of discord would no longer be heard; every heart would beat responsive to the claim of fraternal affection; the generous glow of friendship would beam forth from every countenance, and the charms of social intercourse cement every heart in one. Under the dominion of the Gospel, pride, envy, jealousy would give way to the most enlarged benevolence, and man would know nothing in man but a friend and a brother.—Such is the spirit which the Gospel breathes. The individual who lives under its influence, is prompted to devote all the energies of his mind, to promote the present and everlasting welfare of his fellow-men. There is, indeed, a disposition of benevolence in mankind independently of all religion; but the Gospel purifies and exalts the principle, and directs it to its proper objects. The benevolence of the Christian is more pure and disinterested than any other; for it acts not from any casual or constitutional feeling, nor even from the prospect of pleasure in the exercise of beneficence, but from the impulse of love to God, and from the heaven-inspired desire of doing the highest and most lasting good to men. It is incomparably higher in its standard; for it requires us to love our neighbour as ourselves; nay, what is even still more arduous and admirable, so to love each other as Christ has loved us. It is incontestibly more extensive; for it includes every duty, exacts every active service, is zealously interested in the state of men's minds, and the happiness of their souls, while it tenderly sympathises in the afflictions, or provides for the relief of their bodies. It is infinitely more solid and durable; for it is derived from God, it contemplates eternity, it projects and anticipates the final union of its objects in those bright mansions above where love animates the songs of the blessed, and associates, in celestial harmony, the spirits of the just.

3. The grand principle which

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actuates the Christian is *supreme love of God.* This purifies and perfects his other principles of action, and removes every motive that can be deemed interested or mean from their exercise. They are, indeed, all intimately connected, resulting reciprocally from each other, and forming an aspiring gradation of energy and excellence.

Whoever undertakes, with any degree of candour and sensibility, to observe the works of creation, to trace the government of providence, or to inquire into the moral and religious counsels of God, will quickly discover such amiable views of his character and perfections, as cannot fail to excite admiration and esteem. Whoever advances farther, and is taught to consider himself as an object of Divine compassion, and God as the source of all blessings, whether of nature, providence, or grace, cannot be so insensible as to refuse to acknowledge the obligations of gratitude. With considerations of still stronger power, the Gospel reveals this God as ready to receive the sinner, through the mediation and atonement of Christ; and faith represents to the soul this "mystery of godliness," with such "assurance of hope" and conviction of reality as produce the animating affections of love, gratitude, and delight. Both reason and the Gospel teach us, that God is supreme excellence, spotless perfection, the chief good, the object of the highest admiration and esteem, the source of the purest happiness and bliss. Faith animates these convictions into action, and prompts the soul, by the bright and realising views which it unfolds of these truths, to expand its powers in the pursuit, and to aspire to the possession of the great and supremely amiable object which alone can satisfy its desires, and fill its immortal capacities. Esteem, gratitude, desire, and delight, all thus concur to constitute that disposition of mind which is called the love of God in man, and which, when possessed in its full energy and perfection, is affirmed to be "shed abroad" in our hearts by the Spirit of God. Now this principle is of a noble and exalted nature. Its obvious tendency is to refine and to elevate the soul, to habituate it to the most sublime contemplations, to assimilate it to God himself. Its sensible operation is to purify, to impel, and to ennoble the actions of men. Its immediate effect is to plunge the mind into a generous oblivion of self, of interest, of passion; and to prompt the heroic resolution, to sacrifice and devote them all to the exalted Object of our grateful affections. Its permanent tendency is to render every duty pleasant, to preserve the mind even and unruffled amidst dangers and difficulties, to cast out disquieting doubts and fears, to disarm death of his terrors, and to lead us to anticipate the joys and occupations of heaven. What principle, in the compass of human motives, can be deemed of higher dignity than this, or of more exalted excellence? And how justly is it represented as the "end of the commandment," the sum of the Gospel, "the fulfilling of the law," the chief praise of God, and the highest perfection of man!

Hence the Christian lives *devoted to the glory of God.* He aims, throughout the whole extent of his conduct, to advance the praise and honour of the Divine character. This is the grand end of all his actions—the ruling motive by which all other motives are regulated, and to which they are all subordinated. It is the result of all the foregoing principles combined, and partakes of their united character. But what do we mean when we speak of advancing the glory of God? How is the Divine character glorified? The character of God includes all that we know of him. It comprehends those infinite perfections, by which he has revealed himself to us in his works and in his word. In the manifestation of these

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perfections, consists his glory. Whatever tends more illustriously to display these infinite perfections, exalts his character, and augments the glory of his name. Thus to acknowledge and illustrate the perfections of God, is to live to his glory. It is to perceive, to feel, to revere, and to celebrate the grandeur of his majesty, the independence of his existence, the supremacy of his power, the excellence of his wisdom, the spotless purity of his holiness, the inflexible dignity of his justice, the amiable and endearing attributes of his faithfulness, compassion, and truth, the blessings of his mercy, the wonders of his love, and the treasures of his grace. It is to depend upon his word, to confide in his promises, to be subjected to his laws, to delight in his friendship, to cherish his love, to prosecute his designs, to maintain and advance the honour of his government; to act in all things as willing, faithful, zealous subjects. It is to refer all events to him as their author, and to direct all actions to him as their end. It is to seek all happiness in him as its source, and to derive all hope from him as its foundation; to dedicate life to him as its cause; to repose the soul in him as its everlasting portion. This is the supreme principle, and highest end of the Christian's life. In this all others terminate; and in this consists the perfection of his character, the dignity of his nature, the consummation of his felicity.

Such are the principles which dignify and ennoble the Christian. They give vigour, stability, consistency to character. They support the mind amid the changes and vicissitudes of this transient state; and, inspiring it with a "hope full of immortality," they lead to triumph even in the hour of death. They afford the true enjoyments of life. Without them all is dark, cheerless, and uncertain: with their support all is light, joyous, and secure. The mind is at peace with itself; and all its faculties act in harmonious concert. Nature expands her charms with new beauty. Every object around infuses joy, or animates to praise. Acting under the influence of these principles, we shall feel the original dignity of our nature, and act as children of God—as joint-heirs with Christ—as the associates of angels—as the destined companions of "the spirits of the just made perfect."

I. M. A.

To the Editor of the Christian Observer,

I HAVE been reading, with much interest, a work, the second volume of which is just published, entitled "Horæ Britannicæ; or, Studies in ancient British History; containing various Disquisitions on the national and religious Antiquities of Great Britain. By John Hughes. 1818, 1819." The following narrative of the last days of the venerable Bede, as given in that work, may prove interesting to your readers. I am, &c.

R. E.

"The account given of the last moments of the venerable Bede, by one of his own scholars, is so very affecting, and displays so high a strain of devotion, that I think proper to annex it to the concluding papers of this volume, as an eminent instance of the peaceable and happy consummation of a good man's days." "See with what peace a Christian can expire!"

"The ancient narrative states, that about two weeks before Easter, he was much troubled with a difficulty of breathing, yet without pain; so that he led his life cheerful and rejoicing, employing his time in devout exercises, until the day of our Lord's ascension, which was that year on the first of the calends of June. He daily read lessons to his scholars, and spent what remained of the day in singing Psalms; he also passed all the

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night waking in joy and thanksgiving, unless when a short sleep prevented it; but awaking, he presently repeated his wonted exercises, and ceased not to give thanks to God, with hands expanded. He sang Antiphons, says the narrator, according to ours and his custom; one of which is, *O glorious King! Lord of hosts! who, triumphing this day, didst ascend above all the heavens; do not forsake us orphans; but send down the promised Father's Spirit of truth upon us.* Hallelujah.—When he came to the words *do not forsake us*, he burst out into tears, and wept much; and, when in an hour after he began to repeat what he had commenced, we wept with him: by turns we read, and by turns we wept; nay, we always read with tears. He often said and repeated, *That God scourges every son whom he receiveth;* and much more out of the Scripture; as also the remark of St. Ambrose, *I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a good God.* During these days he laboured to compose two works, well worthy to be remembered, besides the lessons we had from him, and singing of psalms; that is, he translated the Gospel of St. John into our own tongue, the Anglo-Saxon, for the benefit of the church; and some collections out of the book of notes of Bishop Isidorus, saying, '*I will not have my scholars read a falsehood, and to labour herein after my death, without any advantage.*' This is one of the earliest accounts we have of any vernacular version of the Scriptures in Britain; and it shews that Bede had no mind to keep the word of God locked up in a foreign tongue. When the *Tuesday* before the ascension of our Lord came, he began to be more vehemently seized with difficulty of breathing, and a slight swelling appeared in his feet; but he passed all that day pleasantly, and dictated now and then, saying, '*Go on quickly, I know not how long I shall hold out, and whether my Maker will soon take me away.*' But to us he seemed well to know the time of this departure; and so he spent that night waking in thanksgiving; and the morning appearing, that is, *Wednesday*, he ordered that we should speedily transcribe what he had begun to pen; and this done, we walked till the third hour in procession, in honour of the saints, according to the custom of that day. One of us remained with him, who said to him, *Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?* He answered, *It is no trouble: take your pen, and make ready, and write fast.* This he did: but at the ninth hour, he said to me, *Run quickly, and bring the priests of our monastery to me.* He then spoke to every one, admonishing and entreating that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, *They should no more see his face in this world.* But they rejoiced when he said further, *It is time that I return to Him who formed me out of nothing: I have lived long: my merciful Judge well foresaw my life for me: the time of my dissolution draws near; for I desire to be dissolved and to be with Christ.* Having said much more, he passed the day rejoicing till the evening; and the abovementioned youth said, *Dear master, there is one sentence not yet written.* He answered, *Write quickly.* Soon after, the young man said, *The sentence is now written.* He replied, *Well, you have said the truth. It is ended. Receive my head into your hands; for it is a great satisfaction to me to sit facing my sacred spot, where I was wont to pray, that I may also as I sit call upon my Father.* Being lifted out of bed, and supported sitting upon the floor, he then sang, *Glory*

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be to the Father, and to the Son, and to the Holy Ghost, and immediately breathed his last.

"All that beheld this blessed father's death said, they had never seen any other expire in so much devotion and tranquillity: for as long as his soul continued in the body, he never ceased with uplifted hands, to give thanks to the true and living God *."

"Such," adds Mr. Hughes, "is the account of the happy exit of one of the greatest men of the Christian church, within his age and country. We may, perhaps, discern some tincture of superstition in his desiring masses to be said for him: but there is no mention of purgatory; no fear of death; no application to the intercession of saints, nor use of the extreme unction. So much ardent piety and devotion, in conjunction with unremitting regard for literature, are seldom instanced, even in a purer age of the church."

The private cell or study of Bede was in existence even to the age of the Reformation, for Simon Dunelmensis mentions, as being shewn in his day, "that little mansion of stone where he was accustomed to sit, to meditate, to read, to dictate, and to write;" and it remained entire to the days of Leland, who speaks of it as a building low in its pitch, small in its size, and vaulted in its roof; containing an altar, although by that time neglected, "yet bearing in the middle of its front, a piece of serpentine marble, inlaid into the substance of it." It is observed by Mr. Whitaker, that the rude oaken chair, called Bede's, was in existence in the year 1745, and had nearly been burnt as a popish relic, by an overheated mob. This being mentioned in a provincial newspaper, when Whitaker was then a boy of ten years old, made such a deep impression on his mind, as afterwards to excite, in his youthful but vigorous fancy, that strong predilection for antiquarian studies which, in his mature age, broke forth with such strength and brilliancy.

* Preface to Stevens' Translation of Bede.

For the Christian Observer.

ON THE STUDY OF SCEPTICAL WRITERS.

"Him that is weak in the faith receive ye, but not to doubtful disputations."—Rom. i. 4.

It is humbling to the pride of modern superiority to compare the diligence displayed by some of our pagan ancestors, with that of many professed disciples of an infinitely superior dispensation. *Their* youth, we find, were content to consume the better portion of their life and talent in groping amid the darkness of error and uncertainty, if that by any means their unassisted reason might conduct them to what they felt to be at best mere unsatisfactory conjectural probability; while, on the other hand, too many who profess to be guided by the shining pillar of a full revelation, and to be excited by the promise of attaining to truths, in the unquestionable assurance and importance of which the mind may fully acquiesce, yet appear altogether to exclude Divine philosophy from the range of their studies! Or, if they permit religious knowledge to have any place in their pursuits, they seem to limit their tolerance to those portions of it which are least distinguishable from mere human learning, and are least edifying to the human soul. It can hardly be the design of the present observations to discourage the further cultivation of Theology, even in the widest and most promiscuous sense of the word: let, however, the mind be directed towards the more fruitful spots in this land of promise; and let it prefer those more inviting paths, which not only lead to more practical ends

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but are ever found in themselves to be ways of the most perfect pleasantness and peace.

The point of view, in which I am about to consider the sacred precept, which is prefixed to these reflections, is simply in reference to the study of *controversial Divinity*. Let not, however, the assertors of intellectual freedom be alarmed: it is not in my contemplation to anathematize all who presume to communicate with those who may differ from themselves, or to proscribe every volume which does not minutely conform to some given system. My chief object is to urge upon parents and instructors, and indirectly also on my younger readers themselves, a few plain reasons for not cherishing any unnecessary intercourse with the works of *sceptical* writers. There are only three grounds on which I have heard this study directly encouraged and recommended. It is contended,

1st, That weighing deliberately the evidence on which our religion rests, and the arguments prefered against it, the youthful mind, unshackled by hereditary prejudice or national custom, may judge for itself, and arrive at last at that unbiassed conclusion which, it is contended, every man should have an uncontrolled opportunity of forming.

2dly, That from knowing the weakness of the sophistry by which infidelity has propped and supported her system, the youthful mind may be firmly persuaded of the reasonableness and authenticity of the Christian faith.

3dly, That having once seen the collected arguments of these writers, and those arguments satisfactorily refuted, the mind may be less liable to be staggered in future life, by the taunts, and quibbles, and objections with which it must occasionally be assailed.

The first of these arguments I shall not here take the trouble of combating—for it wears that ambiguous character which may, perhaps excite a reasonable suspicion of the principle from which it flows. Is this a time for gravely entering on the *pours* and *contres* of Christianity? Are we still, in this nineteenth century, to examine it with all that philosophical indifference which might be expected in arguing a very doubtful point? When we analyse this shewy reasoning, do we not soon trace its affinity to the mischievous error that "sincerity is all in all?" Does not this argument assume, by way of preliminary, that provided the mind arrive at what is termed "*a conscientious conviction*," it matters little which way that conviction may incline? Making all charitable allowance for the liberality of a generous and enlightened spirit, can we be induced to believe that a parent, deeply convinced of the truth of our faith, and solemnly impressed with the paramount importance of such a conviction, would calmly commit the divine subject to his child, in these latter days, as a mere debateable question; as a thing not so much of abstract and essential truth, as something dependent on the separate conclusion of each unprejudiced mind? Would he be found countenancing the doctrine of a certain writer—"To reject churlishly or thoughtlessly the evidence offered of any truths so important as those of religion may be criminal, and is certainly wretchedly foolish; but a *conscientious disbelief, or a conscientious belief of them are clearly no more matters of censure or of praise, than the colour of the skin or the faculties of the body?*"*—I can have no intention on this occasion of taking up the gauntlet with which this unknown writer seems to have challenged all those narrow minds, who do not enjoy the advantage of having received their philosophical institution under the auspices

* Edinburgh Review of Bowdler, Aug. 1817, p. 339.

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of his compatriot Hume: but I may suggest, that I am not here proposing to assist a neutral party in judicially determining the degree of credit due to our holy religion. It would, indeed, be absurd if I were to address my sentiments on this head to such a character; because we should enter on the discussion not only with different views, but on contrary principles; so much so that I should consider my point sufficiently established by the bare probability that *either* of those results might ensue, upon both of which he avowedly looks with equal indifference. I can only be understood as suggesting a hint to those who, having themselves cordially subscribed to the truth of Christianity, are anxious to establish their children and dependents in a faith as solid and sincere as their own.

I will not fatigue the patience of my readers, by attempting a regular confutation of the two remaining arguments. Their due weight will be more shortly, and perhaps as fairly, estimated by a reference to the considerations which have led my own mind to suspect, that however beneficial this acquaintance with the heights and depths of infidelity may have proved in particular instances, it is not a prescription calculated for general adoption even as a preventative—much, very much less as a safe cure.

Among the reflections which have thus operated on my own mind, I would first mention the possibility that having once penetrated into this wilderness of error, the inquirer may ultimately take a wrong path. This may, perhaps, be upbraided as a heterodox apprehension—but sincerity will not permit me to disavow it. I am, indeed, sufficiently persuaded, that whenever the evidences of our religion are compared with the objections urged against it, the result on every *competent* and *well regulated* mind can never be otherwise than triumphant to the Christian cause. But are those to whom this licence is presumed to be given—the young, the volatile, the impetuous—generally endowed with such qualifications? Have they always that sober, logical, penetrating mind, which might be termed a *competent* understanding for such a task? And if they have, can they be ordinarily presumed to have acquired that deliberate sway over the passions; that entire subjugation of fancy to the dominion of reason, in which consists a *well regulated* mind—a mind able and willing to discriminate truth from plausibility. At all events, the infidel's creed is too congenial to our fallen nature, even to justify our proclaiming the *possibility* of its being true; and if the pride and passions of man can scarcely be held in allegiance under the sanctions of an acknowledged law, who would willingly conduct him to that inviting ease, that airy colouring, that bewitching raillery, of which Error knows too well how to avail herself?

But, secondly, I apprehend, there is no need to prove the reality of any such overwhelming danger. Let it be conceded that the basis and substance of our faith will, after all, remain perfect and secure; let my opponent assume, that in the absence of any positive advantage, a controlling and general conviction that Jesus Christ is "the way and the truth," may at least be preserved. But what then? Is this sufficient? Ask any one who has examined with tolerable accuracy the constitution of his nature. Let any one who has even occasionally descended into his own breast, and there found resident that latent spirit of infidelity which some maintain to be as inextinguishable, as it is almost universal; let them tell us to what they attribute the frailty which they feel and bewail. Whence is it that the mind of the sincere, the humble, and the believing Christian

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—that mind which should be all peaceful and serene—is, nevertheless, sometimes disquieted by these seasons of restless doubt and uncertainty? Such persons would, probably, confess, in many cases, that half their disorder can be traced to the very regimen which they rashly adopted as a preventative. They are conscious that, in seasons when their corrupt nature induces them to *wish* that religion were not a reality, reasons from Hume and Bolingbroke, or even from the excellent pages of their able refuter Leland himself, will recur for almost tempting them to *believe* it not to be so. True it is, when these arguments were first suggested to their mind, they may have been most satisfactorily overthrown; but it is far easier for the mind to return, by starts, to some short pithy objection than to retrace the close and connected reasoning by which that objection was combated. We are not all mathematicians, else indeed the "*q. e. d.*" being once established, we might safely acquiesce in it without carrying in our memory all the logical series of premises. Besides, how painfully has even the most acute intellect sometimes laboured in canvassing what at last it found to be only an unsubstantial cavil: and who can say how long or how fatally a less cultivated mind may perplex itself on the same point? Are we, then, justified in obtruding the difficult subtleties of other men on the plain and simple, when, perhaps, that very same simplicity of understanding which renders them incapable of fathoming such subtleties, may have been providentially designed as the best safeguard against their admission? How many persons, also, are there, who, unable to balance the merits of a present writer with the arguments of his absent and almost forgotten adversary, yield, almost mechanically, to the last impression; and thus consume year after year in that restless vicissitude of hope and fear—of faith and infidelity—the end of which is only "vanity and vexation of spirit!"

In reference to the second argument, it might be asked, whether there be not a striking analogy between the system of him who would initiate the tender mind into the errors of infidelity, in order to its acquiring a more decided conviction in favour of the "truth as it is in Jesus;" and the policy of a parent who should encourage his child to frequent the haunts of the frivolous, the dissipated, and the profane, with the view that an acquaintance with such scenes might inspire a settled preference of sobriety and virtue?

To all this may surely be added the obvious danger, "lest knowing Christianity," as Mrs. Hannah More expresses it, "chiefly by the difficulties it contains," we should accustom ourselves to "view religion more as distinguished from infidelity than worldly-mindedness," lest we should contract a habit of regarding the momentous truths of Revelation as themes for philosophical (one might sometimes add *political*) discussion, rather than as the momentous realities of eternity, revealed "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) The mind is often more willing to contemplate that which even scoffers must acknowledge to be a well proportioned form of *logical religion*, than to dwell upon the more practical features of the system. If care be not taken, we shall soon view our faith with much the same feelings as we do those splendid pictures with which we adorn our altars; and surely we cannot guard too carefully against the ruinous error of substituting a cold system of heartless dogmata for that "holiness without which no man shall see the Lord." The most antino-

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familiarity even with the mysteries of religion cannot counterbalance the practical denial of the very truths which we proclaim: the loudest declaimer is neither so safe nor so useful as the silent advocate, who adorns his faith by his life. Of the one, indeed, it may be said, as of Bossuet, "qu'il prouve la religion;" of the other, as of the gentle Fenelon, "qu'il la fait aimer:" and if I had not imbibed Sancho's distrust of proverbs, I would earnestly recommend my Christian brethren to take as their motto the favourite one of Ganganelli, "quæcunque amabilia," rather than "quæcunque erudita."

It is allowed on all hands, that a man should, indeed, "be able always to give an answer to every one that asketh a reason of the hope that is in him;" but the question is, by what course we shall most surely arrive at the ability to give that answer, and how we may best ensure its being given in conformity to the Apostle's admonition, that is to say, "*in meekness and fear*." (1 Pet. iii. 15.) I would remark, then, that although there are numerous examples of men who having wandered deepest into this labyrinth of opinions, have been guided throughout by a heavenly clue; and who have not only themselves attained to the excellency of spiritual knowledge, but have also learnt that kind and tolerant compassion towards their more erring brethren, which would at first sight appear natural: still, this is not the *ordinary* result of controversy. There are, indeed, champions of the faith, of whom it may be said, that "their writing as scholars" has not prevented their writing also "like gentlemen and like Christians;" but the antithesis of the compliment is deeply humiliating, and will suggest more than I could, perhaps, venture to express. If the study of controversy correct the judgment, it does not ordinarily expand the mind—if it *try* the temper, it does not usually *sweeten* it.

Lastly, I would ask, is there not something peculiarly awful in the idea of thus trifling with our convictions; of thus quitting the peaceful state of belief and acquiescence at which the Spirit of God may graciously have enabled us to arrive, in order to go out not knowing whither we go?

If, in conclusion, an inquiry should be made for a safer and more certain course, the Christian might well be exhorted to furnish himself with a *rational conviction* of his faith; and to that end he might be urged to study, with a simple, serious, and impartial mind, some of those worthies of our cause who have summed up with unanswerable precision the evidences which establish the divinity of our religion; not forgetting, however, that the Scripture is its own best evidence; and that where devoutly studied with humble and earnest prayer to God, irresistible marks of divinity will appear in its hallowed pages. For prayer, after all, is the key as well to a correct faith as to a holy life. When once true religion is planted within us, prayer must fence it round and protect it from the storm. From that period, the foundation once laid, the Christian will find his time more profitably occupied in learning to love and glorify his Saviour, than in labouring to protect, with historical accuracy, against the fallacy of errors which are sometimes, it may be feared, kept alive and in repute, like popular criminals, by the very intemperance with which they are attacked. The Bible—that common centre, round which all these disputants affect to move, and to which they allrefer—will teach us the insignificance of many minute discrepancies which would be perfectly undeserving of notice, if they did not frequently cause an alienation of the heart, far wider than the petty difference of the mind: and as to the more

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important and vital principles of our faith, let us provide ourselves with that one consoling reflection, dwelt upon by the learned and pious Bishop of St. David's: That having once convinced ourselves of the *truth* of Christianity, it is childish to discuss its *falsity*—having once satisfied ourselves as to the *positive*, it is downright absurdity to try the plausibility of the *negative*.

CAUTELA.

To the Editor of the Christian Observer.

I SEND you for insertion in your periodical publication, a short extract from a little book, written by Baxter, and which, having, I believe, never been reprinted, is difficult to procure. It is entitled "Directions for Spiritual Peace and Comfort." As it exhibits the feelings of that eminent man, respecting his own assurance and certainty of salvation, it may be interesting to some of your readers. Speaking of the doubts of many Christians upon this point, he says:—"If you ask me what I think of this myself, and consequently what assurance I have of my own salvation, I will freely tell you how far I am arrived in assurance of grace and justification, and how far in the matter of perseverance, and so of salvation. I lay seven years under great doubtings of the truth of my sanctification; especially for want of those lively, affectionate, heart-melting effects which I desired to have found, and for want of deeper apprehensions of God, Christ, glory, sin, misery, mercy, duty, &c. which made me still fear that all I had was but the mere effects of education, reading, and speculative knowledge, and so that I had only a notional religion that touched my phantasie and swam in my brain, but worked not thoroughly on my heart, for want of more deep and serious believing of those holy truths which should be operative. Yet all this while, probabilities of grace, affording me that which we commonly call hope, did bear me up. Now through the great unspeakable mercy of my God, I have attained to so strong a probability of my sincerity and sanctification, as in a *large* sense may be called assurance or certainty, but not in the *strictest* sense; much less is it a *perfect* assurance: I have so strong a persuasion of the truth of my faith, and so of the pardon of my sins, as overcometh most doubtings and trouble of mind, and keepeth me in quietness and peace of mind, and some joy in the Holy Ghost, and delightful thoughts of my everlasting rest, and gives me a confidence in God, and access, with boldness to the Throne of his Grace. But yet I find that carnal security has a great hand in the allaying of my troubles, though not in the raising of my joys (and it is no unusual thing for a good cause, and a bad faith, assurance and carnal security to join together in one effect; even in expelling trouble from the heart); yet I dare scarce say, in the usual sense of the word, that I am certain of my sincerity, and so of my justification; especially when temptations have prevailed, and the strength of the flesh's interest, and the weakness of Christ's interest in my estimation, and will, and affections, have appeared more than ordinary: and when I have thought how much stronger trials I may yet be put to, which others daily undergo, especially the temptations of prosperity do oftener make me fear, than those of persecution and adversity. I am sometimes afraid, lest it be but the weakness of my body, and the distance of objects, and the smallness of temptations, that makes them no more prevailing with me: and that if I had as strong a body as others, and were in the prodigality, wealth, and abundance of all things, as some are, whether honours, carnal pleasures, sports, delightful meats, drinks, beauty, and such vanities might not carry me away,

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as I see they do others, that made as great show of holiness. Yet do not these doubts much affright or disquiet me, because I find God at present possessing me with those resolutions to cast away all for Christ, which, I doubt not, are the work of his own grace, and because I have experience of abundance of preventing and sustaining grace; and because I find at the present that God enableth me to account all things loss, and dross, for him, and easily, without much reluctancy, to empty my purse for him and his poor, and to lay out my time and strength for him and his church, and with some good success to resist temptations, and that I have no desire, in any activity or prevalency, to be any higher in the world than I am, but think God hath chosen out for me the best condition and station that I could have desired in all the world." "I know how sad and shaking examples this age hath afforded: and, therefore, I am not *certain, properly, strictly, certain* of my salvation; nor so near to a certainty of my salvation, as I am to a certainty of my faith, justification, adoption, and sanctification. Yet I am so strongly confident of it (that I shall hold out and be saved), that it doth not only calm and quiet my mind, and overcome my troubles and fears, but also enable me to rejoice in hope of the glory to come, and to desire Christ's coming to judgment, and to think of death with much more contentedness and submission than else I should do: for as I am much persuaded that the rooted in grace do never fall quite away, so if I were sure that they did, yet I know so much of the graciousness of God's nature, and his covenant, that he will not forsake any that do not wilfully forsake him; and I have so full a resolution to cleave to him, wrought in me by his Spirit, and such experience of tender love, and his preserving me in trials, that I have a strong confidence that he will never permit me to fall from him. Yet do I see a necessity of daily praying to him, 'not to lead me into temptation, but to deliver me from evil;' and to live in continual watchfulness, expecting daily assaults, and renewing daily my repentance and resolution."

To the Editor of the Christian Observer.

WHEN clergymen preach upon the subject of the Sabbath, it is usual to say that all works are forbidden on that day, except *works of necessity and works of charity*.—Now, sir, I have a great wish to know your sentiments, or the sentiments of some of your correspondents, as to the *character* of works of necessity; for my lot is cast in a district where works of necessity, according to the received opinion, are very numerous, and include, among other things, the repairing of wears, the renovation of old, or putting up new, machinery in cotton mills—the superintending of certain processes in bleaching, dying, and printing—besides sundry other performances, which it is not necessary to specify.—For one, I doubt the necessity, consequently the *propriety*, of such works on the day of sacred rest, but should be glad to be informed what Christian observers think upon the subject.—I would propose two queries: What is it that gives the character of necessity to any work on the Sabbath-day? And does that character belong to such performances as those specified above?

CLERICUS LANCASTRIENSIS.

FAMILY SERMONS. No. CXXIV.

1 Cor. i. 30.—*Of Him are ye in Christ Jesus, who of God is made unto us ..... sanctification.*

THE entire passage from which these words are taken is as fol-

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lows: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, let him that glorieth, glory in the Lord." The relation which our blessed Saviour bears to the Christian, in each of these points, is highly important; but it is intended, in the present discourse, to confine our attention chiefly to the third—*He is made unto us sanctification*. The importance of this subject is very great; and it especially behoves us to guard against the many injurious mistakes which men are apt to make respecting it. The plain fact is, that the doctrine of the necessity of holiness is one which is by no means pleasing to the natural mind. There are many persons who allow the duty of maintaining a fair and decent character, who still are ignorant of, or are unwilling to admit, the necessity of that extensive and radical change of heart, that constant vigilance and prayer, that deadness to sin and the world, that sacred communion with God, that zeal for his glory, that active benevolence and charity towards our fellow-creatures, which are implied in the idea of sanctification. Others, perhaps, are not unwilling to receive the promises of the Gospel, to claim its privileges, and to espouse some of its most peculiar doctrines, if only they may be excused that holy warfare, that strict self-denial, that lowliness and integrity of heart, and that active obedience to God, which our Redeemer requires from all his followers. It is easy to profess the Gospel in a manner so careless and indifferent as to have no influence on our character, as to require no sacrifice of our evil propensities; as to lead neither to prayer, nor humility, nor obedience. It is a most important part of the Gospel, that "Christ is made unto us righteousness;" which implies, that we are justified wholly by his death and merits, through faith; a doctrine greatly opposed to the unrenewed feelings of the human heart, one which our natural reason could never have discovered, and one which is expressly intended to exclude boasting, and to keep us low in the very dust of humility, as conscious transgressors deeply involved in sin and guilt, without strength or merit, and needing a salvation wholly gratuitous and undeserved. Yet even this fundamental doctrine may be admitted in words, without producing its proper effect upon the heart: we may deceive ourselves with a mere profession of faith, while there are none of its fruits visible in our life and character; and may speak of the Redeemer as made unto us "righteousness and redemption," while we are not cultivating that "sanctification" which is the only true proof of our interest in the other blessings of his death and passion. Men are too apt to generalize; to acknowledge the duty of being holy, while they neglect to cultivate those individual graces in the union of which holiness consists. To guard against these and other dangerous errors, let us, by the grace of God, and in humble reliance on the blessed influences of his Holy Spirit, proceed to consider what the Apostle intended chiefly to teach by the doctrine that "Christ is made unto us sanctification."

In considering the natural scope of the words of the text, it is necessary to reflect upon the connexion in which they are introduced. The Apostle was commencing his First Epistle to the Church of Corinth; a church remarkably conspicuous for its spiritual gifts, and unhappily not less so for the dissentions which had been introduced into it. After referring to these two points, he proceeds to notice the simplicity of his own preaching among them, and to shew of how little estimation were worldly wisdom and dignity in the

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sight of God, who by means apparently the most unlikely, by the simple preaching of the Cross of Christ, had confounded the wisdom of the wise and the pride of the mighty. He shews, in a word, that a most important object of the Gospel, was to exclude boasting, that no flesh should glory in the presence of God. Hence he resolves the whole of our salvation from beginning to end, into the free grace and unmerited mercy of God, through Jesus Christ. He attributes no excellence to man; even the exalted gifts and graces of the Corinthian Church were no exception to the general rule of human guilt and feebleness. Of those and all other things lovely and of good report in the Christian character, he represents God the Father as the fountain, and Jesus Christ as the channel of communication. Is the Christian "wise unto salvation?" He was naturally ignorant like others, but Christ was "*made unto him wisdom.*" Is he justified before God? Like others, he was naturally guilty and obnoxious to the Divine justice; but Christ was "*made unto him righteousness.*" Is he "a new creature," and "called to be a saint?" Naturally he was, like others, sinful and unclean, but Christ was "*made unto him sanctification.*" In short, the whole of our salvation, our "redemption" from the tyranny of sin, from the dominion of Satan, from the power of the grave, and from eternal punishment, with all the separate links in this golden chain of blessings, the Apostle teaches us to ascribe solely to this Divine and inexhaustible source. Therefore, far from boasting of personal attainments, far from raising contentions in the Church of Christ respecting the superiority of particular teachers, saying, "I am of Paul, and I of Apollos, and I of Cephas," "let him," says the Apostle, "that glorieth, glory in the Lord."

The text, therefore, under consideration, is plainly intended as an argument for Christian humility. Not only is our *justification* purchased without any merit on our part, and freely bestowed upon our repentance and faith, but even our *sanctification*, even the spiritual graces which are shed abroad in our hearts, even our knowledge, and zeal, and love to God, and our Christian charity for the souls and bodies of our fellow-creatures, with every other good word or work, which God by his Holy Spirit may enable us to perform, are derived from Jesus Christ. It "pleased the Father that in Him should all fulness dwell;" and "of his fulness have we all received, and grace for grace." It was this important doctrine, a doctrine so well calculated to humble human pride, and to teach us to attribute all the glory of our salvation not to ourselves as the recipients, but to God in Christ as the fountain, that St. Paul seems chiefly to have intended to teach us in the words of the text.

In order, however, to understand more fully the nature of the Apostle's remark, we may view the subject in another aspect. We find in Scripture the work of our sanctification attibuted at different times to the Three Co-equal Persons in the ever-blessed Trinity. St. Jude speaks of the *Father* as sanctifying us: the *Holy Spirit*, it needs not be added, is peculiarly the agent of our sanctification; and in the words of the text, and other passages, that sanctification is attributed to *Jesus Christ*. We may more fully perceive the consistency of these descriptions, by considering our sanctification in three different points of view, as particularly connected with the Three Persons of the Sacred Trinity.

If, in the first place, we inquire for its *originating source*, we trace it, like all other blessings of Redemption, to the infinite love of

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God the Father, who "so loved the world that he gave his only begotten Son," not only to "die *for* our offences, and rise again for our justification," but to procure for us the gift of the Holy Spirit *for* our sanctification. Hence, it is said, that we are "chosen of God to salvation through sanctification;" and the Apostle devoutly thanks the "God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

If from the originating source of this great blessing, we turn, secondly, to the *meritorious cause* of it, we shall find this to be the sacrifice of Jesus Christ, "who suffered for us, leaving us an example that we should follow his steps." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And to bring forward no other instance, St. Paul, in the words of the text, speaks of our Lord Jesus Christ as equally our righteousness and our sanctification; thus teaching us that great truth in the Christian life, that where God in his mercy delivers any man from the guilt of sin, he begins also to subdue its power.

If, in the third place, we inquire into the *efficacious* cause of our sanctification we shall perceive it to be the Holy Spirit, whose peculiar office it is to enlighten our understandings, to regenerate our souls, to promote in us heavenly desires, and, in a word, to carry on in our hearts the life of faith through its various stages. All the graces of the Christian character, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are emphatically entitled "the fruits of the Spirit," it is He who dispenses them to us: He ploughs up as it were the rocky soil, to fit it for the reception of the Divine word: He sows that word in the heart thus prepared for its reception; he fosters it with the benignant rays of his sacred influences; he waters it with his blessing; and at length he so brings it to maturity that it bears good fruit, thirty, sixty and a hundred fold, to the praise and glory of God.

Thus we perceive that the Three Persons in the Godhead are respectively concerned in effecting this as well as the other parts of our salvation. The words of the text, however, refer us chiefly to the Second Person in the Sacred Trinity, and require us more particularly to consider in what manner Christ Jesus is *made unto us sanctification*. Now it is evident that he is so, as already stated, on account of our sanctification being a part of our salvation, and, as such, a part of the purchase of his blood. That new nature which is necessary to fit us for the eternal inheritance, is as much one of the gifts which he received for men as the inheritance itself. St. Paul, in the first chapter of his Epistle to the Ephesians, speaks of our being "chosen" and "accepted" in Christ; and of our adoption, justification, redemption, holiness, and glorification being also through him.

But not only may our sanctification be attributed to Christ as the meritorious Author, but he is, farther, if we may so speak, the Great Depository in which it is treasured. Hence the Holy Spirit takes of the things which are his and reveals them to us. By virtue of a union with him by faith, we derive supplies of holiness from his immeasurable fulness: he dwells in us, and we in him; and as the branch brings forth good fruit, in consequence of its junction with the parent stock, so we become wise unto salvation, and partakers of sanctification by means of this

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vital connexion with Him who was "holy, harmless, undefiled, and separate from sinners."

The Redeemer is further made our sanctification, as it is by his Holy Spirit that it is effected, and as it is in a great measure by the study of his unspotted life that we learn its nature and extent. He is made our sanctification, because he has exhibited an all-perfect example for our imitation, and because he has taught us the beauty of holiness in his precepts, and exhibited it in his character. He is made our sanctification, further, because he has manifested in his death the displeasure of God against sin, and the infinite necessity of holiness. He is our sanctification, again, because we are constrained by his love to a cheerful obedience, and derive from his sacred Cross the zeal, the gratitude, the affection which prompt us to a holy submission to his laws. In these and similar respects may we consider the assertion of the Apostle verified in the spiritual life of every Christian.

In considering, however, the Redeemer as our sanctification, it is necessary that we should beware of taking up an unscriptural view of this subject, and such a one as would be detrimental to our progress in holiness. It would be an error most injurious to our souls to contemplate our sanctification merely as something laid up in Christ, instead of something derived from him for our personal benefit. Our justification was a work done *for* us; but sanctification is a work done *in* us. The former is, through the righteousness of Christ, imputed to us by faith; the latter is imparted to us by his Holy Spirit. We are justified by another, as a person may have his debt discharged by a friend; but we cannot thus be made wise or holy. The right or title to heaven was transferred freely to us; but the qualification for its enjoyment must be made our own. There must be a newness of nature, a holy principle implanted in us by the Spirit of God, to render us fit for that blessed mansion. The holiness of Jesus Christ will not profit a man who lives and dies unholy. The Holy Spirit must work *in* us: we also must co-operate with him: we must not resist his influences; but must invite them by prayer, retain them with watchfulness, and make use of them with diligence. We must be holy, and active, and self-denying. It would be a most incorrect and unscriptural view of the text, to suppose that it meant that our sanctification is as it were something reserved for us, laid up as in a store-house, instead of being infused into our souls. We cannot scripturally or reasonably speak of our Saviour in his capacity of a physician *imputing* health to us; or in his kingly office as imputing love to his commands and zeal for his glory. These things must be deeply inwrought in us: they must become our own; not, indeed, meritoriously, or as self-derived, but as gifts from above, freely bestowed upon us, and essentially necessary to constitute us true believers. Yet even in this view we are not passive receivers of sanctification: the Holy Spirit operates by influencing our wills, correcting our judgments, refining our affections; and thus making us ourselves "work out our salvation" under His blessed influences, who "worketh in us both to will and to do of his good pleasure." Boasting is excluded; but exertion is not. We must, as the Scriptures express it, walk, run, strive, wrestle, fight, actively engage our heart and all our powers in the work of ensuring our salvation. We must mortify sin; subdue the unhallowed propensities of the mind, and oppose with every nerve, the world, the flesh, and the devil. These are not inactive duties: they require constant vigilance, with hourly exertion and prayer. To assist us in the per-

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formance of them, to supply power, and motive, and encouragement, Christ is revealed to us as our sanctification, and the Holy Spirit as our sanctifier; but not to render useless the various means of grace, or to supersede the earnest efforts of the regenerated soul in the attainment of so high a blessing. It would be most injurious to the honour of our Redeemer, as well as fatal to our own souls, to suppose that he came upon earth to relax the commands of God, or to abate the efforts of the renewed mind, for the attainment of personal holiness. It is true that the Christian can never be perfectly holy, while he remains in this world of sin and temptation, and retains a heart naturally disposed to every thing that is evil, but his wish and the object of his constant labour will be to be holy even as God is holy, and perfect as his Father which is in heaven is perfect.

The whole of this subject dictates its own application to the conscience and the circumstances of every professed Christian. If so great our privileges, how great also our duties! If we desire the justification which is by faith in Christ, how necessary the cultivation of that sanctification which is the fruit of faith! The time past has surely sufficed to follow our natural course, which leadeth to destruction; and if we have not hitherto turned to God, and begun to practise the duty and enjoy the privileges of willing dedication to our Creator, let us now at length lay the subject to heart. And while we use our earnest endeavours, let us not forget humbly to pray to Him who alone can direct and strengthen them to any effectual purpose. As a prayer suitable for this occasion, I shall conclude with that employed by our Church as the Collect for the Second Sunday after Easter, and which has briefly combined the two-fold scriptural view of our blessed Saviour, as our justification and our sanctification, "Almighty God, who has given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen."

MISCELLANEOUS.

To the Editor of the Christian Observer.

If you deem the following lines worthy of insertion in your miscellany, as an Appendix to the papers entitled "Cowperiana," they are at your service. I fully agree with your correspondent the writer of that paper, who has our great moralist, Dr. Johnson, for his guide, in the sentiment, that as every instance of similitude cannot be considered a proof of imitation, so not every imitation is to be stigmatized as a plagiarism.

The adoption of a noble sentiment, or the insertion of a borrowed ornament, may sometimes display so much judgment as will almost compensate for invention; and an inferior genius may, without any imputation of servility, pursue the *path* of the ancients, provided he declines to tread in their *footsteps*. Where the open marks of a transcript are not discernible, even the charge of imitation ought not with haste to be imputed. When, however, a cluster of sentiments or images is applied by two writers to the same subject, it is not to be doubted that the one has copied the other, particulary when we find the same disposition of the parts, and especially a disposition in no common form. Again, identity of expression, especially if carried on through

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an entire sentence, is a certain proof of imitation. Nay, an imitation is sometimes discoverable, where there is the least particle of the original expression, by a peculiar and not very natural arrangement of the words. The same *train* of expression does not usually spring from Nature, who, when the sentiment is the same, has a hundred ways of giving it to our minds. The ingenious Bishop Hurd, in his characters of imitation, points out several instances of this kind of resemblance, particularly in comparing the Song of the Bards over Cuchullin, in the poem on his death, in Ossian's Fingal, with David's Lamentation over Saul and Jonathan. (2 Sam. i.)

Ossian.—"Thy path in the battle was terrible! the steps of death were behind thy sword!"

David.—"From the blood of the slain, from the steps of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty!"

Ossian.—"Thy strength was like the strength of a stream; thy speed like eagle's wings!"

David.—"They were swifter than eagles; they were stronger than lions."

These are not, perhaps, particularly striking imitations, and, if taken out of large volumes, might have been regarded as accidental coincidences; yet being in two short elegies, it is natural to suppose the reading or remembering the one may have occasioned the peculiar cast of thought and expression in the other. Some other parts of the elegies present a more remarkable coincidence.

Ossian.—"Where hadst thou been when the mighty fell? The mighty have fallen in battle, and thou wast not there!" "The mighty are dispersed at Temora."

David.—"How are the mighty fallen (ver. 19.), fallen in the midst of the battle! Thou wast slain in thy high places! How are the mighty fallen, and the weapons of war perished!"

Ossian.—"Let none tell it in Selma, nor in Morven's woody land! Fingal will be sad, and the sons of the desert mourn!"

David.—"Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, and lest the uncircumcised triumph."

Here the imitation appears in the order, turn, and almost the number of the words. Chance could hardly produce such a singular mode of expression; and such an arrangement of a sentence in two different writers. It must, therefore, in this case, be conceded that the bard of the North, whether Ossian or Macpherson, if not intending to imitate, had so imbued his mind with those sacred writings and sublime strains of elegiac and prophetic poetry, which are so elementary in the education of the youth of his native land, or at some after time had so caught their spirit, that when he resumed his own pen, it was guided in a train of sentiment and expression, which, if beneath its model in dignity and energy, retains, doubtless, strong evidence of the peculiarity of its beauty. Now, in charging an author, more particularly a poet, with copyism, the resemblance ought surely to be at least as marked as in the foregoing extract. A concurrence and parallel should be adduced so striking as to be recognised immediately by any eye familiarised in the least with the two writers. The face of the one, to use one of Cowper's own vivid expressions, should be "twin image of the other." It is subject to such observations as these that I would subjoin one or two quotations from Cowper's poetical works, with extracts from other writers, which I bring forward chiefly as parallel passages, and illustrations of the beauty of his sentiments, where the allusions may be obscure. In some passages, the allusions are so prominent as to compel recollection at once. Such ir

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the designation of the "grave coxcomb" in "Conversation;" comparing him to the Cynic Diogenes in the tub, "an oracle within an empty cask." Such, also, is the introductory address to "Retirement," reminding us so strongly of the beautiful passage in Horace (Sat. vi. lib. ii. v. 60.):

"O rus! quando ego te aspiciam? quandoque licebit," &c.
"Ducere sollicitæ jucunda oblivia vitæ!"

So, likewise, in that address to the sceptic in the "Garden," what classic reader is not reminded, and delighted to be reminded, of the two interesting passages in Cicero's Officiis, "Sanguinis autem conjunctio benevolentiâ devincit homines et caritate," &c. (compare also Acts xvii. 26.); and that, where Cicero quotes the beautiful remark from Terence, in answer to Menedemus,

"Homo sum: humani nihil a me alienum puto."

I might add that the inquiry of Menedemus,

"Chreme! tantumne ab re tuâ est otî tibi
Aliena ut cures, ea que nihil quæ ad te attinent,"

seems to have dictated the sceptic's question, "What's the world to you?" while from the remarks of Cicero and Seneca on the reply of Chremes, as beautiful a paraphrase of that celebrated line has been added by Cowper, as ever fell from the pen of a poet. The salutary interference of the sage and Christian reprover, is fully justified by an appeal to those records where we discern not only way-marks, directing to the path of duty, but that path itself impressed with the footsteps of some whose example precedes us at once as an encouragement and a sanction. (See, for instance, Acts vii. 24, and Psalm cvi. 30.) The surly answer, "Am I my brother's keeper?" will not serve our turn. Μη μοι λεγε το ψυχρον τουτο ρημα· τι δε μοι μελει; ουδεν εχω κοινον προς αυτον, &c. It is a pitiful baseness, and even a kind of foul disloyalty to the interests of the heavenly empire, to forbear a well-timed remonstrance. Phineas and Moses have proved by their conduct, meeting as it did the Divine approval, οτι κοινον εστι το εγκλημα, δημοσιον το αδικημα, εξεστιν εκαστω των βουλομενων καθηγορειν; and their example fully warranted the glow of philanthropic feeling which prompted Cowper to add,

"Neither can I feast
A silent witness of the headlong rage,
Or heedless folly by which thousands die,
Bone of my bone, and kindred souls to mine."

While, however, in such passages the assimilation is not difficult to be traced, there are others where the allusion is more remote, and the beauty of it not being discernable at first, rises upon us by means of a closer inspection, somewhat like those exquisite pieces of scenery in nature, which amply compensate for the pause which their detection occasioned. Of this kind, I think I perceive an obscure allusion, in the poem on "Truth," to the interesting interview between Zenocrates the philosopher, and the gay Polemon, and the influence of the Academician's eloquence in working a reformation on the habits of the dissolute youth; a reformation, the first indications of which have been so elegantly described by Horace, in the third satire of his second book. The story is well known, and the passage in Cowper should be perused with it fresh in the reader's recollection. Perhaps it may be as well to subjoin parts of it, by the side of Horace's lines.

"Quæro, faciasne quod olim *Mutatus Polemon?* ponas insignia morbi,
Fasciolas, cubital, focalia: potus ut ille
Dicitur ex collo furtim carpsisse coronas,
Postquam est imprensi correptus voce magistri." Horace.

"But the same word that like the polished share,
Ploughs up the roots of a believer's care,

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Kills too the flow'ry weeds where'er they grow
That bind the sinner's bacchanalian brow,"
&c.

"*Oh that* unwelcome voice of heavenly love," &c.

"In vain he points his pow'rs against the skies,
In vain he closes or averts his eyes;
Truth will invade—she bids him yet beware,
And shakes the sceptic in the scorner's chair."
Cowper.

The Notes in the Delphin edition of Horace, to ver. 254—258, are worth referring to, for the purpose of justifying the comparison, and placing it in a more clear point of view.

In the Progress of Error, Cowper speaks with great elegance and justness of an author's cares. Doubtless he penned his sketch from the life, and transfused his very feelings into his lines. Perhaps I shall appear even more fanciful than in the last instance, when I venture to remark that they appear to me to contain a continued allusion of considerable beauty to the second of Exodus, ver. 3—10: I mean the committing of Moses to the waters of the Nile.

I must now allude to another passage, containing one of those sentiments, or rather clusters of sentiment, which in the outset of this essay are stated as obnoxious to the stigma of imitation. That which appears to merit the praise of originality, may be found in Callimachus, ver. 36—40 of his Ode to Apollo.

"Κύνος ὄρνιθα λαχὼν ἀνίκα, κύκνος ἀοιδόν.
Φοίβε γὰρ καὶ τόξον ἐπίφρονα καὶ ἀλαθῆ.
Καὶν δὴ θρασὺ, καὶ μάσσιος," &c. Callim.

"*Quondam* citharâ *tacentem*
Suscitat musam, *neque semper arcum*
Tendit Apollo," &c. Hor. ii. 10.

And in lib. i. Od. 21.

"Delon Apollinis,
Insignemque pharetrâ
Fraternâque humerum lyrâ." Horace.

"What if thine heaven be overcast,
The dark appearance will not last;
Expect a brighter sky.
The God that strings the silver bow,
Awakes sometimes the muses too,
And lays his arrows by." Cowper.

Indeed, beautiful as is this ode of Horace, he seems to have collected the principal of its striking sentiments from other writers who may not probably have uttered them with so much of point and vivacity. Cowper has elsewhere (in his Winter's Walk at Noon) enlarged with considerable beauty on this and a preceding sentiment of the abovementioned ode—

——"Informes hyemes reducit,
Jupiter: idem
Summovet," &c.

"But let the months go round, a few short months,
And all shall be restored," &c.
"These have been," &c.

Only with this difference, that he has exhibited the true Author of every mutation, in the place of the "idem Jupiter" of Horace; and while acknowledging "a soul in all things," has added,

"That soul is God,
Who ere one flow'ry season fades and dies,
Designs the blooming wonders of the next."

Again; when Cowper exclaims,

"Off ye profane, for God himself is here," &c.

he has the elegant Callimachus for his model, who cautions the same class of individuals against any intrusion, while he celebrates the praises of his patron Deity.

"Ἰὼ, Ἰὼ, ὄχις ἀλιτρός," &c.

Horace has copied part of the sentiment,

"Odi profanum vulgus, et arceo."

So likewise in his Winter Morning Walk, Cowper had still his favourite Callimachus for his companion.

"The soul that *sees* God, or receives sublim'd
New faculties, or learns at least t' employ
More worthily the pow'rs she own'd before.
Discerns in all things, what with *stupid gaze*
Of ignorance, till then she *overlook'd*," &c.
Cowper.

"Ω πόλλων ὁ παυλὶ φασιήλαι ἀλλ' ὕστις ἰοθλὸς.
Ὅς μιν ἴδῃ, μέγας ἔσσ· ὃς δ' ἐκ ἴδῃ, λιτὸς ἰκάνες.
Ὀφόμαθ', ὦ Ἐπάεργε, καὶ ἰονόμαθ' ὅσσοι λιτοί—"
Callim.

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Nor do we find that the ancient and modern bard have separated even at the conclusion of the walk. They both appear impressed with the refined and exquisite delights of Nature's scenery, as well as astonished with the power and touched by the love which framed and maintain the creation; and we at last trace them together ascending to that Being in whom these wonders all meet, as from him they emanated, equally satisfied of the result deduced from their observations, that in God alone can the human soul find a portion adapted to its capacities and desires.

"χαίρε! μέλα, Κρονίδη! πανυπέρτατε, δῶτορ ἐάων,
Δωτορ ἀπημονίης· τὰ δ' ἔργματα τίς κεν ἀείδοι;
Οὐ γένετ, ὡς ἔστω· τίς κεν Διὸς ἔργματ' ἀείσει;
χαῖρε, πάτερ, χαῖρ' αὖθι· δίδου δ' ἀρετήν τ' ἄφενός τε
Οὔτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἀνδρὰς ἄεξαι,
Οὔτ' ἀρετὴ ἀφένοιο· δίδου δ' ἀρετήν τε καὶ ὄλβον."
Callim.

"Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!
From thee departing, they are lost, and rove
At random, without honour, hope, or peace.
From thee is all that sooths the life of man;
His high endeavour, and his glad success;
His strength to suffer, and his will to serve.
But, oh thou bounteous Giver of all good!
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away."
Cowper.

The last reference that I shall trouble you with in this essay, shall be one to a passage in the "Time Piece," where Cowper rebukes that class of modern clergymen, who seem to enjoy more satisfaction in celebrating the praises and quoting the precepts of heathen moralists and philosophers, than in upholding the work or doctrines of the meek and lowly Jesus; or who at least bestow infinitely more pains in culling the flowrets of classic ground, in which employment they are well skilled; than in cultivating those modest violet-like graces which bloom only in the Christian garden, called into vegetation by the Sun of Righteousness, and flinging, if I may so speak, all their perfume into the Redeemer's censor of fragrance. The remonstrance which Cowper employs, commencing

"My man of morals, nurtur'd in the groves," &c.

calls to my recollection so strongly a circumstance which I have seen related (I think in Sir Joshua Reynolds's Lectures on the Fine Arts, a work highly worthy the attention of every youth of cultivated taste) that I cannot forbear subjoining it. At a conference held in the French Academy, at which were present Le Brun, Sebastian Bourdon, and all the eminent artists of that age, one of the academicians desired to have their opinion on the conduct of Paul Veronese, who, although a painter of great consideration, had, contrary to the strict rules of the art, in his picture of Perseus and Andromache, *represented the principal figure in the shade.* No satisfactory answer was then given to this question. But surely had they considered the class to which the artist belonged, and ranked him *as an ornamental painter*, there would have been no difficulty in answering. It was unreasonable to expect what was never intended. His object was solely to produce an *effect of light and shadow*, and every thing was to be sacrificed to this intention; and the capricious composition of the picture suited very well with the stile which he preferred. Surely the comparison is but too correct with regard to those essayists in our pulpits, if such there are, who, while in splendid terms they decorate their composition,

"And exalt
Absurdly, not their office, but themselves,"

in some instances, perhaps, even to the extent which Cowper some-

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what severely describes: at the same time content themselves with so dark and indistinct a colouring of the great subject, that every thing peculiar to the Gospel is cast into a broad and impenetrable shade. H.

To the Editor of the Christian Observer.

I REVERE, as I believe you do, the National Society for the Education of the Poor; and I doubt not that the important object of the Society interests the best feelings of *your* heart, as well as of mine. Have you ever been greeted with a notice to the following effect?

"NATIONAL SCHOOL.—The ladies and gentlemen of ——— and the neighbourhood are respectfully informed, that a public ball will be held in the National School Room at ——, on ——, the —— day of next month, for the benefit of that excellent institution: dancing to commence at — o'clock.

"N.B. It will be a sufficient inducement for the liberality of the public, to know, that in the above school —— hundred poor children are receiving the benefit of a *religious* education."

I wish to inquire, is such a mode of assisting the funds of national schools, consistent with the object of these institutions? I am very sure the great body of the Society, and more particularly its leading members, would as much object as myself to such a desecration. My reason, therefore, for noticing the circumstance is, that if my paper should meet the eye of some of the venerable prelates, or other persons of influence in the Society, they may warn some of their less enlightened friends in the country against so flagrant a breach of decorum in future. I am, &c.

A CONSTANT READER AND SINCERE FRIEND.

To the Editor of the Christian Observer.

A CONSTANT reader, who is desirous of obtaining intelligence respecting Pestalozzi's system of education, would be much obliged to any one of your correspondents who is master of its theory and details, if he would oblige your readers with a succinct account of it. I particularly wish to know in what particulars it resembles, and in what it differs from, Dr. Bell and Mr. Lancaster's plans, and how far the application of any part of it to any schools already formed, or to be formed hereafter, may be advisable. A. G.

REVIEW OF NEW PUBLICATIONS.

The Divine Authority of Holy Scripture asserted, from its Adaptation to the real State of Human Nature, in Eight Sermons preached before the University of Oxford, in the Year 1817, at the Lecture founded by the late Rev. John Bampton, M.A., Canon of Salisbury. By JOHN MILLER, M.A., Fellow of Worcester College. Oxford: Parker. 1817. pp. 247.

WE cannot but watch with considerable interest the annual produce of one of the most important of our university theological endowments, which from its happy original conditions, and the masterly hands into which their execution has frequently, with much discrimination, been entrusted, must be considered as no unfair criterion of the progress or complexion of religious sentiment, at least in one

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of our universities. It would please us to find the Bampton Lectures always such as we could view in this important light, and could annually notice with satisfaction to ourselves and profit to our readers. When it is otherwise, we are confident it is not the wisdom of the founder which is in fault. Whilst, however, such preachers are found on the Bampton record as Mr. Heber, lately noticed by us, and Mr. Miller, Fellow of Worcester College, the author of the present Lectures, delivered in 1817, far from having cause to censure, we shall find much reason to rejoice in the consideration, that strong, and original, and, in many respects, most important statements yet remain to be made on the most inexhaustible of all subjects, without betraying either an overweening love of discovery, or a mere taste for paradox, or a "hateful and hating" spirit of controversy.

None of these qualities, we are happy to say, appear in the slightest degree on the face of the present Lectures, which contain much original thought and most valuable observation, conveyed in a style equally original, and strong, and close, though not at all times clear, and often harsh and uninviting. The subject of the Lectures is so very important, of such general application, and so peculiarly adapted to the feelings and capacities of the humbler and less qualified Christian, for whom they are especially intended, that we the more regret any thing rugged, forbidding, or dry, in the mode of conveyance. At the same time, on an occasion which calls into exercise the best feelings and most conscientious workings of the Christian heart, we should hope no hardness in the shell would detain any person from penetrating into the kernel within; and having taken this short notice of the quality of the style, which, perhaps, revision may hereafter ameliorate, we are not disposed again to recur to it, or longer to detain our readers from the subject matter of the volume.

The thesis of the Lectures is as follows: "*The Divine Authority of Holy Scripture asserted, from its Adaptation to the real State of Human Nature;*" in his preface to which, Mr. Miller, modestly disclaiming all originality, repeats an old and sensible observation, that "to read a great deal would be a sure prevention of much writing; because almost every one might find all he has to say already written." Doubtless much reading, with a retentive and comprehensive mind, would have discovered and stored up many of Mr. Miller's subsequent ideas in the study of the tomes of our preceding divines. From the massy volumes of the Boyle Lectures—a repertory of most valuable dissertations on topics similar to the present—onwards through the pages of Tillotson, Sherlock, Leslie, and Leland, Watts, and Doddridge; and so, by the help of the immortal Butler, to the still increasing host of more modern vindicators of scriptural principles, amongst whom it will be no disgrace to fix in a very high rank, the late respected author of "the Gospel its own Witness;" the zealous and industrious traveller might collect—*apis Matinæ more modoque*—perhaps all that our present lecturer has done us the favour of condensing into a single volume, or has, in many instances, unquestionably extracted from the sources of his own reflecting mind. But still we admire both the condensation and the freshness which evidently mark Mr. Miller's labours. We know few single volumes in which so much has been brought together and rendered apt and portable to the otherwise occupied inquirer; and with the single exception above mentioned, of a style certainly too scholastic, we are prepared to allow to the author the whole merit of an original work, ad-

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dressed to a very large class of professed Christians; those included between the few learned, before whom he was immediately speaking, and the now few also absolutely illiterate and incapable. We acknowledge the difficulty, which adds to the merit, of adapting such a strain of remark to the decent demands of an actually learned audience; whilst, perhaps, this may reasonably account for the disadvantageous incongruity between the doctrines manifestly inculcated and the style in which they are conveyed.

The Lectures, we have said, are addressed to Christians of a middle and average order, both as to ability and opportunity for inquiry: an average obtained,

"not by taking a speculative mean between profound ignorance and transcendent ability; but from observation and recollection of familiar cases, such as any of ourselves have actually seen and known, among those members of an enlightened Christian community, who have enjoyed the benefit of an ordinary discipline, such as the customs of the day prescribe." p. 4.

It may, perhaps, be correct to say they are intended for, and principally apply themselves to, that middle class of moral and everyday feelings which belong to all mankind, from the very highest to the lowest in the scale of intellect: and they consist in an appeal to the internal evidence of the Sacred Record, as bearing upon those feelings, and carrying an intuitive conviction home to the heart, that the contents of such a volume as that in question must have proceeded from the Creator of man.

It cannot be a question that man is so constructed as to be capable of certain moral impressions, distinct from the results of mere abstract reasoning, and on which demonstration, of whatever kind, is observed to have but a very slight and inadequate effect. Perhaps it might be roundly said, that men seldom act upon what they can *prove* to be a fit ground of action: and in this the highest philosopher and the most illiterate person are too nearly upon a par. In the largest majority of cases, all our grounds and plans of actions are assumed, long before we begin to reason upon them: and we know of scarcely any person, except the conscientious practical Christian, who decidedly changes, in material points, his course of daily conduct, upon a supposed superiority of new grounds and principles of action. The question with respect to this solitary, but we hope large class, is, whether even such persons proceed, generally speaking, upon a *proof* of their new grounds of conduct being better than the old: and whether the governing principle of even these, the most rational of all actors on the stage of life, be not rather the result of a certain undefined moral impression, than of actual and conclusive demonstration. Certain it is, and a lamentable truth, that many who have *proved* Christianity to be true, have lived as if it had been false: and some, we also admit, have attempted and intended to prove Christianity false, and all its obligations futile, who have in some respects acted as if a portion of its obligations remained instinctively and indelibly in their minds. That Mohammedans and Pagans act upon proof of *their* several theological positions, it would be absurd to suppose; and that European *pagans*—who resemble their remoter brethren in every thing but their excuse, and who prefer a belief in the crudest of all existing metaphysics, to a belief in the surest of all existing religions—lay claim respectively to any thing like *proof* for their own wild and improbable conjectures, is equally contrary to fact. The sceptic, the single remaining class, must of course act upon impression only, having proved, as he thinks, just this

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and only this, that nothing is capable of proof.

This impression, then, this prepossession, this moral instinct, or call it by what name we will, to which, in point of fact, no class amongst mankind are wholly strangers, seems to be, in a large sense of the term, *implicit belief*. Under various appellations, with a thousand different explanations, and with a mighty parade of self-sufficient apology on the part of very wise philosophers, this implicit belief exercises a very general and most undoubted influence over all the faculties of the mind, and all the habits of the life. The philosopher has an implicit faith in the worth of some self-created figment of his own brain, which he is pleased to dignify with the name of Truth. The sceptic, by far the wisest of all in his own estimation, reposes implicit faith in the superiority of his own understanding over all those who believe where he doubts, and think they see something where he sees nothing. The ordinary man of the world has an implicit faith, on which he has never reflected, in the intrinsic goodness and worth of wealth, honour, pleasure and ease. The religionist, on the other hand, of whatever class, has an implicit faith in something, which, according to his particular creed, he considers as God, placing it in the temple of God, and worshipping it under that Divine name and appellation. And not unfrequently even the Christian, if he closely examine the ground on which he has adopted his creed as a practical principle, will find that he was a Christian before he was a reasoner, that his reasoning at least was not the assignable ground of his feeling, and that his feeling had even led him forward in progress to his reasoning.

Now with regard to this implicit faith, it is perfectly useless to declaim or reason against it; to decry it as totally unworthy human nature, and below the dignity of man. It *is* the nature of man. It is his manner, as much as it is to hunger and thirst. And we may as well require a man to reason out the grounds on which he puts every morsel to his lips, and to wait for his dinner till he has demonstrated the exact propriety of its time, measure, and quality—indeed, whether he should eat it all—as we may expect a man to forego his implicit faith, and wait for demonstration in those leading concerns and ends of life which he may have been induced to pursue.

The proper question, as it seems to us, to be put to *rational*, if the philosophers will admit the term, or at least to *human* beings, is this: What is the implicit faith by which you are governed? Or what is the moral impression under which you are conscious of daily acting? Is it such as, on the whole and on reflection, you can justify to yourself? Is it such as, without any great and palpable violation of your best interests and highest claims and capacities, as a man you may properly persist in holding? Is it neither manifestly absurd nor manifestly injurious, nor such as the wisest and best of men, those whose advice, of all others, you would choose implicitly to follow, have strongly and frequently warned you to renounce? Does it, in fine, lay some probable foundation for happiness, for your own happiness, taking into the account also the whole probable extent of your being; and whilst many inviting and internal probabilities of its worth present themselves to your notice, do no external and adscititious improbabilities mount so high as to render a continuance in your creed a manifest insult to common sense? That the implicit faith of many of the classes above enumerated would not bear the test of such a scrutiny as this, we may be very easily convinced. That the implicit pursuit of things temporal, against even the

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chance of things eternal, is wholly contradictory to common sense, is sufficiently obvious: that implicit faith reposed in "the idols of the heathen, silver and gold, the works of men's hands," can never be a wise or a safe one, is no less clear. That our wise philosophers are not much better than the "idols of the heathen," for *implicit* guides to the mass of mankind, appears, among other things from this, that they understand not themselves, and much less can others be expected to understand or to follow them. But the question remains, whether Christianity has any such disabilities to extenuate its authority, or to charge the implicit faith of the lowly follower of Jesus Christ with weakness, for not sacrificing its decisions to "the wisdom of the wise," and prostrating its commands before "the understanding of the prudent?"

It is at this point that Mr. Miller takes up the subject: and in his first lecture, giving us the description of a man whom he supposes to have received Christianity very much in the way we receive all other articles of implicit faith, by birth-right, by education, by a sort of early and almost indelible prepossession, without ever having examined, deliberated, or *doubted* on its external evidences, and yet having experienced as much of its salutary efficacy on his heart and life as if he had; he proceeds to advise with such a man upon the contingent event of his principles being questioned, and a demand being made upon him by some soi-disant philanthropist, to give up that which has, at least, some evidence, for that which has none; that which at least can give some comfort, for that which can give none; that which affords some foundation for duty, for that which affords none; in short, the faith and hope of his forefathers, for the *nothing* of the philosophers but an admiration of their stupendous inanities. We presume, in deciding this question for the supposed humble inquirer after truth, Mr. Miller by no means intends to say, that an hereditary faith, as it is often understood by practical divines to mean a mere idle, heartless, unproductive assent to Christianity, unfelt in any of its noblest fruits, a mere "name to live," as devoid of any influence on the heart and conduct as philosophy itself, is that mode either of receiving or "*continuing* in the words of Christ," which he would recommend to his disciple. But we understand him to mean, and he has the clear verdict of good sense on his side in saying, that having already felt the power of Divine faith on the heart and conscience, having "tasted the good word of God and the powers of the world to come," the person in question should boldly retain the faith which he has tried, in spite of every modern and modish system which he has not tried: and, even had he not the abilities or leisure to look a single infidel in the face, on the ground of technical and uncertain argumentation, he should still be encouraged to hold on the course which he finds happily assigned to him as his birthright; and should disregard alike the imputation of prejudice from the "liberal," dotage from the "free-thinking," indolence from "the learned," and fanaticism from the "theological controversialist." We cannot refrain from giving, at length, the beautiful illustration and statement of Mr. Miller himself, in support of his own argument, which we are conscious of having much weakened in the attempt to abridge.

"Suppose that of a company of men called to the possession of a temporal inheritance, any one becomes disquieted by an imagination, that he cannot live therein, in safety and security, except in a mansion of his own building; let him set to work, and build. He has the property; and it is open to him so to do. His own right of inclination justifies the act, where nothing interferes to forbid it. But if there be fit

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houses in that heritage already, and more of his less enterprising brethren finding these ready to their hand, and pleasant places to dwell in; 'houses full of all good things which they filled not, and wells digged which they digged not;' shall be willing and desirous to take up their abode here, and enter into the labours of other men;—shall he that builded for himself therefore justly charge them with sloth, or cowardice, or lukewarm zeal? And if these latter, entering into such prepared heritage, shall honestly furnish and make clean their dwelling, shall keep the fire alive and blazing on the hearth to heat and to enlighten it; shall dispense around them the contributions of a generous hospitality, every man to the best of his ability:—if, again, receiving their portion thus, like the children of Reuben and of Gad, they are yet willing to go forth, to build, or to war, if their captain shall call for them;—what shall forbid that these be pronounced to act neither an unwise, nor an unreasonable, nor an unsafe part?

"To pass, then, from illustration to a plain statement of real life—

"If a devout reception of the Bible, as the word of God, in the first instance, for no other reason than because it was presented as such; if a hearty submission to that word, and to the will of God, and a fear of offending him; if a confession of, and a reliance upon, the name of Jesus Christ, and on the help of Divine grace; if these, received implicitly in the beginning, and then pursued, because they were found to supply the spirit with satisfaction and consolation in its performance of daily duty; if these do not, even in their lowest and weakest proportion, make up an intelligible, and real, and saving form of Christian faith; then, where and what is the belief of thousands, and tens of thousands, of our simpler brethren, inheritors, we trust, no less than ourselves of the hope of salvation? Or wherein are they better than the heathen, except in that they live under a happier light of human knowledge, and of civil government? It is a blessing to be enabled to inquire: and God give unto us, as many as enjoy the ability, grace to profit by it! But to insist upon inquiry, (I mean, inquiry more or less sceptical,) indiscriminately; or in any manner, which the Spirit of grace, manifested by its fruits, has not itself suggested to the believer's own heart; this, be the portion of ability vouchsafed what it may, is neither the way to discover truth, nor to promote unity." pp. 11—13.

In thus laying down the basis of his future lectures, it is not to be supposed Mr. Miller has done all; or that, having landed his pupil on the supposed dark shores of implicit credulity, he now leaves him to wander on in thickest shades of night to whatever final event may happen to close his ominous career. His work, on the contrary, is only now begun; and, having acquitted the humble inquirer of a task evidently beyond the reach of most, and not, perhaps, essential to any, as a saving reception of Christianity, he proceeds to justify this reception on other grounds; for instance, on experimental information, on internal evidence, and the clear conviction forced on a reflecting and a feeling mind, that this particular faith of Christ is consistent with every principle of human happiness, with the whole history of our species, and with all that can be rationally expected of any religion — not by the feverish disputant, but by every plain and sober individual of the race of man. The external evidences, indeed, Mr. Miller does not *give up;* he considers them as having long irrefragably triumphed: but from these he proceeds on the enlarged proposition, which is, in point of fact, to form the topic of the ensuing lectures, and which is in substance this, that "Looking at the religion proposed to our acceptance in holy Scripture, as we there find it; accepting it, first, by the courtesy of good will, as true, for the very fact's sake, that it is presented to us under such circumstances as it is; and weighing its pretensions, not by any conformity, or non-conformity, with preconceived abstract principles, but by its correspondence with the actual phenomena of moral nature, and with the history of man; there is an evidence of truth and authority in Holy Writ itself, which will then constrain us to abide by it: which evidence is to be seen in its sufficient and admirable adaptation to all our wants and weaknesses, our

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hopes and desires; in its comprehensive knowledge of human nature; in its inherent, elastic, and perpetual applicability to all the just demands of man, the creature made subject to its jurisdiction, for ever." pp. 17, 18.

This illustrious proposition, hereafter to be proved, fully justifies its able author in assuming any implicit faith whatever founded on such a basis; and he sensibly, and, as far as he has made good his ground, unanswerably appeals to Christians, on such a basis, no longer to suffer themselves to be inveigled into a precipitate challenge, as *learned* or as more *reasonable* men; whilst they forget their most invulnerable character, of *believing* Christians. He justly maintains, that the *practical faith*—not the theoretical creed but the practical faith—of every man rests upon no other than a similar basis of secret and heartfelt experience; and, in a season and "a posture of much jeopardy, both as a church and a nation," he ably states it as "too oppressive a conviction to be withheld, that if we would indeed have God for our Protector, with Christ for our Saviour, and the Holy Spirit for our Comforter, we must return to a more primitive and healthful state of mind, and receive him first *unequivocally* as our *Lawgiver*." (p. 21.)

After this somewhat full exposition of Mr. Miller's leading principle, which we think a new, a bold, and an important one, we can scarcely venture to detain our readers by any lengthened detail of the subsequent doctrines of these lectures, which will be found, indeed, shortly summed up in the following *method* given at the end of this first lecture.

"We shall first state what we conceive to be the manner of appeal now made by the Most High to us his reasonable creatures, by presenting a view of Christianity, as the dispensation of the Spirit. (Lect. ii.) Certain important deductions, arising from this view, will then be considered, and proposed for acceptance as Christian axioms. (Lect. iii.)

"By this process, a foundation being laid for viewing holy Scripture connectedly, as was proposed, we shall go on to assert its Divine authority from its wonderful intuitive correspondence with the general state of human nature. (Lect. iv.) Which assertion being, in two following lectures, practically exhibited to the reader's own impartial judgment, in a selection of examples; we shall, in the seventh lecture, consider the fulness of holy Scripture to satisfy the wants and wishes of an individual Christian; and in the last, its adaptation to his condition, as a traveller, in company, through an imperfect world." p. 25.

"If these propositions be made good," the preacher modestly proceeds, "the argument from them will not be inconsiderable." Of course, every thing depends upon their *being* made good; and then, we are bold to say, it will not be only considerable but conclusive; we mean conclusive as to this point; namely—the wisdom of the man who shall hold fast, by a strong and even implicit faith, a dispensation of truth, so well agreeing with any correct notion of a spiritual religion, so strictly corresponding to the actual state of human nature, so conducive to the conscious happiness of individual and collective human beings. On each of these three heads, which seem to embrace, in short, the whole of Mr. Miller's plan, we will endeavour to give a few such extracts and remarks as may further advance in our readers' minds the interest we ourselves have taken in this volume.

In the *second* lecture, on Gal. iii. 24, "The law was our schoolmaster, to bring us unto Christ;" and in the *third* lecture, on 2 Cor. v. 7, "For we walk by faith, not by sight;" Mr. Miller takes up his first view of the Scriptures, as containing on the whole a dispensation well agreeing with our notion of a Spiritual Religion. As such, he encourages the pupil of implicit

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faith, by representing the connexion between the Law and the Gospel, and by shewing the appearance of a wise and enlightened progression from one course of revelation to another; from the "natural" and visible character of the Mosaic ritual, to the final and "spiritual" consummation set forth in the preaching of the New Testament. The substance of these two parts of the entire dispensation of the Scriptures, he considers to be the same:—the Lamb slain before the foundation of the world—acceptable obedience a work of Divine grace—the operation of the Divine Spirit—the reward of a future resurrection to life eternal. The difference between the Old and New Testament he holds to have been in the comparative clearness of the two revelations, the nature of their respective sanctions, and of the several transgressions of which they took cognizance.

"Thus, then, (if our view be justified by sound reason, and not forbidden by Scripture,) the comparison appears to stand in a sort of reciprocated position. 'The Law' had its end, veiled; its means of appeal, outward and visible: 'the Gospel' has its means, tacit and inward; but its end, fully revealed.

"Correspondent, we think, to this view which has been taken, have been, and are, the appearances of the moral world.

"The subjects of either dispensation have been found (would that so many of the latter were not still found!) overtaken and seduced by apostacies, analogous to the quality and bearing of their respective trials. The apostacy of the Jews became idolatry; a gross, palpable crime: the apostacy of modern times appears to be a spiritual and intellectual rejection of the Deity; either wholly, or at least in part, as now predicated in his mysterious essence. A portentous form of infidelity! resulting from the abuse of 'liberty' into 'licentiousness;' from the pruriency of that more subtle part of the constitution of human nature, to which the Gospel addresses its appeal, uninfluenced and unrestrained by that fundamental submission of the will, which it inculcates and insists upon." pp. 45, 46.

There is something in the closeness and point of the above able passage which strongly reminds us of Warburton: and though, like that great writer, on many occasions, the author is obliged, in a somewhat unmannerly mode, to drive out of his way the opposing fact of popish "idolatry, a gross, palpable crime" having been engrafted on the spiritualities of the Gospel; yet we think the remark has a great measure of truth in it, and much usefulness as a warning in these *enlightened* times. The grand intellectual apostacy of the Mohammedans, who wholly reject all idolatry, might seem in point; and their "gross and palpable" sensualities might be considered as only that to which all spiritual apostacy finally leads. We shall give another remark, which follows soon after in the same connexion.

"The error of modern times within the pale of faith is a spiritual error, as well as that without; I mean 'enthusiasm.'* So clearly is this such, that we are continually suffering our jealousy and fear of it to keep our tempers back from that spirituality, to which belongs the kingdom of heaven:—a spirituality, which cannot, indeed, with truth be said to be an opposite to 'enthusiasm;' yet which is as far removed from it as any other excellence is removed from its lesser and kindred extreme; or the use of a blessing from the abuse of it." p. 47.

It gives us pleasure to receive Mr. Miller's strong confirmation of the *true* demands and *necessary* conditions of a spiritual religion, notwithstanding the *abuses* of enthusiasm, which none can deplore more than ourselves: and we are the more pleased because a note in the preceding lecture had made us in a degree jealous of Mr. Miller's views on this subject, in which, "with his usual acumen," having classed together in their practical labours the disciples of the two great rival systems which so much divide the Christian world, as in ef-

* "As the word is popularly employed to designate fanatical excess in religion, not in its philosophical sense."

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fect virtually changing positions, and maintaining each other's conflicts, he proceeds

"For when they, as many as espouse the gloomier creed, in their invitation and entreaty to sinners throw open the gates of mercy wide as the east is from the west, (even going the length, sometimes, of systematically representing the greater load of loathesomeness and guilt as the greater recommendation to Divine favour;) what do they, but acknowledge, in despite of themselves, the universality of redeeming grace? what do they but pursue a narrow and confined end, through something almost more than open means? Again; when they, of livelier hope, whose joy and consolation it is to magnify the 'universal end,' do still so narrow and constrain the path to it, as to leave it manifest that only very few can reach the prize of glory; not simply by representing it as 'strait,' (we have full authority for that,) but by so dwelling in particular duties, as almost to pass the bounds of possible compliance with them; what do they, in turn, but virtually confess the solemn truth of a strict 'predestination;' (so far, at least, as such doctrine may be involved in our Lord's own saying, that many are called, but few chosen,) pursuing an open end through restricted means?" p. 24.

Now it had struck us, in this truly *Warburtonian* passage, that Mr. Miller was too nearly bordering on that low and worldly view of a proper religious strictness from which, we are convinced, in his own mind and intentions he is most removed.

The object of the world is to secure the hope of heaven at as cheap a rate as possible. Its votaries are neither pleased with a supposed decree excluding *any*, nor with a law of strictness excluding *many*. But the true Christian, according to his view of scriptural doctrine, readily perceives the absolute necessity of the most awful and alarming passages of sacred writ, in order to awaken even a tolerably serious regard to eternal things in the breasts of mankind at large. We should put it to the reader, or rather to the candour of Mr. Miller, whether the tendency of his note, considered by itself, and apart from guards which it would be too late to seek in other parts of his work, be not rather in prejudice of that seriousness of mind which the exclusions and denunciations of Scripture itself, however doctrinally understood, seem calculated and intended to produce?

In the same lecture, the arts of *persuasion*, so to speak, adopted by the Divine Author of the Scriptures in this gradual development of a spiritual religion, lead to a very urgent reply on the part of Mr. Miller to the old cavil against Revelation, that in it the Deity condescends to *persuade*, not, as he might and ought, to *compel*, obedience. For we suppose the caviller, of all persons, would most ridicule an "implicit faith" in the Divine record. "And yet, in the above cavil, we find him actually complaining of the absence of a compulsory force, which must have made all belief merely mechanical! Such is the inconsistency of error." (p. 36.)

In the following, the third, lecture, we have the fullest use and advantage made of this "spirituality" in the Divine code, when Mr. Miller comes to draw some very important practical deductions from his doctrine, bearing on the sentiments, and feelings, and common sense of mankind from such a view of Christianity. It is not always easy fully to comprehend the chain of reasoning, which our lecturer gradually, and at times rather darkly, unfolds in the prosecution of his inquiries. But we suppose him to assume that his pupil has adopted the Scriptures as his code of belief, from an implicit impression of their sanctity and truth. He then leads him onward to such a view of the Scriptures as they will admit, and at the same time, by admitting, will prove themselves to him as a code worthy of the respect he has given, and worthy of a consistent and Divine Author. Hence, he considers his pupil as advancing a step; and

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in the third lecture, he suggests certain further consequences, of a beneficial nature, which will arise in the mind of the individual from such a faith. For instance, he will see, that supposing this spiritual religion to have been what it professes, it would have been quite consistent for it to have demanded this very *faith* which he has been exercising in it. It leads him to spiritual, unseen, and future realities. Does not this very circumstance shew the value of that very implicit principle, exercised beforehand, and which, of all others, is best calculated to take him off from visible and sensible objects? Does it not further explain to him that most painful and distressing of all phenomena exhibited to him by the world around him; namely, its total inattention to this spiritual religion, and the complete alienation of most men's minds from the infinitely important realities of the Christian system, arising, as it now evidently appears, from their want of that very faith, by which alone they can be embraced?—On this point we must again give a lengthened extract, as admirably expressive of some most important truths, long congenial to the breast of every deeply reflecting Christian.

"If it be true, (as we believe it to be,) that the best advocates of the Christian faith have manifested superiority of argument, and learning, and sound conclusion, (in short, of all human wisdom,) in their reasonings with the infidel; and the infidel continues yet unsubdued;—it follows, from that one conviction only, that some power of persuasion not of man, yet using something which is in man, is the thing required to make the unbeliever bow to the truth of revelation.

"But, what is more than this, if any of ourselves do now stand in the true faith of Christ, and hope in reality for the blessings of the life to come; so many, I am sure, must feel a living witness in their hearts, that it is not by their own strength only that they stand, but by the grace and blessing of God upon a disposition to receive his will. There is no practical meaning in such a phrase as the earnest of the Spirit, if the case be not so.

"Wherefore, this continual regarding of ourselves as subjects of the 'dispensation of the Spirit' will enable us to comprehend, and to endure dutifully, both of these painful sights; namely, that of practical unholiness in the perverse and ignorant; and that of speculative unbelief in moral dispositions which we cannot but love. It will teach us also, (wherever occasion is,) how to behave towards persons manifesting either of these alienations from the Gospel; namely, that while we must keep fast to our own convictions, as we value our immortal souls; it behoves us, at the same time, to prove the sincerity and power of those convictions, by the fruits they bring forth in us; by patience and forbearance, by meekness and gentleness. We feel ourselves to be within the pale of security and comfort;—it is well: let us give God the glory. But we have neither power to compel gainsayers to come in, nor right to judge them that are without. Our strength lies in internal confidence, not in outward debate and strife. All are not, in this latter respect, warriors and champions in the Israel of God. Many cannot go with the armour of disputation; for they have not proved it. But all, who surely trust in the protection of that God who hath preserved the heritage and flock of their fathers, may wield successfully the sling and the stone of a simple and charitable conversation. And that which is prescribed to Christians in the aggregate in this matter is; to be ready to give a reason of the hope that is in themselves, with meekness and fear; and that with well-doing they put to silence the ignorance of foolish men." pp. 60—62.

We should willingly continue our extracts from the present lecture, particularly the latter part of it, in which Mr. Miller further advances to more general views of human nature, as affected and illustrated in the mind of his pupil by his previous views of scriptural truth. Mr. Miller's remarks on the different views of human perfectibility adopted by some, perhaps, too gloomy, though philanthropic and Christian, spectators of the human race, and others far more mistaken, the self-compla-

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cent "philosophers" who imagine all, and do nothing, in their baseless visions of sublunary perfection, are very excellent.—"There is a cold and watery sun," he beautifully observes, in illustrating the latter class of sanguine theorists, "that shines through many a day with the appearance of splendour, when the earth is little heated with its beams, and nature little invigorated. When we look for the real growth it has produced, there is none; for its heat was not a vital one. So may it fare with the philosopher in plans of *human perfectibility without religion*. The splendour of 'talent' may cheer him on his way, &c. &c." (p. 74.) But with *his* final disappointment, is exquisitely contrasted the promise of the *believer's* sure, though slowly ripening, prospect; and even under disappointments and weariness of spirit, and the many trials to which he knows himself to be destined, his is represented like the prophet's "confidence, in unexhausted consolation: *although the fig tree shall not blossom, neither shall fruit be in the vine—yet will I rejoice in the Lord, I will joy in the God of my salvation.*"

It would be difficult to say too much in commendation of the whole conclusion of this admirable lecture; but we must hasten to take a slight notice of the second branch of Mr. Miller's delineation of the Scripture; namely, as containing a view of things *strictly corresponding to the actual state of human nature*. This we find expanded in Lectures IV. V. and VI. all on the text, John ii. 25. "For he knew what was in man."*

The pupil of implicit faith is here supposed to proceed to a still closer examination of the Scriptures. Having made the simple surrender of his own will to that of God; "brought to that point, through mercy, whether by the shorter path of intuitive assent, or by having first gone round about the towers of Zion, and numbered its bulwarks,.....he now looks round like the disciples on Mount Tabor, when the glories of transfiguration, and the voice of celestial proclamation, were past, and sees no man any more save Jesus only." Left in company with the Scripture only, and his faith and conscience [we presume also with that Divine Spirit by whom that Scripture was given, that faith imparted, that conscience enlightened], in this world he looks round; and what is he entitled to expect (in regard to internal qualification), in that which he has thus chosen for a guide and lasting companion? In one word, he may reasonably expect that in such a record as this purports to be, he shall meet with satisfactory evidence, that *he and such as he are the persons to whom the record is addressed*. Does Scripture meet this expectation? We think it does. (See opening of Lect. IV.)

In developing this important *thought* through the remainder of the present Lecture (by no means most lucid in order, but most weighty in matter), as well as through the two following, Mr. Miller has entitled himself to the best thanks of every true lover of the Book of Inspiration. With a boldness congenial to the feelings of every hearty believer in "the true sayings of God," he conducts

* In the choice of this text for illustrating the point now at issue, Mr. Miller seems, though unnecessarily, to fortify himself with a notion formerly considered by us in commenting on the able and pious lectures, which Mr. Miller has evidently read, of Mr. Heber; from which notion, however, we found ourselves obliged to dissent; namely, that the Comforter promised by our Lord, after his return to heaven, was the holy Scripture itself, rather than any new promise of assistance from its Author, which, Mr. Heber properly contended, was always, but, of course, differently bestowed of old. Mr. Miller's appropriation of the text is quite allowable, without assuming Mr. Heber's hypothesis.

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his now enlightened pupil to the closest possible view of the entire volume of truth; and considering its total contents in their general nature, their express details, and the particular mode in which every part of them has been successively delivered to mankind, he leaves him in no manner of doubt that he is the very person to whom the whole of it is addressed, and that the Creator has, therefore, caused it to be delivered, as we find it, for the very purpose of its reaching every possible case of humanity, and touching with the whole body of its record every part, every single individual of the whole family of man.—We are by no means forward to drag the present statement hastily into the notice it so eminently deserves, for the purpose of serving that particular cause so dear to our hearts, the universal diffusion of the Sacred Volume; and this by the only possible method, in our estimation, of accomplishing it, the junction of all parties in common desiring it, in one common society, whose exclusive object shall be this one inestimable gift. But we feel less scruple in applying the arguments of Mr. Miller to a subject to which he has himself applied them; namely, the suggestions of *those* enemies of the British and Foreign Bible Society, who have grounded their enmity to it on the plea of danger from universally reading the sacred Scriptures. Such there *are*, we lament to say—and some, we *fear*, even covertly lurk in the bosom of a Protestant church—who think the Bible itself a book of questionable tendency, as a whole, for general distribution. And to such Mr. Miller's pages afford a most triumphant refutation—a refutation attaching to the very basis of their arguments, and demonstrating, *ipso facto*, their ignorance of the very meaning of the book they would partially proscribe: a refutation, leaving them utterly without resource, but in the confession that they have yet to learn the very catechism of their scriptural creed, or to stand in partnership confessed with the infidel himself, whom, we imagine, strangely enough they have attempted, by these unallowed means, to conciliate*.

The truth is, as Mr. Miller has shewn in a manly and masterly manner, each class of objectors is to be met precisely on its own ground; and the very reason why the one maintains that the Scriptures ought not to be received, and the other that they ought not to be indiscriminately read, he alledges to his pupil of implicit belief, as the very reason why they should be

* "For example," asks Mr. Miller, in a tone of surprise, the legitimate offspring of his own high-born convictions, "what general tone of feeling must we conceive to have dictated a passage such as this; written by a learned and express advocate of the truth of Christianity? 'Out of sixty-six books which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned.' Malthy, 'Thoughts on the Bible Society,'" p. 98. —We almost tremble as we refer to a delineation we have lately heard of the Sacred Record, as given by a late eminent professor and expounder of divinity, whose lectures are a repository of much invaluable learning, and strong remark. Yet how does his *learning* teach us to regard the Scriptures? As an account of creation, contrary to the principles of sound philosophy; a code of jurisprudence inapplicable to all modern grounds of law; the history of a nation affording no precedent to modern times; Prophets of dark interpretation; Evangelists, ... but we forbear to proceed. We know not the opinion of this professed expounder of God's holy word with respect to the Bible Society; but we will venture to presume, that such opinionists as himself will not be readily found amongst its warmest supporters, nor even amongst those who *say* they favour its object, whilst they look with coldness or hostility on its peculiar and eminent success in accomplishing that object.

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received, and may most profitably be read.

The infidel assails the Sacred Record, on the ground of scientific objections—the speculations of a sceptical philosophy. These are objections, Mr. Miller observes, "just of a wrong kind:" they prove what is the very thing we wish to prove, that the Bible was not written to satisfy the doubts of the sceptical, or the inquiries of the scientific philosopher.—We have suffered enough, he contends, from the tree of knowledge already: and the Author of the Bible would not have "known what was in man," if he had attempted, by the ever learning and never satisfied pursuits of a proud science, to comfort or to regenerate the human heart.

"When we consider, on the one hand, the nature of the book; its end and object, namely, 'human happiness;' its evidently restricted limits, and almost exclusive attention paid to its own proper end alone; its disregard, apparently intentional, of all subordinate subjects; (affording on all such only the scantiest and shortest notices which the necessity of the case demanded;) when we consider this, I say, on the one hand, and, on the other, the comparatively unimportant and subsidiary influence only, which either 'physical' or 'abstract' knowledge has, or ever can have, by itself, on man's real essential happiness; I think it may well appear, with respect to physical difficulties in particular, a matter even of astonishment—that a perishable philosophy should attempt to undermine the rock of moral truth, through the medium of objections purely scientific." pp. 84, 85.

We should with the greatest pleasure, if we had the space, give some of Mr. Miller's beautiful sentiments on the subject of *knowledge*, with its proper nature and boundaries. But we must proceed.

The other class of objectors assails the Sacred Record as unfit for general distribution, on account of its varied matter, and particularly from the evil examples, which it is profanely said to hold forth to young and weak minds. Now here, again, is the very thing we are looking for.—We see man painted *as he is*—human nature traced in its genuine outlines and colouring—nothing extenuated or aggravated; and, even in the mixed series of events for four thousand years, nothing different from what in all respects we experience at the present hour. The end of all Biblical instruction, and even of its most distressing details, is happily summed up by Mr, Miller, in the words of the Samaritan woman, "Come, see—a book—that told me all things whatsoever I did." "Are not these the words of eternal truth?"—As the very proof of their being of no human invention, it is fully conceded to the objectors in question, that the Bible, as a *whole*, is *not* exactly the *sort* of record which our first voluntary impulse makes us wish to find, or would have prompted us to suggest, as the revelation of a Perfect Being, and the law of perfect purity. In a passage of admirable candour and *true* conciliation, with respect to the infidel, it is most justly said, "that we rest our own assurance, under perplexities, far too much upon detached explanations and *partial* solutions, instead of facing the whole body" of objections, alternately arising from "the evil heart of unbelief, and accounting for them to our consciences upon broad general principles." The very satirists of antiquity are allowed not to leave on the mind so deep an impression of the debasement of our nature, as results from the solemn denunciations of the Bible. And yet the very disappointments which meet the speculative reasoner at every turn, and which virtually tempt the wisdom of this world to renounce half the book to save the credit of the remainder, tend, in another view of the subject, to prove its Divine original, as "knowing what was in man."

The different view, indeed, in which these things appear to the believing and unbelieving mind

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the ridicule of the sceptic, or the fastidiousness of the theorist, as contrasted with the sober and realizing convictions of true faith, are well pourtrayed, and form a most interesting close to this valuable lecture. It is not talent, it is not taste, it is not any circumstance of nature or of natural attainment which makes the difference, in the mode of receiving this mysterious volume.

"It is a power which can subdue the human understanding, without destroying it; which can tame, without annihilating it; which can enlarge it, by a new and additional branch of apprehension altogether, without demanding in exchange, the sacrifice of any of its former possessions.

"Look at these things, I say, and the impression arising from that internal character of 'Scripture,' which has been here described, must appear likely to have proved, to many, and likely yet to prove, amongst the strongest witnesses of its Divine authority. If, indeed, we have not been attributing, throughout, an imaginary character to Scripture altogether;—if it be true, that while these painful things are matter of offence to unbelieving minds; while to natural apprehension in itself, and by itself, such countenance of a Divine record presents features altogether undiscernible; no such offence takes place in minds rooted in the belief of Christ. What, then, is it which has removed the obstacle?—'The talisman is FAITH.'

"Place the light of redemption at the boundary of these darker views and records: let it be seen, that the sufferings and death of Jesus Christ, the Son of the Most High God, were the realities to which all former shadows, and dispensations, and preparations led: let it be thought what a sum and character of guiltiness must have been in man, at once to require and to justify this transcendent mystery: let it be considered, that, as the comprehension of all nations within the saving benefits of that awful sacrifice was, and is the Divine purpose, therefore his own recorded word must be of a tendency and power, not calculated to flatter human pride, but to abase it; that man may come through trial of his spirit into heaven: let it be perceived and felt that the picture of ourselves, which the Bible exhibits, is a real one, that the original Inspirer of that holy volume assuredly knew what was in man, from the very beginning; that he there tells man truth, for man's own good; that man's happiness is his desire:—place the light of these considerations, as a beacon, at the end of the inquiry, and the Word of God becomes indeed a 'lamp unto our feet, and a light unto our paths.' The waters of Marah are sweetened, now; the death that was, before, in the pottage, is turned into life!" pp. 106—108.

We must here close our quotations, and must content ourselves with referring every intelligent reader who feels as we do upon the sentiments already given, to the further explication of them in Lectures V. and VI.; in the former of which the Lecturer instances and explains with every attention to the great cause of morality (to which they are not only reconcileable, but eminently conducive, when so explained), the several cases of obliquity and transgression, sometimes of the most flagrant kind, detailed in *fairness*, and in accordance with nature and fact, in the lives of Old-Testament saints. Other singular and most conclusive traits of human nature, as it actually exists, are adduced both from the Old and New Testament, in confirmation of the original position, that their Author "knew what was in man:" whilst the nice and peculiar improvement of feature perceptible under the latter Testament, is adduced as eminently characteristic of what might be expected of the change from the former to the latter and more spiritual dispensation; and is compared, by our author, to the change a traveller finds, who "has passed the gloom of a large forest, and entered on a fair and champaign country. There are the same people as before, and the same passions; but a freer light, and a purer air; a soil more suited to cultivation, and a less rugged surface....." But we must recollect our pledge to quote no more.

The Sixth Lecture pursues another interesting track, by exhibiting the different manners of the several teachers under the progressive dispensation of revealed truth, as well as the several lights, all reflecting truth and harmony upon each other, all "exhibiting the progressive method of a wisdom which knew what was in man," in which the instructions themselves gradually burst upon the mind of the humble but hopeful learner. The standard in this latter case is taken with great propriety, not according to the imaginary case of our having ourselves lived so many thousand years back to have watched this growing development of Divine truth, but according to what we may feel and experience at our own particular point of existence, in reviewing the whole of these things taken together, and at one grand retrospective view; in short, "as they present themselves to us, and to our own spiritual faculties, (wherein our trial lies) *at this day*." We wish it were in our power to gratify our readers with some portion of the detail contained in this truly *original* and engaging lecture; particularly that part of it which delineates the peculiarities in our Lord's own method of instruction; the mixture of meekness and confidence, of love and authority, of pathos and power, which so appropriately characterizes at once the "minister" and the Lord, the sacrifice and the Saviour, the man and the God.

'We use the word "original," in application to the whole of this subject; because we know not where it has been exactly viewed in this light, and treated in so close and conclusive a manner; and because we have often felt the want of nearly such an exposition of the record of Divine *truth*, such a *harmony* of the Scriptures considered as a whole, such a *comparison of spiritual things with spiritual*, as this statement in some measure supplies. We hesitate not to affirm, that the principle here adopted, the spirit in which it is carried on, and the general correctness with which it is applied, lay, perhaps, as solid a foundation as we hope speedily to see realized, for tranquillizing all doubts and reconciling all difficulties on the Sacred Record. The appeal is complete in all its parts as a *practical* appeal; and it is one which we often have been most desirous to see made alike to the professed unbeliever, who rejects the Book of Life altogether; to the Socinian, who would erase or blot its mysterious passages; and to the mistaken moralist, who, with a still more sweeping and scarcely less profane hand, would suppress whole books of its pretended questionable matter. To each and to all we would say, not so much quoting, as adopting for our own, the nervous and yet affectionate language of Mr. Miller: "The Book must be received *all together*, to become the power of God unto salvation to every one that believeth. It is admitted, we may not *like* it all. The whole is not of a *quality* to be relished, until we have accepted and digested all together. We may wish we did not know so much; we may even complain of an excess of light. The Spirit of inspiration foreknew, that many prefer darkness. But these are considerations past. The Gospel is *here*. It is among us; and we have no power to get rid of our knowledge of it. The secret it unfolds may be painful to know: but it is ours, and we can no longer fly from its accompanying responsibility. The question is not whether this or that part, or even the whole, be of *doubtful* authority or *doubtful* tendency. The question is an entire and congregated one. 'Can we live by the motives and the rule of holy Scripture, as revealed and commanded to us?' Nothing but a positive demonstration of its doctrines, being either mischievous, superfluous

and unsuitable to their design, as a whole, for the individual and collective happiness of mankind; nothing, but a *demonstration* of these conclusions, will excuse the rejecting the whole, or the slighting any part of the revelation." (pp. 191, 192.)

These sentiments bring us to the third and concluding division of Mr. Miller's subject, discussed in the last two lectures; and which, as we have already stated, have for their object a consideration of the scriptural dispensation, as conducive to the individual (Lect. vii.) and collective (Lect. viii.) happiness of the human species, to whom it is addressed. If our readers have been as much interested as ourselves in the preceding imperfect evolution of Mr. Miller's principles, they may redress, at no great pecuniary sacrifice, the disappointment they will feel at our total silence on the contents of these closing lectures, which carry to his utmost length the pupil of implicit faith; and complete the triumph of his obedient principle, over innumerable others on every side, that would in "smiling," perhaps, have ultimately betrayed his confidence, shaken every ground of hope, and for ever violated the sanctuary of his more than mortal happiness.

Having, then, endeavoured to put our readers into possession of this main principle of Mr. Miller's volume, we shall only further detain them by a very few concluding observations of our own, which we should hope to render not wholly unacceptable to the author himself, should they ever come under his view.

In expounding the grounds and principles of any religious faith, there are two especial errors which enlightened men would naturally be most cautious to shun: one is, that of a *blind credulity*, or a peremptory belief of authority we know not why; and the other is, that of a vagrant generalizing creed, which defines but dimly its own objects, and is, in *fact*, nearly allied to what we may with propriety call a *blind scepticism*. Now, the plan of Mr. Miller is not in point of fact allied, and need not be made to wear the appearance of an alliance, with either of these dangerous extremes. In regard to the first, we apprehend, nothing can be more remote from blind credulity than that species of "implicit faith" described in the pages of the present volume. This species of faith does not say, as the faith of Brahma or Mohammed, or even of the Vatican, must say,—Believe, whatever follies you must admit, whatever absurdities you must practise, whatever miserable debasement of mind or body you must incur;—believe, or you must renounce every human tie; you must bleed by the sword of the civil magistrate, or you must be condemned to all eternity. But it says, Believe, because you have so much evidence in the very first instance of the truth of this supposed revelation, as you never will, and never can, thoroughly overset. Its very adversaries admit—a memorable admission—"its external evidence to be unanswerable, though its doctrines may be unaccountable;" and you are called, therefore, after the example of your forefathers, who were impelled by no sinister influence in the beginning, and by the advice of the great majority of the wise and good in every age, to admit the evidence as *primâ facie* good, and the authority stable, on which this revelation rests, and boldly, to enter *as* a believer on a consideration of its contents. Here, again, no force, no threat is thrown out to bias your judgment; but the simple advice is offered you as a believer, or as one wishing to be a believer, in what stands on so fair a footing of external evidence, to consider the volume in such a light as may at once without force be imparted to it; and, when imparted, will convince you that light and life, and

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happiness and peace, are its genuine, its providential results. Is there any thing like the recommendation of a blind credulity, in persuading a man to work out his own happiness according to a given standard, and to attempt the wise measure of holding fast and strengthening a belief, which is expressly brought to this test,—that it shall tranquillize his mind on the most important of all points; shall give him the fairest explication of all moral phenomena; and lead him in the happy paths of safe temperance, a calm conscience, a cheering benevolence, and a real, because *realized*, communion with the skies, towards that rest, to which he shall feel every step in life advancing him nearer, and death itself as his final entrance? And all this in the place of the utmost hope, which infidelity in all its varied forms has to offer him; a levity at once childish and profane, or the intoxications of vice, or the wreaking infamy of a blood-stained "Theophilanthropist," or the sullen and heartless despair of a *rational* sceptic? The question, which we cannot but consider Mr. Miller really to have agitated, comes to this:—What is the most satisfactory system of religion, which man, "a religious animal," can take upon himself to pursue? And can he, on the whole, so far divest himself of all that he knows of Christianity, and so completely prove to himself its utter falsehood and futility, as to be satisfied in *its* rejection, and in the adoption of any other mode, or no mode at all, of communication between the Creator and his creatures? Thus presented, we think the question can admit but of one reply; and that one is furnished in almost every page of Mr. Miller's volume: and if, on this head, we feel any omission whatever in his statements, it is this: that he might have placed this very question in a more prominent point of view, contrasting the answer which Christianity affords to that of every other system of religious belief; and convincing the caviller in a more direct manner of the total distinction between this mode of adopting the Christian faith, and the *really* blind credulity which is so necessary and so familiar to the Hindoo, the Mussulman, and the Papist. We have no doubt of the complete success which would attend the acute reasoning powers, and the strong moral discrimination of Mr. Miller, in tracing such a distinction.

The other point of error, which it is equally necessary to avoid with that of blind credulity, is what we have denominated a *blind scepticism*, or a sort of generalising creed which would content itself with a general recognition of Scripture, as a system of faith of which it is totally impossible on any score whatever to get rid; nay, which, from long habit and early impression, we have no desire to shake off; yet, still accompanied with an uncertain view of all its peculiar doctrines, and a real absence of all its genuine and permanent convictions. Mr. Miller has well expressed our meaning himself upon this very point, when, in recommending "universal Christianity," he guards himself by saying, "I do not mean Christianity so divested of its mysteries, or peculiar doctrines, or precepts, as to render it a vapid object of universal acceptation, or rather non-resistance." (p. 23.) This is precisely that sort of miscalled faith, but real and practical, though unavowed scepticism, in regard to the contents and vital power of the Sacred Volume, against which we deem it necessary to guard every exposition of its contents, and which the strongest admission even of its *internal* evidences will not wholly preclude. The very "talisman of FAITH" itself will fail of its power, if it leads us only to this conviction, that the Bible is too excellent a book to have come from any but a Divine original; whilst

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that conviction is accompanied with an impression, that by some unknown process we have become insensibly interested in all the blessings which it unfolds to our view; and are in little danger, provided we do not dispute its authority, of incurring the heavy penalty attached to the neglect of its spiritual commands. Such an implicit faith, as this might be erroneously called, would be perfectly consistent with very low and hesitating views on the great points of our own personal and individual guilt; the absolute necessity and high value of Christ's atonement in reference to our own soul; the nature and efficiency of that Divine assistance "without which nothing is strong, nothing is holy;" and the extent of that renovating change in the heart and life, without which all profession of religion is indeed an empty name. It has certainly struck us, that some of Mr. Miller's passing modifications of his own excellent principle, might, in some measure, afford a slight ground for jealousy on this point. When he tells us, that we are to collect our apprehension of scriptural doctrine rather from the general end and scope of the whole together than from detached passages, we quite agree in the justice of the remark. But when on this he founds another, that, so long as we generally admit the great wickedness of ourselves and others, together with the operations of grace on the heart, we should "restrain our confidence of assertion with respect to the measure and degree of the original taint," (p. 116), and also, as it should seem, of the superinduced principle of grace over our natural corruption; we find what, by some minds, might be construed into a slight encouragement to that general and indeterminate mode of holding certain leading doctrines which might in effect be nearly allied with *no* practical influence at all derived from them. We should be equally jealous also, of saying that revelation or its author is willing, in point of morality, "to accept of the philosopher *at the point at which he found him*," (p. 137.); as if the renovation of the true Christian did not proceed to the extent of an absolute reversion of almost every principle in the heart of a pagan, no less than to a surrender of every proud and vain imagination of his once darkened understanding. We should, more particularly, and above all, take care, how we admitted any notion of Christian faith, which at all passed by its great Author and Finisher, considered not only as the object to whom it has respect, but also as the Source from which alone it has its origin in the human heart.

The operations of Divine Grace, which Mr. Miller beautifully describes as "more gentle than the fall of dew upon the grass, and incomprehensible as the breathing of the wind," (p. 97), should also, in our humble esteem, be made as necessary and as prominent in their *actual* effects, as that heavenly moisture which is the element of every fructifying process, or that resistless element which plucks up the mightiest oaks from their seat, and casts down the proudest towers which the feeble hand of man can erect. In the mind of the unbeliever we should gain absolutely nothing by the concession, that the principle of faith was, in a certain undefinable manner, coincident with the natural processes of our own mind, and within the reach of our own voluntary efforts: whilst the believing, the docile mind, would derive every possible improvement, both in point of effect and of gratitude, from knowing that such a principle is of more than mortal growth, and must be sought for, and can be obtained only, by diligent, fervent, and effectual prayer. Advocates as we are for the simple and universal perusal of the Sacred Record, we are far from holding its efficacy to be

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innate, or distinct from that vivifying and heavenly influence which is to be sought for from above, flowing as it does from the hill of Zion, both in the more public services of religion, and in the secret recesses of unrestrained communion with the Father of Spirits. The understanding must be "opened" from above to "understand the Scriptures." The unbeliever must be told this frankly and decidedly, as the very test of his disposition, and of his "ordination to eternal life:" and whether we admit, or not, the secret influence of Divine grace on those removed from the reach of the Christian message, we must earnestly contend for the *special grace* which attends the declarations of the sacred word in the breasts of the truly regenerate. The Comforter, who is the Spirit of truth, must be considered as infinitely distinct from that *written word*, with which we have not long since noticed an undue comparison by a pious writer already alluded to, and with whose sentiments and views we suspect Mr. Miller to be at least well acquainted. In short, effects must not be confounded with their causes; the Book, with that Divine Being, who inspired it; Faith, with that Power, *ab extra*, which alone enkindles faith and every grace within the soul; the will and disposition to turn to God, with that Divine operation which, though not *distinguishable* indeed from our natural faculties, is wholly *distinct* from them, by which alone the will is turned and made obedient to the faith. The spirit of man, in short, must not be confounded with the Spirit of God. Whilst we are very far from intimating that Mr. Miller lies open to any direct charge of this nature, and are still farther from seeing any essential connexion between this mistaken view of things, and the system adopted in these lectures, we are still not without a consciousness that such *might* be the possible result of any commendation, even of the saving principle of *faith* itself, that did not specifically ground itself upon "the exceeding greatness of the Divine power *in* them that believe;" and we should certainly have been pleased, as well, we doubt not, as edified by some more specific remarks of Mr. Miller, in his usually impressive and affectionate manner, upon this subject.

Impressive and affectionate, we are convinced, every observation would be that should fall from the pen of this valuable instructor in the Christian faith. And in taking our leave of the present volume, we cannot do better than hold up the spirit which has evidently dictated its contents, and with which every line of it is deeply imbued, as a pattern most worthy of imitation to every class of theological doctrinists. Too long have the carnal weapons of a spiritual warfare betrayed the cause they pretended to serve, and too clearly have they indicated the spirit which dictated their use. The heart that beats with any Christian sympathy, is pained at seeing believers, in name, differing in nothing but that name and the nature of their argument from the infidel they have undertaken to combat. That most implacable of all feelings, the "theologicum odium," has too long been the occasion of disgrace to the Christian Church, as well as of the division and corruption of its most sacred ties: and whilst every contending party, under such influence, has only more firmly held its own tenets, the unbeliever without has smiled at the impotent weapons which have been occasionally hurled by the self-opposing combatants into his hostile camp. We rejoice in the prospect of much good from an opposite spirit: and we hail every appearance of conciliation and candour in conducting the eventful strife, which is, at the same time, accompanied with a firm grasp on every peculiar and distinguishing possession of our own faith. May such a spirit increase and ex-

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tend! And to those who exemplify and encourage it we shall be even happy in owning an obligation for some nearer approximation to those glorious and promised times, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child (Matt. xviii. 1—3.) shall lead them. They shall not hurt nor destroy in all my holy mountain, saith the Lord: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

SIR,—It was not till this day that I was made acquainted with a Review, in your Number for Nov. 1818, of a sermon preached by me, at the anniversary of the Exeter Hospital, last year, and which I was desired to publish. Having written that sermon, as I have written every charity sermon that I ever remember to have preached, under the strong and habitual persuasion, that it was my duty to enforce practical benevolence upon Christian motives; I was greatly surprised at finding myself held up to public animadversion, as having been notoriously deficient in this duty, both on a former occasion, and more especially in this latter instance. The accusation is expressed in the following terms.

"In the whole course of our critical labours, we never recollect to have examined a sermon more completely exclusive of every motive to benevolence, deduced from those principles which are peculiar to the Christian dispensation."

The writer goes on to condemn the practice of choosing for topics of argument "*expediency, moral fitness, virtue its own reward*, the *utility* of a proposed object, the reciprocal advantages which it holds out to all parties, and similar considerations of a merely moral, and chiefly temporal nature,"—and then insinuates, that the preacher of this sermon appeared in the capacity of "a lecturer in ethics, not as one bearing the high and responsible office of an ambassador of Christ." The character of the sermon is said to rise very little above a moral disquisition in the Spectator—and the following advice is pointedly addressed to the author. "To be ashamed of Christ, and of his Gospel, is an awful consideration indeed, and its awfulness should never be lost sight of by the Christian minister."

Conscious of the injustice of this charge, and thinking it a duty, when publicly attacked, to answer the accusation, I request you to insert this letter, in which I propose to do no more than to vindicate myself from the imputation of having neglected the chief duty of a Christian minister, when called upon to act in that capacity.

My text was, *Let us not love in word, neither in tongue, but in deed and in truth*: and my argument built upon this text, consisted in exhorting my hearers, as followers of Christ, to employ their best faculties in the due execution of this precept. The motive I repeatedly set before them was the fulfilment of their Lord's command: and as it is notorious that more error exists among Christians, in the *mode* of fulfilling it, than in the *neglect* of the command itself, I endeavoured to shew that the particular object of our meeting was one which corresponded, in every respect, with the true notion of Christian charity. Nearly half of the sermon was occupied in maintaining the necessity

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of carrying benevolent motives into *effect*, and of selecting the *most worthy objects* for those motives;—the latter part, in reminding my hearers that it was *not* the *good done to society*, but the *motive* for doing it, that could alone give it the character of a Christian work; since God might easily have prevented or remedied the evil himself, had he not designed it to be a trial of our faith and obedience.

In proof that this sacred principle was uppermost in my mind, I beg leave to transcribe the following passages. Having touched upon the practice of giving alms carelessly and indiscriminately to all who ask, I proceed:

"It is not for the aid of contrast that I have been led to advert to it, so much as for the sake of impressing a most important inference, which sometimes escapes the attention of those who join with us in entertaining the same view of this mistaken mode of charity. I mean, that this rejection of the most obvious and literal compliance with our Christian duty, imposes upon every man a strong additional obligation of fulfilling it in some other way. The act of refusal, even when considered as a duty, is an irksome duty; and, if not performed from a sense of duty, is an unchristian act. What proof then shall we afford that the motive for refusal is right, so clear and satisfactory to our own minds, as a readiness to give, when we know that the gift cannot be abused? To give to those that need, in some way or other, we are all bound: and it requires strong evidence before we are justified in departing from the literal execution of the precept. If it be, as it certainly is, a duty to withhold indiscriminate alms, it is a duty of a kind widely different from that of Christian charity, and can never be accepted as a substitute for it. That duty still remains to be performed, wheresoever the way is open: it remains a debt upon our conscience, the more binding, because we have ourselves deferred the payment." p. 9.

In reference to the particular occasion of the meeting, I had the following words.

"To the public these institutions are beneficial in many ways; and they obtain the praise of the philosopher and the politician, no less than that of religious and philanthropic men. On their public benefits it is almost needless to expatiate, except for the purpose of impressing upon your minds that important relation which they bear to us as Christians; namely, that they afford opportunities of discharging the great social duty of our religion in the most effectual manner—that they are channels through which we may safely direct the stream of private benevolence, which often either evaporates in empty feeling, or is wasted upon undeserving objects. Under this view of the subject, the only one which becomes a follower of Christ, it is not enough that the good be done—we ought to feel that we, ourselves, have a hand in the performance of it—to seize with pleasure the means of acquitting an obligation which binds us all—and to rejoice in the facilities held out of obeying God's will, without the chance of failure, mistake, or disappointment." p. 13.

I leave to your readers to determine whether the writer of these passages is justly chargeable with teaching mere ethics from the pulpit, and with appearing to be ashamed of Christ and his Gospel. The sermon occupies only eighteen octavo pages, necessarily embracing some local and occasional topics, and undertaking, according to the proposed argument, to distinguish this exercise of charity from many mistaken forms of that virtue: and, although I could not suspect such a misrepresentation of my argument as your Review contains; yet, if I had suspected it, I do not think I could have guarded against it more effectually by any other language than that which I did employ, writing without any such design, and merely under the habitual influence of opinions derived from Scripture.

If I do not trespass too much upon your pages, I could wish to subjoin one passage more, as evidence of my own purpose, and in justification of the surprise I felt at being accused of teaching Christian duties upon worldly motives, without reference to Christ.

"How different are the feelings raised by the sight of human suffering in a

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mind thus disposed, from those which the same objects excite in the mere worldly moralist! As to the cultivated mind, the desert and the forest, the wilds and the wreck of nature, can reflect agreeable sensations, so may the truly religious man derive consolation and encouragement even from the lazar-house and the prison. To him they become, if not a garden of delight, at least a field of cheerful industry, in which he knows and feels that he is doing his Lord's work." p. 22.

The Reviewer remarks, that the name of God occurs only five times in the sermon; and that the Redeemer's name occurs in a solitary instance, as a heathen writer would use it, *merely for the purpose of mentioning his adherents*—"a follower of Christ." I beg leave to refer to the second extract above given, as a proof of the fairness of this accusation; in which extract the designation is expressly chosen to mark the peculiar duty arising out of it.

As to the argument derived from a supposed change of phrases in the sermon, substituting "Mahomet" for "Christ," "Koran" for "Scripture," "Musulmanic" for "Christian virtue," "principles of humanity" for "Christian charity," with many more, I leave it entirely to work its own way: and with regard to the complimentary part of this criticism, whatever the motive may have been, whether kind or hostile; whether it was intended to soften the pain of censure, or to fasten the charge more effectually, by wearing the appearance of impartiality; I have only to reply, that the praises of the whole world for such matters as he specifies, would not, in my estimation, weigh a feather against the delinquency which he imputes to me; but of which I feel myself to be wholly innocent.

I am, sir, your very obedient servant,

EDWARD COPLESTON.

We have carefully read over the preceding letter, and have reperused both the sermon and the review to which it refers. It will certainly, give us far more pleasure than pain, if, upon a candid consideration of Dr. Copleston's remarks, it shall appear to our readers that his sermon partook of a more decidedly Christian complexion than we imagined; for we are most sincere in asserting, that it was with no "hostile" feeling that we admitted the "complimentary part" into our pages, but from a full conviction of the author's merits as a distinguished scholar and writer, whatever might be our opinion as to the strictly *religious* qualities of the sermon under consideration. We, therefore, leave this part of the question to the unbiassed judgment of our readers, requesting them, however, rather to peruse the discourse itself than our review or the author's explanatory letter, before they come to a decision. For ourselves, we see no reason to revoke the general sentiments expressed in our former critique; though we are quite frank to acknowledge, that if any individual expression may have escaped our Reviewer's pen, which may appear to the learned author to have been offensive, or stronger than was necessary, in order to convey the general impression intended in the critique, we have no feelings which would prevent our amending it for any other which might appear to him less exceptionable.

The simple fact is, that in the discourse in question there was much to praise; and, as it appeared to us, not a little also to blame. We trust that we were not niggardly in our expressions of approbation as to the former, and still less as to the general value of Dr. Copleston's character and talents. We could, indeed, have felt great pleasure in confining ourselves to this part of the subject; for the learned Provost of Oriel's view of charity is so enlarged and enlightened, so consistent with the soundest deductions of political and moral science, and (if we may ven-

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ture without egotism or vanity to add such a remark) so coincident with the sentiments upon this subject of which our own pages have been the humble vehicle, that we are glad to avail ourselves of his high authority for directing the public mind into the proper line of procedure amidst the multiplying demands upon their benevolence. Dr. Copleston, in a manly and convincing manner, has advocated the cause of *real* charity, while he reprobates as strongly as the veriest political œconomist, those spurious and indolent modes of distributing alms, which are equally injurious to the recipient and to society. To point out and enforce the absolute and irreversible obligation of pecuniary liberality in *some* shape, at a time when the acknowledged evils of certain species of falsely-called charity have furnished a plausible argument to those who *wish* for an argument to justify their covetousness, was, doubtless, a public service of considerable merit. To this we might add, that such an argument, conducted in the masterly manner of our author, was at once a fair and ingenious mode of pleading the cause of the Devon and Exeter Hospital; a species of charity as enlightened as it is philanthropic, as consistent with just views of political œconomy as with the feelings of Christian benevolence.

Yet there was another view of the subject, which, as Christian observers, we considered ourselves bound in conscience not to pass over. Though, by no means wishing to confine the instructions of the pulpit, especially on peculiar occasions, like that of a charity sermon, to any very limited range of topics, we yet thought, and think still, that a sermon should essentially differ from a moral essay; and that its arguments and motives especially, should be derived, in no dubious or distant manner, from the sacred Scriptures. Though by no means disapproving, generally speaking, of the plan which our author proposed to himself in his discourse, we yet felt that there was something wanting to assimilate it to those models of pulpit divinity, which, as Christians and churchmen, we had been accustomed to admire. Perhaps some part of the difficulty (supposing there to have been a difficulty) lay in the subject itself; for though we acknowledge it to be one of considerable utility, in a thinking and argumentative age like the present, yet it is one which is capable of being discussed without much reference to those more affecting and impressive topics which constitute the very soul of Christianity, and might, therefore, easily seduce a clergyman into a style of instruction less peculiarly marked by the recurrence of scriptural doctrine, than that which *usually* befits the Christian pulpit. We will not say that this effect might not have been avoided; we think it possibly might: but Dr. Copleston will probably agree with us that the enlightened modern views of true charity, though perfectly consistent with the spirit of Christianity, are apt to sound somewhat harsh to those who do not consider them on a large scale; and that there is great danger of conveying, however unintentionally, an impression *apparently* adverse to the general views of Scripture on this important topic. The fact is, that our blessed Lord and the inspired writers were, generally speaking, content with pointing out the *duty* of charity, and the *motives* to its performance. The *abuses* of charity were at that period comparatively little felt; and as Christianity was intended rather to apply to the immediate amelioration of the heart, than to teach the restrictive distinctions which result from general views of moral and political science, the sacred writers are not found to have devoted themselves to such disquisitions as those which constitute the leading argument of

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our author's discourse. Dr. Copleston, in fact, takes up the subject where the Gospel leaves it; and "considering that more error exists among Christians in the mode of fulfilling our Lord's command than in the neglect of the command itself," he proceeds to shew that the objects of the benevolent institution for which he pleaded, "corresponded in every respect with the true notion of Christian charity." Now here appears to us to arise one of the chief differences between Dr. Copleston and our Reviewer. The former, in speaking of the "true notion of Christian charity," seems, incidentally at least, to imply such charity as will bear the test of moral and political science; the latter simply such as springs from pure motives of "love to God, and faith in our Lord Jesus Christ," even where the judgment may not be so fully enlightened as might be desirable relative to the ultimate bearings of a given species of liberality. Our Reviewer, therefore, objected, in substance, that Dr. Copleston had not urged the duty of charity upon strictly evangelical motives, because he did not bring forward those peculiar topics of the Gospel, such as the love, the grace, the condescension of our Saviour, which are so urgently and uniformly pressed by the apostolic writers. The following is a passage from that critique: "There is a case in point which may be produced as a model of imitation for the preachers of charity sermons. It was not once nor twice, but frequently, that St. Paul pleaded the cause of the distresses churches of Judea. From what topics did he draw his arguments? He reminds the Corinthians and other converts, whom he addressed, of the grace of our Lord Jesus Christ; that though he was rich, yet for their sakes he became poor, that they through his poverty might be made rich. St. John argues upon a similar principle: 'Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.' Here are motives urged which cannot fail to impress every Christian heart. They are motives which are continually recurring in the writings of the Apostles, and cannot be too strongly pressed upon the attention of their successors in every department of the ministerial office." (Christ. Ob. 1818, p. 741.)

Such was our view of the *just motives* to Christian charity; a view supported by the language of Scripture, and the example of the most eminent divines in every age. And though we are far from contending, that in the present day, when doubts exist respecting the legitimate modes and objects of charity, it may not sometimes be necessary to take a somewhat more calculating view of the subject, and to call in the understanding to regulate the affections of the heart; yet considering the nature and ends of the Christian ministry, we are still of opinion that an adherence, as far as possible, to the old-fashioned model is desirable, especially in a popular discourse. We ground this remark upon a discriminating passage in our author's own sermon. "The *end*," he observes, "to be attained, and the *motive* for pursuing it, are *alone* the objects of *religious* instruction. *How* this motive is to operate, and by what *means* we may best attain the proposed end, is to be learned *elsewhere*;—from the employment, that is, of those *intellectual* powers which were given us by the Almighty, as a talent to be improved in his service." (p. 12.) In this remark of the learned Provost's we fully concur; and it was only because we imagined that he had violated his own canon, that we suffered our pages to record the sentiments which have excited his animadversion. It was precisely because we thought the "intellectual" part was more prominent than the strictly "religious," or, in

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other words, that the discourse was, upon the whole, more adapted for the press than the pulpit, that we entered our humble protest against that mode of preaching of which it is no unfavourable specimen. Perhaps we were the more "tremblingly alive" to the deficiency, when we considered the spot where the sermon was delivered; a spot which, Socinianism on the one hand, and the recent Antinomian secession on the other, have peculiarly chosen as their seat; and where, therefore, we were, if possible, more than usually anxious that a discourse coming from a clergyman of such high celebrity, should be such as could be presented to all parties, as a fair specimen of Christian and Church-of-England doctrine. We must, however, still, notwithstanding the foregoing letter, confess ourselves disappointed; for there is little, we conceive, in this discourse, from which even a Socinian would find it needful to dissent,—a circumstance which could hardly have occurred, had the author sufficiently exhibited those peculiar views, relative to Christian charity, which the New Testament so constantly brings forward, and which we have reason to know Dr. Copleston is too orthodox not to admit, though they may not be immediately dwelt upon in the present discourse.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Life of Lord William Russell, by Lord John Russell;—Itinerary of Greece, by Sir W. Gell;—History of England, in three vols. 4to, by the Rev. Mr. Lingard;—The Husbandry of Flanders, by the Rev. T. Radcliffe;—Memoirs of Casanova, by J. Adamson;—Sir Philip Francis not Junius, by C. M. Chalmers.

In the press:—Voyage up the Persian Gulph, and a Journey over Land to India in 1817, by Wm. Hende;—The Englefield Vases, Part I., engraved by H. Moses;—Letters, by Dr. Gregory, in Defence of his Essays, edited by the Rev. A. Crombie, LL.D.;—Letters of the late J. P. Curran.

A Journal was commenced in Paris with the present year, by M. Julien, under the title of "Revue Encyclopedique;" in which he is aided by nearly twenty members of the Institute, and by other men of letters. The following passage from this work, relative to Russia may not be uninteresting to the reader:—

"The University of Dorpat has just received a new organization,—thanks to the indefatigable zeal of its benevolent and enlightened director, Lieutenant-general Count de Liéven. The number of students has been more than doubled; and nothing is now wanting to give a new impulse to this valuable institution.

"At the University of Moscow, the terms have almost all recommenced. Their interruption, at the time of the great fire, has had, in many respects, advantageous results, as well for the professors as for the students. The salaries of the former have been increased, the sphere of their instruction has been enlarged, and the various branches thereof have been better arranged. The number of students, even last year, amounted to upwards of two hundred. The gymnasium, joined to this university, has been in like manner re-opened, and several new preceptors have already been appointed.

"In Russia, a general system of improvement has been introduced, with the most decided success, into all the scientific and military establishments; and the mind of the nation expands more and more under the wise and judicious direction of the Minister of public Education. Doubtless, nothing contributed more immediately to this object, or has a more direct influence on the civilization of the lower classes,

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than the public and gratuitous schools. Within these few years, upwards of two thousand of these schools have been established, several of which are governed by young Russians, who had been sent to England in order to be instructed in the new system of education.

"The liberality of the Emperor and of the Dowager Empress towards these establishments, and, in general, towards every thing that regards education, is almost unbounded; and their example is imitated by a great many rich individuals. Count de Schuwalof has endowed a gymnasium with 150,000 rubles. The Counsellor of Mines, Demidow, has made a present of 100,000 rubles to the University of Moscow; and of an equal sum to the two preparatory schools of Kiew and Tobolsk. He has likewise appropriated the same sum to the seminary and gymnasium of Jaroslaw. Count Schcremetjew has given, in one sum, two millions and a half of rubles, to establish an infirmary for the clergy, and likewise a very considerable sum to the University of Moscow. The Grand Chancellor Romanzow has established, on his estates, a number of Lancasterian schools; he is also building four churches for different religions; and he has caused a voyage round the world to be undertaken at his sole expense.

"The Bible Societies likewise receive considerable sums, as well from the imperial family as from private individuals: even the princes and khans of Caucasus, Georgia, and Mingrelia, contribute to these acts of munificence, as well as the chiefs of the distant tribes of Tartary and of Siberia. At Irkutzk, in Siberia, there are at present a preparatory school, a school for teaching the Japanese language, a school of navigation, and a library,—a very rare thing, no doubt, in this part of Asia. Several tribes, particularly those at Tungor and Burat, eagerly send their children to the schools recently established in their country, in consequence of some individuals belonging to them having, of late years, had an opportunity to see, with their own eyes, the astonishing effects of civilization. These schools are under the direction of national preceptors, educated for that office in the seminary of Irkutzk.

"Thus it is that nations, reputed barbarous at the beginning of this century, are rapidly advancing towards civilization; and every where a degree of emulation is excited which cannot but tend to accelerate its progress.

"The Greeks, who form the greater part of the population of Odessa, are all animated by an excellent spirit for improvement, and display the greatest zeal for the general good of their native country. The education of youth first attracted their attention; and they have, in consequence, established, by voluntary and abundant subscriptions, a school, which already enjoys a great reputation; they have intrusted it to eight able professors, at the head of whom are Messrs. Genadios and Macris, both highly distinguished as men of science.

"The Governor of Odessa, Count de Langeron, gives the greatest encouragement to the professors and the students. Besides the annual donations made to the school by these worthy Greeks, four houses of insurance, established and managed by Greek merchants, also make a deduction in favour of it from their annual profits, the amount of which, for the year 1817, was 53,892 rubles, or about 11,000*l.* sterling. Several merchants have deposited funds for the establishment of a printing-office on a large scale, intended to propagate knowledge throughout all Greece. They propose to provide physicians and other medical attendance for the sick poor, without distinction of country or religion."

Cambridge.—The valuable Oriental MSS. bequeathed to this University by the celebrated African traveller, Burckhardt, consisting of upwards of 300 volumes, have safely arrived, and are now deposited in the public library.—The Rev. Samuel Lee, M.A. of Queen's College, has been elected Professor of Arabic, in the room of the Rev. John Palmer, B.D. resigned. Mr. Lee not having been at college the time usual for taking his degree of A.M. requisite to his standing for the chair, a Grace passed the Senate to supplicate for a mandamus from the Prince Regent, which was graciously granted by his Royal Highness.

Southwark Bridge was opened on the 23th ult. It is composed of three iron arches; the centre is 204 feet in span, four feet more than the celebrated Sunderland iron bridge, and larger in span than any bridge in the world. The two side arches are 210 feet each in span. From its summit, some of the most interesting views of the metropolis

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are seen. There are now no less than six bridges over the Thames, between the Tower of London and Vauxhall.

Charitable Schools in Dublin.—From a synoptical table, which we have seen, of the education of the lower classes in Dublin for the year 1816, it appears that there were

	Children.
29 Protestant Schools	2,194
32 Catholic ditto	5,095
12 Schools of Dissenters	906
12 Mixed Schools, for educating children of *all* denominations	4,402
85	13,597

The total expense of these various schools is stated to amount to 57,700*l.* Much as has been done in the city of Dublin in the way of education, it appears that about *two* children out of *three* are still uneducated.

Arctic Discoveries.—The Prince Regent has given his approbation of the following scale of rewards, proposed by the Board of Longitude:—1. To the first ship belonging to any of his Majesty's subjects, or to his Majesty, that shall reach the longitude of 110 deg. west from Greenwich, or the month of Hearne's or Coppermine river, by sailing within the arctic circle, 5,000*l.*: to the first ship, as aforesaid, that shall reach the longitude of 130 deg. west from Greenwich, or the Whale Island of Mackenzie, by sailing within the arctic circle, 10,000*l.*; to the first ship, as aforesaid, that shall reach the longitude of 150 deg. west from Greenwich, by sailing westwards within the arctic circle, 15,000*l.*; the act having already allotted to the first ship that shall reach the Pacific Ocean by a north-west passage, the full reward of 20,000*l.*—2. To the first ship, as aforesaid, that shall reach to 83 deg. of north latitude, 1,000*l.*; to 85 deg. 2,000*l.*; to 87 deg. 3,000*l.*; to 88 deg. 4,000*l.*; the act having already allotted to the first ship that shall reach to or beyond 80 deg. the full reward of 5,000*l.*

Statistics of Europe.—The present population of Europe amounts to 177,221,600 persons, scattered over 154,450 geographical square miles. This population, considered in an ethnographic point of view, comprehends 53,195,000 Teutonians or Germans, 60,586,400 descendants of the Romans, 45,120,000 Sclavonians, 3,718,000 Caledonians, 3,199,500 Tartars and Bulgarians, 3,070,000 Maggarians, 2,022,000 Greeks, 1,760,000 Finlanders, 1,610,000 Cimmerians, 622,000 Basques, 313,600 Guistes, 294,000 Arnauts, 131,600 Armenians, 88,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Mahometans, and 172,432,500 Christians, of whom there are 98,229,000 Catholics, and 41,808,500 Protestants. Europe is now divided politically into 78 Sovereign States, nominally independent. Their aggregate forces in peace, are 1,600,000; and, on the war establishment, 3,600,000. Their maritime forces consist of 409 ships of the line, 38 ships of 50 guns, 348 frigates, and 1,563 vessels of an inferior class.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Parables and Miracles of Jesus Christ; by Edward William Grinfeld, M. A. 8vo. 10s.

Plain and Practical Sermons; by the Rev. John Boudier, M. A. 9s.

A Critical Examination of that Part of Mr. Bentham's Church of-Englandism which relates to the Church Catechism; by the Rev. H. J. Rose, A. B.

Sermons, preached in the Tron Church, Glasgow; by Thomas Chalmers, D.D. in one large volume, 8vo. 12s.

A Sermon, preached in the Parish Church of St. George the Martyr, Queen Square, Feb. 21, 1819, for the Benefit of the Fever Institution; by the Rev. John Hewlett, B.D. 1s. 6d.

Strictures on Mr. Wix's Reflections on the Expediency of an Union of the Churches of England and Rome; by the Rev. H. C. O'Donnoghue, A.M. 2s.

MISCELLANEOUS.

The Personal Narrative of M. de Humboldt's Travels to the Equinoctial Regions of the New Continent, during the years 1799-1804; translated by Helen Maria Williams. Vol. IV. 8vo. 18s.

No. I. of the Monthly Journal of New Voyages and Travels; containing the complete Journal of an Officer engaged in the late Voyage of Discovery to the North Pole. 3s. sewed, or 3s. 6d. bds.

Narrative of a Voyage to the Spanish Main, in the Ship Two Friends, the Capture of Amelia Island by M'Gregor's Forces, and their Dislodgement by the American Troops; with Anecdotes illustrative of the Manners and Habits of the Seminole Indians, and a Detail of the

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Trial and Execution of Arbuthnot and Ambrister. 8vo.

A Catalogue of a rare and curious Collection of Books, forming vol. II. part I. of a Catalogue for 1818-19; by Longman. Hurst, Rees, Orme, and Brown. 2s. 6d.

A Catalogue of Books in various Branches of Literature, including a large Collection of Sermons; by F. C. and J. Rivington.

William Baynes' General Catalogue of Old Books for 1819. 3s.

Memoirs of John Duke of Marlborough; with his Original Correspondence, collected from the Family Records at Blenheim, and other authentic Sources; by William Coxe, M.A. F.R.S. F.S.A. &c. Vol. III. 4to. illustrated with Plates.

The Poetical Remains of the late Dr. John Leyden, with Memoirs of his Life; by the Rev. James Morton. 8vo. 12s.

The London Commercial Dictionary and Sea-Port Gazetteer; by W. Anderson. 8vo. 1*l.* 7s.

A View of the Intellectual Powers of Man: with Observations on their Cultivation, adapted to the present State of this Country; by T. Martin. 3s.

The Wrongs of Children; or, a Practical Vindication of Children from the Injustice done them in early Nurture and Education; by the Rev. Andrew Bell, D.D. L.L.D. 6d.

The History of France, Civil and Military, Ecclesiastical, Literary, Commercial, &c. &c.; continuing the History from the earliest Accounts to the Death of Henry III. A.D 1589; by the Rev. Alexander Ranken, D.D. Vols. IV. V. VI. 8vo. 1*l.* 4s.

The History of Seyd Said, Sultan of Muscat; together with an Account of the Countries and People of the Shores of the Persian Gulf, particularly of the Wahabees; by Shaik Mansur. 12s.

Observations on Penal Jurisprudence, and the Reformation of Criminals. With an Appendix; containing the latest Reports of the State Prisons or Penitentiaries of Philadelphia, New York, and Massachusetts; and other Documents; by William Roscoe, Esq. 9s.

The Right to Punish Capitally, Questioned: with Remarks on the Uncertainty, Inequality, and Severity, of the Criminal Laws of England, and Abstracts from all the Statutes which create capital Felonies; by Thomas Hague. 3s.

The Penal Code of France, translated into English: with a Preliminary Dissertation and Notes. 8vo. 5s.

Notes and Observations on Criminal Trials; by a Juryman. 1s.

Memoirs of the late Rev. William Kingsbury, M.A. formerly of Southampton; by John Bullar. 8vo. 7s.

Memoirs of the Rev. Henry Martin, B.D. late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East-India Company; extracted from his private Journals, written at Cambridge, on his Voyage to India, in Bengal, and in Persia. 8vo. 12s.

Letters from the North of Italy, addressed to Henry Hallam, Esq.; by William Stewart Rose. 2 vols. 8vo. 18s.

Areopagitica: a Speech to the Parliament of England, for the Liberty of Unlicensed Printing, by John Milton: with prefatory Remarks, copious Notes, and excursive Illustrations; by T. Holt White, Esq. 8vo. 14s.

A Remedy for Self-Murder; suggested in a Letter to a Friend. 1s.

A Brief Treatise on Prisons, intended for the Use of Sheriffs, Magistrates, Grand Jurors, and other Persons interested in the Management and Construction of Prisons; illustrated with an Enlarged Design of the New Gaol about to be built at Dover; by Richard Elsam, Architect. 6s.

Human Life; a Poem; by Samuel Rogers. 5s. 6d.

Hints towards an Attempt to reduce the Poor Rates; or, at least, to prevent its farther Increase.

A Second Letter to the Right Hon. Robert Peel, M.P. for the University of Oxford, on the Causes of the Increase of Pauperism, and on the Poor Laws; by one of his Constituents. 3s. 6d.

Defence of the Poor Laws, with a Plan for the Suppression of Mendicity, and for the Establishment of Universal Parochial Benefit Societies; by Samuel Roberts. 2s.

The Revival of Popery, its Intolerant Character, Political Tendency, Encroaching Demands, and Unceasing Usurpations: detailed in a Series of Letters to William Wilberforce, Esq. M.P. with an Appendix; containing copious Extracts from the Notes, inculcating Persecution, which are annexed to the authorized Roman Catholic Bible, and Remarks on the Wilful Corruption of Holy Scripture; by William Blair, Esq. A.M. 8vo. 7s. 6d.

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RELIGIOUS INTELLIGENCE.

EDINBURGH DEAF AND DUMB INSTITUTION.

Every person, remark the conductors of this Institution, who considers the condition of a human being, cut off from communication with his fellows, must be sensible of the unhappy state in which he must exist—of the limited sphere of his enjoyments—of his utter inability to contribute to the comfort or usefulness of himself, of his friends, or of society. It is from this deplorable state that this Institution proposes to raise the objects of its care; by enabling them to communicate with others, thus giving a spring and activity to their minds, unknown before; fitting them to fill situations, of the duties of which they would otherwise have been utterly incapable; and, above all, furnishing them with the knowledge requisite to prepare them for a blessed immortality. Its aim is not only to confer an incalculable benefit on the individual, but to do good to society, to enable those to earn their own subsistence, who would have been burdensome to their friends for life, and to raise them from a state of useless or mischievous seclusion, to that of moral agents, and of intelligent, useful, and respectable members of society. No further arguments, surely, are necessary to demonstrate the benefits conferred by such an Institutution, both on the objects of its care and on the public.

There are at present in this valuable Institution, forty-three pupils; of whom seventeen were sent by the Glasgow Society. During the past year, six new pupils have been admitted, and the same number have left it. Several others have nearly finished their education, and are about to return to their friends. At the last meeting the Committee agreed to admit nine new scholars, one of whom has been sent thither, for that purpose, from the distant colony of Newfoundland; for whom the full board is to be paid by his friends, in order that the funds may, in the first instance, be applied to the benefit of the natives of North Britain.

It will gratify those who feel an interest in the benevolent object of the Institution, to be informed, that the term of years is now expired, during which Mr. Kinniburgh was restrained, by a formal and binding obligation, and under a heavy penalty, from communicating the art of teaching deaf and dumb pupils. It will now, therefore, be in his power to instruct others in that most important art, which he himself has long and successfully practised. Already an application has been made from a Society at Dublin, for instruction to the person intended for the teacher of their school; to whom, with the approbation of the Committee, Mr. Kinniburgh has accordingly undertaken to communicate the necessary information. The Committee add, that so far as they are concerned, they shall liberally avail themselves of every opportunity of diffusing the benefits of this Institution, either in Britain or in other countries.

The total receipts of the Institution, for the year, have been 927*l.* It appears, that there is still a debt of 200*l.* unpaid: there are also several other articles of necessary expenditure, independent of the board of the pupils, and the master's salary; and the Committee mention several objects, particularly a sick-ward and an additional play-ground which they have been obliged to relinquish, from wanting the means of providing for them. There is, therefore, an undiminished call for exertion in aid of the funds, on the part of every friend of the Institution.

In order to extend, as far as possible, the instruction afforded by the Institution, the Committee have been under the necessity, from the state of the funds, of preferring those applicants for admission, who can pay the whole or a proportion of their board. They regret that they have been under the necessity also of rejecting several applications, from want of funds; and, from the information from various quarters, there is no doubt that there are many persons who do not apply, from inability or unwillingness to pay the required proportion of their expenses.

The Committee report most favourably of the state of the school, and mention especially the attainments of the

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pupils in religious knowledge. It reflects much credit on all parties, to find that there is not now, and has not been for many months a single pupil who is otherwise than in perfect health.

The following are short specimens of composition, by the pupils.

"My dear Aunt, Edin. March 8, 1819.

"I am very glad received a letter from you last Saturday. I was reading your letter. I liked to get trowsers. I am very sorry, for my father and mother and brother are dead of fever at Linlithgow, last December. I think I am poor orphan. I am grieved about my parents and brother that they are dead. I think also my parents were very good. They were always thankful to the Lord Almighty. I hope they will be up to heaven. I must always pray to God, that the Lord will give me a new heart. I must be always grateful to him. I must avoid wicked people. God loves good people that love him. I am daily think about God. The Lord made me. I am very surprized him that he made great many, and also all beasts and birds. I was always think of death. You are sorry, for my parents and brother are dead of fever. My brother and sister are sorry for it. I think you and sister and brother are very love me. I am very much love them.

"I am your affectionate Nephew,

"John Miller."

Isabella Bremmer's letter of thanks to the Committee of ladies, on her leaving school.

"Edinburgh, March 8, 1819.

"I write this letter to thank you, benevolent ladies, who have been so kind to me; and I hope the Lord God will bless you for ever, for your kindness to me a poor deaf girl. My heart always feels thankful to you, and to my kind and good master and mistress, who has taught me so many good things that I did not know before I came to this Institution. Long ago, when I was but a very little girl, about three or four years old, and my father had many other children besides me, my mother grew very ill, and she died, and I and my poor helpless sisters and brothers lost their loving mother with great grief, and my father was very poor; and as soon as my loving mother was buried, I and my youngest sister became ill of the measles, and we had no body to watch over us but our oldest sister, who was about fourteen years old, and she became like a mother to us; and as soon as we grew better, our youngest brother grew very ill of the scarlet fever, and I became the same, and I lost my hearing, and that made my poor father in great grief for me, and I remember that my poor father was sitting over my bed watching me, weeping and lamenting over me for my deafness. As soon as we became better, my father told all this to the kind and benevolent ladies and gentlemen, and they sent me to this Institution with great kindness. I have now understanding, and I know now to thank you and my kind master and mistress. I have now been at this Institution five years and ten months, and I am going to leave it this month, and I thank and love the Lord God for his kindness to me for giving me such kind friends. You have now got a place for me in St. James' Square, in Mrs. Mitchell, where I am to go and learn dress-making, and to live with her, and I will be very obedient to her; and I am thankful to you for this. I am sorry to part with beloved companions, and with my master and mistress; but I hope I will see them often again with gladness, and I hope the Lord God will bless me and them. I have no more to say. But I remain your much obliged servant, "Isabella Bremner."

The following were among several passages given to the pupils, on the day of examination, in order to exhibit their knowledge of the English language, by their giving the sense of the writer in synonymous terms. This exercise seems to have gratified Dr. Johnson much, when he visited Mr. Braidwood's Academy at Edinburgh, in the year 1773.

PROVERBS X.

1 The Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

PROVERBS X.

1 The witty sayings of a wise king. A knowing son createth a joyous father: but an ignorant boy is the dulness of his female parent.

2 Wealth of unholiness advantage nothing: but goodness preserveth from mortality.

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PROVERBS X.

3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

PROVERBS X.

3 The Almighty will not allow the spirit of the religious to starve: but he throweth away the wealth of the unjust.

4 He returneth indigent that distributeth with an untight hand: but the hand of the industrious createth wealth.

5 He that collecteth in warm weather is a knowing son: but he that slumbereth when cut down corn, is a son that bringeth disgrace upon him.

6 Happiness are upon the head of the righteous; but force veileth the mouth of the unreligious.

INTELLECTUAL AND MORAL IMPROVEMENT OF SYRIA.

Among the remarkable occurrences of this eventful period may be ranked the visit to this country of an Archbishop of Jerusalem, to solicit from the inhabitants of Britain the means of improving the spiritual condition of the Christians of Syria. Deploring the ignorance in which his countrymen are involved, the Syrian Archbishop of Jerusalem, Gregory Peter Giarve, determined to undertake a journey to Europe, in order to make a personal appeal to Western Christians, for the means of raising them from their degraded condition. In prosecution of this design, he quitted his residence at Kasuana, on Mount Lebanon, and, as his Church acknowledges the supremacy of the See of Rome, sought there, first, the assistance he needed. His application failed of success—the funds of the College de Propaganda Fide having been confiscated by the French, during their occupation of the papal territories—though he was received and treated with the respect and honours due to a prelate of his rank. Thence he journeyed to Paris, where he was introduced to Louis XVIII.; but his applications for pecuniary aid were equally fruitless as at Rome. He received, however, a letter of introduction from Cardinal de Perigord, Grand Almoner of France, to the Marquis d'Osmond, the French Ambassador in London, recommending him to his Excellency's countenance and attention, in prosecuting his object in this country. The Archbishop arrived in England about two months since. The design he had in view was to form a printing establishment on Mount Lebanon, where correct editions of the sacred Scriptures, and of other works of religious instruction, might be printed in the Syriac language. His presence in this country became casually known to some gentlemen, who were struck with the importance of aiding the Archbishop in the accomplishment of his object, and of forming, through him, a permanent connexion with Syria, with a view to restore the benefits and blessings of education and evangelical light to that highly interesting country, from which our own highest advantages were originally derived. An interview having been obtained with the Archbishop, much information was collected, of which the following is the substance: There are, in Syria and the neighbouring countries, about one million of persons who use the Carshun language;—that is, they speak Arabic; but, in writing it, they employ the Syriac character. These people have very few books among them; there being printing-presses for the Carshun no where but at Rome, and at St. Antonio, near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves.

As the object which the Archbishop had in view appeared not to fall properly within the range of any existing society, it was judged expedient to make a specific appeal to the public, on the ground of its peculiar claim to support. A meeting was accordingly convened for this purpose, on the 11th of March, where the design of the Syrian Archbishop of Jerusalem to form a printing establishment at the place of his residence on mount Lebanon, for the purpose of printing, in Carshun, elementary and other books, with the holy Scriptures, in order to promote

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education and Christian knowledge wherever the Carshun is used, was cordially approved, and a fund opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria. The Committee to whose charge the disposal of the fund is intrusted, after maturely considering the subject, came to the decision, that a printing press, and the necessary sets of materials, at the discretion of Professors Macbride and Lee, should be purchased at Paris, under the direction of Baron de Sacy and Professor Keiffer, and placed at the disposal of the Archbishop, the expense of which will entirely exhaust the subscriptions already obtained.

The Archbishop being about to return to Syria, a meeting of the Subscribers was held at Freemasons' Tavern, on the 13th instant, to take leave of him previous to his departure from this country, the Right Hon. Lord Teignmouth in the chair.

His lordship observed, that they ought not to neglect so favourable an opportunity of diffusing Christian knowledge in the extensive regions of Asia, as was now afforded them by the arrival of the Archbishop of Jerusalem in this favoured country. That venerable personage had travelled from Syria with no other view than that of procuring assistance to enable him to disseminate such religious instruction among the flock over which he presided as was calculated to make them understand more fully the sublime truths and the grand moral lessons which are inculcated by genuine Christianity. He had visited Rome and Paris; but he was in one respect sorry to say, without succeeding in the object of his benevolent mission: he said in *one* respect sorry, because he could not in another, for it providentially afforded the people of England an opportunity, which had never occurred before under such favourable auspices, of cordially co-operating in the diffusion of the holy Scriptures among an immense population, who were ignorant of them, and consequently far behind other parts of the world in civilization and pure morality. Trusting solely to the goodness of Providence, he came unsupported by worldly powers to ask the interference of the fortunate inhabitants of Britain in favour of many, who did not enjoy the benefit of Christian instruction. The Archbishop was now about to return to the regions which he had left with such beneficent intentions; and it was therefore thought proper by those who had subscribed their funds to aid the religious purposes which he had so nobly attempted to effect, that he should receive a valedictory salutation at their hands before he quitted the shores of England.

The Rev. Josiah Pratt rose to state the circumstances under which the Archbishop became known to the gentlemen who had laid before the public his claims to their support. They had heard of his arrival in town, and of the object of his mission. A deputation immediately waited upon him, and he gained their esteem and confidence by the direct and candid answers he gave to the questions they felt it requisite to put to him. A stranger, arriving here without full credentials, was not a person calculated, at first, to receive that entire confidence, to which, under other circumstances, he might be entitled; but there was still, in the manner and ingenuousness of this good man, the strongest reason to induce a full belief in his statements and intentions. The very fact of a man's undertaking so expensive and perilous a journey, and only requiring, in return, the printing materials for disseminating the holy Scriptures, and religious and elementary books, was a *prima facie* reason to place credence in his assertions. Besides this, the Grand Almoner of France had introduced him to the French Ambassador in London, in a manner which could leave no doubt of his being the identical person whom he represented himself to be. The Archbishop, in company with the Rev. J. Owen, who was now present, had undertaken a journey to Oxford for the purpose of examining the Oriental manuscripts in the Bodleian Library, and pointing out the versions of the Scriptures best calculated for circulation in Syria. The particulars of that journey, which some of his friends who were present would state, were most favourable for the Archbishop, and led to the strongest opinion of his piety and literary attainments. The only reason to imagine that the Archbishop might not be so desirous as could be wished to disseminate the holy Scriptures, suggested itself from the circumstance of his being supposed to belong to the Roman Catholic communion, which had not

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shew the same zeal as Protestants in disseminating the Word of God. But the fact was, the tenets of the Archbishop differed in many respects from those of the Roman Catholics: for instance, though he acknowledged the supremacy of the Pope, he denied his interference in the election of their Patriarchs in Syria; or rather it was not the practice to consult the Papal See upon these elections, but merely to apprise the Pope of the result. The Roman Catholics were, it was understood, about to give the Archbishop some assistance. It was thought more advisable not to connect the mode of assistance which this Meeting would adopt with theirs, but to leave each to take its own mode to promote the views of the Archbishop. The Syriac Committee had already procured subscriptions to the amount of 430*l.* for this purpose. It was most gratifying also to state, that Mr. Clymer, the proprietor of the patent Columbian printing-press, had presented one of his presses (value upwards of 100*l.*) to the Archbishop, as his contribution towards his benevolent object.

The Rev. J. Owen stated, that he had accompanied the Archbishop to the University of Oxford, and had had on the journey repeated opportunities of observing his unaffected piety, the simplicity of his habits and the benevolence of his disposition. Of his critical knowledge of Oriental literature, they had abundant proof in the Bodleian Library. He turned over the unique collection of Oriental manuscripts in the library with the greatest attention, and pointed out immediately the difference in the several versions with a perspicuity and accuracy which shewed him to be a critical scholar. From what could be collected of the religious sentiments of the Archbishop, he might be rather said to be in communion with, than in subjection to, the Papal See. They elected their own bishops, and these their own patriarchs, without consulting the Pope, or receiving his recommendation; they merely communicated to him the result of their election. Mr. Owen then expatiated, at some length, on what struck him as being the providential circumstance of the arrival of such a character in this country, and the benefits which might be expected to result from the occurrence.

The Rev. S. Lee, Professor of Arabic in the University of Cambridge, corroborated Mr. Owen's statement of the Archbishop's manners, piety, and acquirements.

The Archbishop was then introduced, and informed by Mr. Owen, in the Italian language, the only European tongue in which he can converse, that the Meeting were desirous to promote his views, so far as their means should allow.

The Archbishop then addressed the Meeting, through the medium of Mr. Owen, in the Italian language. He expressed his regret that he could not convey his sentiments to the Meeting in the English language. When he came to this country, unfurnished with proper credentials, for a pious purpose, he had placed his reliance on Divine Providence. That Providence had raised up, in England, friends of rank and affluence, by whose liberality he had now the prospect of obtaining that object for which he had visited Europe. He esteemed the assistance which he had received as an alms put into his hands; and he trusted he should, by those means, soon so multiply copies of the Scriptures, that all who have aided him by their contributions should be rewarded an hundred fold. The only return he could make, was, to lift up his heart and hands to Heaven, that the grace and blessing of God might be poured down upon his benefactors.

After the Meeting broke up, a resolution was passed expressive of the opinion of the subscribers, That a permanent connexion should be established with Syria, through the medium of the Archbishop; and that subscriptions should be solicited to meet the further expenses which may be incurred in prosecuting this design.

SOCIETY FOR PROPAGATING THE GOSPEL.

The Society has just put into circulation the following Address:—

"The Incorporated Society for the Propagation of the Gospel in Foreign Parts was established, as well for the purpose of converting and instructing the heathen, as for the maintenance and advancement of pure Christianity among our own people settled abroad.

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"The views of the Society, in the prosecution of these laudable designs, have been hitherto principally directed to the continent and islands of North America. At the time of its original institution, and long afterwards, our territories in that country were far the most considerable in extent and importance among the foreign possessions of the Crown. They contained a large population of unenlightened savages; as well as growing communities of settlers, who, without the means of religious instruction and worship, were in danger of sinking into the vices and ignorance of heathenism.

"To the successful exertions of the Society, the conversion of the Indian tribes that profess Christianity, and the number of episcopal churches still subsisting in the United States, must, in a great measure, be attributed.

"At the present moment, the revenues of the Society are almost wholly expended in contributing to the erection of churches and schools; and providing a regular supply of ministers, catechists, and schoolmasters, with competent stipends, who are subjected to the control and authority of their respective bishops: nor is it too much to assert, that, without such assistance from the Society, many large and populous districts of those extensive countries would be altogether deprived of the light of Religion; or, at least, of the benefits of a ministry, the administration of the sacraments, and regular public worship.

"The extension of our dominions in the East has since opened to Christian zeal a new scene of exertion, to which the attention of the country has for some time been anxiously turned. A variety of circumstances, however, continued to suggest to the Society the necessity of caution; and the expediency of waiting for some favourable conjuncture, which might enable them to concert their measures with effect, and begin their operation with reasonable assurance of success. The time, they trust, is arrived.

"The appointment of a bishop at Calcutta has supplied an adviser, of not less discretion than zeal, to direct the Society's proceedings at the outset, to point out safe and unexceptionable modes of acting, to suggest proper rules and directions, and, finally, to assist, by his authority, in the control and regulation of their missions. Their first measure has accordingly been, to offer their co-operation to the bishop, in the execution of such plans, as, in concurrence with the governing authorities in India, his lordship may be inclined to recommend; and to place at his disposal a sum of money, in order to enable him to avail himself of any opportunities of furthering the objects of the Society, without the loss of time which must necessarily be incurred by previous communication with Europe. Some time, it is obvious, will elapse before an answer can be received to this application. It may be sufficient, in the mean while, to observe, that the island of Ceylon in particular, which has lately been placed under the bishop's jurisdiction, would alone supply ample employment for the immediate exertions of the Society.

"In this island, one-third of the population is said to be nominally Christian; though their faith is imperfect, and debased by gross superstitions; and the pagan inhabitants are happily exempt from those artificial prejudices, which still continue to retard the progress of Christianity in Hindoostan.

"For the means of accomplishing these important designs, the Society must have recourse to the liberality of such pious and well-disposed persons as are zealous for the propagation of the Christian Faith in its purest form. To divert its present revenues from the purposes to which they have been so long and so usefully appropriated, and are in a manner pledged, would be not only inexpedient, but unjustifiable. But, with such objects in view, an appeal is made, without hesitation, to the public, in the fullest assurance that the spirit of piety, which in the beginning created and has hitherto sustained the Society, will be exerted with equal effect in promoting the enlargement and extension of its plans.

"St. Martin's Library, A. HAMILTON,
March, 1810. Secretary."

The Society is supported by voluntary contributions, aided by an annual grant from Parliament toward the special maintenance of the established missions in Nova Scotia and Canada; and is under the management of a Corporation, erected by charter from his

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Majesty King William III. for receiving, managing, and disposing of such contributions."

All persons making a donation to the Society of twenty guineas or upward in any one year, or subscribing not less than one guinea annually, become contributing and associated members; and from them only the vacancies, which from time to time occur in the corporate body, will be filled up by ballot.

CHURCH MISSIONARY SOCIETY.

The regulation of the Society, by which it was provided that the annual sermon should be preached on the morning of the day on which the annual meeting should be held, having been found productive of inconvenience, the Committee have fixed the sermon, for the present year, for the evening preceding the day of the annual meeting. The Hon. and Rev. Gerard Thomas Noel will, accordingly, preach at St. Bride's Church, Fleet Street, in behalf of the Society, on Monday evening, the 3d of May.

A change of circumstances in Western Africa has induced the Society to close the separate school fund. The Society having been compelled, by the revival of the slave trade, to relinquish its stations in the heathen country in Western Africa, and being about to charge itself with the education of all the children liberated from slave ships, and collected in the colony of Sierra Leone, while Government takes on itself the maintenance of the greater part of these children, the plan of appropriating a specific sum to the education and maintenance of particular children cannot, under this unforeseen change of circumstances, be continued. The Society will, however, expend, in providing generally for education in the colony, a much larger sum than will be supplied by those benefactors who have engaged for six years for particular children.

Such children as may have been named, previously to the 31st day of the month of March, under the customary engagement of paying 5*l.* per annum, for six years, for such child, are now placed, or will be placed, in one of the schools in the Colony, under the teachers provided by this Society; and the missionaries and schoolmasters will send home, as soon as practicable, a statement of the situation and progress of all the children which may have been named by benefactors.

The suspension of the Society's settlements among the heathen in Western Africa, and the increased facilities of intercourse with Sierra Leone, having considerably diminished the force of the motives which first led to the opening of the fund for establishing a regular intercourse, by a particular vessel, with that coast, it has been resolved, that further contributions to the ship fund shall not be pressed for the present, but that the fund already raised (4000*l.*) shall be left to accumulate by re-investment of the interest; and that, should it be found ultimately unnecessary or inexpedient to apply the fund as originally intended, it shall be appropriated to the similar object of maintaining intercourse with New Zealand, which is now done at a very great expense, or shall be returned to such contributors as may not approve of that appropriation.

ADDRESS TO THE BISHOP OF DURHAM.

We feel much pleasure in recording in our pages the following address to the venerable Bishop of Durham, unanimously voted at a general meeting of the subscribers to the Clergy Jubilee School, with his Lordship's reply.

"To the Honourable and Right Rev. Shute, by Divine Providence, Lord Bishop of Durham.

"May it please your Lordship,—We, the clergy of the diocese of Durham, beg leave to offer to your lordship our fervent and heartfelt congratulations on the opening of this, the *fiftieth* year from your consecration to your high office in the church of Christ. During the larger portion of that long period, it has been the happiness of those who now address you, to be placed under your lordship's paternal governance, to witness the exercise of your public and private virtues, and to be excited to the due performance of their own part in the Christian ministry by the eminent and uniform example held forth to them by their bishop.

"When we look back on the eventful years which have passed since your lordship's translation to this See, and reflect on the important duties which the peculiar character of the times long imposed on the clergy, we cannot forget that, in whatever degree those duties may have been fulfilled by ourselves, the vigilance and constancy of your lordship were never wanting to the common cause. Your warning voice was heard

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in the beginning of danger; and, to the last, it ceased not to animate and encourage all under your authority, manfully to bear their part in the awful conflict with principles which assailed alike the thrones of kings and the altar of God.

"And, as you thus called on us to contend earnestly for the truth against the enemies of Christianity in general, so likewise we have been instructed by your lordship's precepts and example, how best to defend the distinguishing doctrines of our own pure church, against the advocates of antient corruptions on the one hand, and of heretical innovations on the other; to temper zeal with charity, and with discretion; yet, at the same time, to repel that spurious moderation, which abandons what is essential to the soundness of faith, or purity of discipline, for the false and hollow praise of modern liberality.

"But it is not only on these greater and rarer occasions, that we have been benefited by your guidance. In every particular of our pastoral care, whatever assistance could be derived from the advice, the protection, or the bounty of your lordship, has been freely and largely bestowed. We abstain from violating the sacredness of private charity, by saying all that long experience has brought to our knowledge; but the voice of fame itself bears testimony, that neither the limits of your lordship's diocese, nor the peculiar claims of ecclesiastical interests, nor any restriction but the unfitness of the object, have bounded the exercise of your beneficence. The same generous patronage which aided the labours of Kennicott, of Blaney, and of Holmes, in accumulating to sacred literature some of its richest and choicest stores, has been extended to every well-devised plan of public utility. Above all, the inestimable invention of the age in which we live, the system of education, has found in your lordship, its unremitting, its most munificent supporter. You have even directed your exertions, in this great cause, to the benefit of generations yet unborn, and have provided in the ample foundation which bears your name, a succession of future labourers in this fruitful field.

"In order to perpetuate the memory of our gratitude and profound respect for your lordship's high deservings, by a monument, not unacceptable, we hope, to your feelings, as it is peculiarly appropriate to your praise, we solicit your lordship's permission to erect, in the most populous and important town of the diocese, a school for the instruction of poor children in the principles of the Church of England; and we humbly implore the favour of Almighty God to this our work. May He see fit to grant that the spiritual good of thousands may be the fruit of this offering of dutiful attachment to your venerable and venerated name! And may the time be far remote, when we shall be made to feel the full value of the blessing we now enjoy in a living example of the qualities which best become a father of the Christian Church!"

"To the Clergy of the Diocese of Durham.

"Cavendish-square, Feb. 18, 1819.

"Reverend and dear brethren,—In returning an answer to such an address as I have recently received from you, I am at a loss in what terms I can convey an adequate idea of the feelings which it has excited: for none but myself can estimate the gratification of finding that I am the object of the affection and esteem of a body of clergy, with whom it has been my happiness to be connected during a period of twenty-eight years; and who have not confined their expressions of favourable opinion to language only, but have marked it by a work of public utility the most consonant to my wishes. May the blessing of God prosper your undertaking! that in the school which you are about to erect, the children of the poor may be taught the principles of Christianity, and the doctrines of the Established Church, confirmed in useful and moral habits, and thus be qualified for the faithful and conscientious discharge of their future duties in life!

"At my very advanced age, this, humanly speaking, will be the last occasion of our public intercourse. Of all that has hitherto passed between us, as well as of the exemplary discharge of your sacred duties, I retain, and hope to carry to my grave, the most pleasing remembrance. My prayers, while the Almighty graciously continues to me the inestimable privilege of prayer, will be offered for the welfare of this diocese; and that, by the Divine blessing, the interests of true religion may be advanced and supported by its clergy of every succeeding generation, as they have been by those whom I now address.—Believe me, reverend and dear brethren, with true regard and esteem, your sincere and affectionate friend and brother,

"S. Dunelm."

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AMERICAN BIBLE SOCIETY.

We rejoice to observe from the Second Report of the Society, that attention is awakened to the spiritual wants of the Indians. The following extract leads us to hope for continued and enlarged exertions in their behalf.

"While using their endeavours, that 'the Word of the Lord may have free course and be glorified' throughout the United States, and especially in those parts where there is an incredibly numerous population, the Board have not been unmindful of their BRETHREN OF THE WOODS. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation, by every thing which distinguishes savage from civilized man, and too often by the fraud and other injuries of profligate whites, addresses to us a mute, but piercing expostulation, for that help which they can obtain only in very small portions from any other quarter.

"The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that, unlettered as he is, a young Indian can make himself master of several.

"The branches to which the managers would more immediately bend their attention, are, the Mohawk and the Delaware. The Mohawk would serve for the Five Nations, the Tuscaroras, and the Wyandots or Hurons. The Delaware is of higher importance, as it has extended itself further than that of any other northern tribe. It can convey the Scriptures to many kindred tribes, that are strewed along the frontier of the United States, from Canada to Georgia. These are, the Monsees, the Shawanese, the Kickapoos, the Kaskaskias, the Twightwees or Miamis, and the Chippeyas, Hurons or Algonquins. This last is said to be the most numerous tribe on the northern borders of the United States.

"In their efforts to bring in these outcasts, who are indeed afar off, the managers must submit to their circumstances, and take such parts of the Bible as, from time to time, they can procure to be translated. A beginning has been made. The Rev. Christian Frederic Dencke, one of the missionaries of the United Brethren to the Delawares, stationed at New Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of St. John; and has also finished a translation of St. John's Gospel, and commenced that of St. Matthew; both which will probably be received in the course of the year.

"In consequence of this acquisition, the Board ordered an edition of 1000 copies, with the English on one page and the Indian on the other. Of these 300 are to be sent to the Rev. Mr. Dencke at New Fairfield, and 100 to Mr. Leuchenbach, missionary in the State of Ohio, to be by them distributed among the aborigines.

"The Board has also voted a donation of 100 dollars to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

"With regard to the Mohawk language, the managers find that the Gospel of St. Mark has been translated by the celebrated Indian chief, Brandt; and the Gospel of St. John by Capt. Norton, a resident of upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a missionary among the Oneidas; and perhaps from Cornplanter himself, who is represented as very favourable to such an undertaking.

"In the mean time, the managers have ordered an edition of 1000 copies of Brandt's translation of St. Mark, and Norton's of St. John, to be struck off, and distributed among the tribes usually denominated the Six Nations.

CINGALESE PRIESTS.

Some curious particulars of two Buddhist priests have lately been published by Dr. Adam Clarke, in a letter to the Committee of the Wesleyan Foreign Missions. They came from Ceylon, with Sir Alexander Johnston, bringing with them only their sacerdotal robes, their books, and seven rupees (about 14s. English): the expense of their board and clothing is to be paid from the Methodist Missionary fund; but Dr. Clarke has undertaken to educate them gratuitously. When they have acquired a sufficient knowledge of the principles of the Christian religion, they are to be sent back to Ceylon, to disseminate the Gospel among their heathen brethren.

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The following are extracts from Dr. Clarke's letter.

"The two Cingalese priests, Munhi Rat'hana, and Dherma Rama, are cousins german; the first twenty-seven, the latter twenty-five years of age. They are meek, gentle, and submissive; very diligent in their studies, and have an insatiable thirst for knowledge, and particularly religious knowledge. They continue to improve in their writing, and will soon write a very elegant hand: their profiting in this is surprising, as they had never done any thing in this way before; their own writing gave them no advantage here, as that is a mere species of engraving with a steel point on the talipot leaf, which is the substance used instead of paper. They improve also, both in reading and speaking English. Nothing but a thorough course of theological and philosophical English reading can ultimately conquer and remove all the false notions and deep-rooted prejudices relative to God and nature, found in that priesthood. I say deep-rooted, because with false theology and philosophy they have had their minds imbued from their earliest infancy. Munhi Rat'hana, and Dherma Rama entered the temple when they were about five years of age, and before they could arrive at their high order in the priesthood were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory many thousands of Slocas, or verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantrass or Incantations, and their most curiously involved doctrine of the Metempsychosis, or transmigration of souls. From these they have derived all their principles of morality, theology, medicine, philosophy, and political economy. Till now, they have had no opportunity of knowing better: these false principles had undisturbed empire in their minds. In a word, all their thoughts, ideas, and moral feelings were cast in this mould. They now see they were wrong in many things, and strongly suspect they were wrong in all. They wish for instruction; they devour it with the keenest appetite, and long, ardently long, to have their minds stored with nothing but what is true and useful. Against Christianity, they have not, as far as I am able to judge, one remaining prejudice; but they find it difficult to perceive the suitableness of many things, while they admit of their general truth. In a word, they want to perceive and comprehend the reasons of those things; and they have not, as yet, English sufficient to understand those arguments which I know would at once set their minds at rest on such points.

"These men cannot be treated as common heathens: they are both philosophers, men of profound erudition in their way; with, as far as I can judge, a powerful commanding eloquence. They are deeply read in the most speculative, most refined, and purest ethics of the Brahman and Budhoo systems. In these respects, their acquirements are immense. I have myself read the Ouppnek'hat, and some other works of this kind, and well knowing the subtle and specious reasons which both these systems can bring forth in behalf of their ethics and philosophy, I do not a little wonder at the subjection of these men's minds to the general truth of the Gospel."

"Of the sincerity and purity of their motives, I have the most satisfactory evidence: they have sacrificed much in order to come and seek the Christian's God in a Christian land. They have lost, for ever lost, their temple and its revenues; and that high honour and reverence which they had, as high-priests, and highly learned among the highest orders, among their countrymen: and, although they doubtless have suffered many afflictions on this account, yet there is not the most distant wish remaining to trace back their steps.

"Dherma Rama is a young man of very high integrity, of an ardent and strong mind, wishing to sift every thing to the bottom; and never to take a stand any where till he is fully satisfied the ground will bear him. What he get he keeps.

"Munhi Rat'hana has a fine mind; is truly spiritual, meek, and affectionate: seeks God, I believe, with his whole heart; and enjoys many consolations from his Spirit. All that are acquainted with them esteem Dherma, and love Munhi."

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VIEW OF PUBLIC AFFAIRS.

UNITED STATES.—The United States of America have at length succeeded in gaining the Floridas from the imbecile government of Spain. The treaty stipulates, as the price of cession, the sum of five millions of dollars, to be paid by the American Government, not to Spain, but to *American citizens* who may have exhibited claims for alleged spoliations on their property. The United States' Legislature, we know not whether by way of *bonus* to the above transaction, have passed a law against the piracies committed by vessels under the flag of the South American insurgents. This law empowers the President to employ the armed navy of the United States, and also to licence privateers, against all piratical vessels, the parties concerned in which are to be subject to the penalty of death. The acquisition of the Floridas is spoken of with great exultation in the American journals. Among the probable advantages of the cession are particularly mentioned the influence which it will give over the Indians; the long line of coast, and the included ports which it affords; the command of all the rivers which flow through the territories of the United States into the Gulf of Mexico, across the newly-acquired dominions; the territorial value of the ceded provinces, particularly for the live oak in which they abound; and lastly, the check which the United States will now have it in their power to interpose to smuggling, to the slave trade, and to the attempts of foreign emissaries.

Of course, we do not intend to deny the political value of this acquisition; but we cannot forbear reminding the large number of American citizens who honour our pages with a perusal, of the *duties* which seem to flow from this accession of territory. When we consider that the vast tracts of country from the St. Laurence to the Gulf of Mexico, with all their dependencies, and the consequent almost unlimited command of the interior, now belong to the United States, a country free and enlightened and civilized, and, above all, Christian,—we have no language too strong to impress upon the inhabitants of that country wherever our feeble voice may be heard, the duties to which Divine Providence seems to have summoned their attention. The moral and political welfare of the native tribes, the extension of civilization, of education, and—*τὸ ὑπερβολὴν*—of *Christianity* with all its beneficial results, the suppression of slavery where practicable, and its amelioration where not, are doubtless among the most prominent and obligatory of these duties. While we acknowledge the great zeal and pious philanthropy of large numbers of the inhabitants of the United States, for these and similar objects, we could wish that the general spirit of public feeling and public transactions were more decisively on the same side. We could especially have desired that some recent circumstances of an official kind had evinced more of that spirit of conciliation and disinterestedness, and moderation, which so well became a liberal and Christian country. We could especially wish, that on the present occasion we could inform our readers that the hopes which were entertained of the prevalence of high moral feeling in the American Congress, relative to the execution of our two countrymen, had not been disappointed. It was certainly difficult to suppose, that in an assembly of persons laying but ordinary pretensions to humanity, and within the pale of Christianity and civilization, a majority of 108 to 62 should have found nothing to condemn in a transaction which has called forth so justly and so loudly the general reprobation of mankind. Yet such, we grieve to say, is the fact in the house of representatives of the United States; and this in the face of the decided Report of their own military committee, which had stigmatized the transaction in terms as strong as ever characterized an official paper. We could not breathe a more bitter malediction, either on the United States or their neighbours, than that their ambition should increase in proportion to the extension of their power and territory, and their sense of moral responsibility diminish in proportion to the claims for its exertion. It is because we feel a most sincere and affectionate respect for the citizens of the United States, as children of common parents with ourselves, and because we conceive that their augmenting wealth, and power, and territorial im-

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portance in the scale of nations, increasingly fit them for instruments of most extensive benefit or injury to mankind, that we look with such jealous concern on every indication of a spirit adverse to the high Christian privileges, and unlimited usefulness, which the providence of the Almighty seems to have placed in their power.

FRANCE.—The minister of finance has presented his proposed plans for the year. The sum stated as necessary amounts to 989 millions of francs, which is intended to be raised without addition to the existing taxes.—The chamber of deputies have decided, by a majority of 150 to 94, against altering the law of elections. Most of the meetings of the chamber have been employed, during the last few weeks, in considering the laws relating to the liberty of the press. The propositions of the French ministry on this subject, though falling somewhat short of the liberty enjoyed in Great Britain, are conceived in an enlightened spirit, and are probably more liberal than could have been expected, when we consider the absolute slavery in which the periodical press has been retained up to the present moment; and the still agitated state of men's minds in that country. An attempt was made to introduce into the new enactment a special provision for the punishment of offences against religion; but the proposal was combated by the abstract doctrine of universal toleration, and defeated by a majority of 110 to 92. It would, probably, be a difficult matter to procure a verdict of guilty from a French jury for a libel against religion. Indeed, nearer home, we are at this moment threatened with a torrent of low blasphemy, arising chiefly, perhaps, from what, we trust, will prove an unfounded anticipation, of lenity on the part of jurors. The proscribed blasphemy of former days has, of late, been boldly flung among us in the very heart of the metropolis itself. But the measures which have been adopted to repress the evil, by bringing the offenders before our courts of justice, will issue, we doubt not, in convincing the public, that Christianity is a part of the law of the land, and that an offence against God is also an offence against society, and must necessarily tend to the overthrow of all that is valuable to us as men and as citizens, no less than as Christians and probationers for an eternal world.

The continental journals have been much engrossed during the last month with the assassination of M. Augustus de Kotzebue, a name well known in literary and political annals. The assassin, a student of the university of Jena, of the name of Sandt, having gained admission to Kotzebue's chamber at Manheim, stabbed him with a poignard; and, after exulting in the deed, exclaiming, *The traitor is dead, the country is saved! long live Germany!* deliberately plunged the same weapon into his own bosom. He appears to be a fanatic, possessed of that sort of madness which renders a man dangerous to society, and not fit to be master of his own actions, without destroying his consciousness of moral responsibility. Political motives, and particularly a detestation of Russia, in the service of which Kotzebue resided as an agent, seem to have prompted the atrocious deed. The young men of Germany, and particularly the university students, appear to have been long under the influence of much excitement; and the present occurrence will, probably, lead to strong measures to prevent similar or even more aggravated scenes in future. There exists, it is said, very generally among them, a feeling of unmeasured hostility to Russia; though it is not clearly ascertained, that the deed of Sandt was more than the spontaneous plan of an individual mind. It is stated, that the king of Prussia has called home all his subjects who were students at Jena; and that the emperor of Russia has adopted a similar measure towards all his subjects who were students in that and other German universities. The assassin still survives, though in a very exhausted state.

DOMESTIC.

Among the domestic occurrences of the month, we have to announce the birth of a son of the duke of Cambridge, and a daughter of the duke of Clarence. The latter, we are sorry to add, is since dead.

A measure of somewhat unexpected promptitude has taken place with regard to the bank restriction. On the fifth of April, a short report was presented to the House of Commons by the secret committee appointed for considering the state of the bank and the expediency of resuming cash payments, stating, that the committee were deliberating upon their report, which they

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hoped to present shortly after Easter; but that, in the mean time, they thought it their duty to submit to the House, that, in their opinion, the resumption of cash payments would be materially obstructed by the continuance of the present drain upon the bank by means of the promised payment of outstanding notes of an earlier date than January 1, 1817; and the payment, in cash, of fractional sums under 5*l*. In consequence of this report, a bill was instantly brought in, and passed through all its stages the same night, restraining the payment of such notes or fractional sums in gold coin. It passed also through the House of Lords, and received the royal assent on the succeeding day. A similar measure for Ireland passed in the same manner. The object of this rapidity was chiefly to anticipate the payment of the quarterly dividends, the fractions of which would have caused a considerable drain of specie. In our view, the measure was a wise one; and we only regret that the partial issue of gold should have at all been thought of while its relative value, as compared with paper, afforded not the slightest chance of its being retained in the country.—The difficulty of providing for the service of the year, (the revenue, supposing the sinking fund to remain inviolate, being very considerably below the expenditure), renders it probable that a loan to a considerable extent will be required. The general expectation of such a measure of finance has tended to depress the funds. We are glad, however, to find that the revenue, for the quarter ending April 5, 1819, is 232,709*l*. more than the corresponding quarter of the preceding year; and the increase, on the whole year, nearly three millions. The report of the bank restriction committee has not yet appeared.

It is most gratifying to perceive, that the health, the comforts, and the morals of the poor, continue to occupy a large portion of the attention of the imperial Parliament. Measures are still pending relative to the poor laws, the game laws, friendly societies, the state of prisons, &c. To these we shall, probably, have future occasions of adverting. We are glad also to find that Ireland is receiving its share of benevolent attention. The state of the public health in that country has undergone discussion; and, what is assuredly not less important, the state of public worship, and the best means of securing to the people an active and resident clergy, have been introduced into Parliament with the concurrence of all parties.

As we trust our readers are not likely very soon to hear of the recurrence of such scenes as some time since afflicted this country, and led to the suspension of the *habeas corpus* act, we take this opportunity of recording, that Bagguley, Drummond, and Johnstone, the leaders of what was called the Blanket Expedition, have been recently tried at Chester and found guilty of sedition, and condemned to two years imprisonment.

ANSWERS TO CORRESPONDENTS.

We have received a letter from the Rev. George Bevan, complaining, that in our Review of Publications on the late Secession, in our Number for January last, we have not done justice to his sentiments.—1st, He denies that he is guilty of the absurdity charged upon him, of affirming that the Hebrew word *Elohim*, is never rendered by the LXX—Θεὸς, *Gods*. His assertion, he says, was confined to the cases in which that word was used to express the true God. We have again examined his work, without discovering any such limitation of the sense; neither do we see what benefit his argument would derive from it. At the same time we admit, that he must best know his own meaning, of which we could only judge by what was clearly expressed.—2d, Mr. Bevan affirms, that *he* has *never* preached nor held *imputed sanctification*, nor the union of Christ and his Church from *eternity;* and that he has ever and earnestly insisted upon the *practical* sanctification of the believer himself, as being *commanded*, and as being a *duty*. We sincerely rejoice in this avowal, and we hope he will take suitable care, in future, that no one who hears him preach shall be left under any misapprehension on this vital point.—3d, He denies that his secession from the Church was caused by reading Towgood, or by the adoption of principles adverse to church communion and subordination. It was occasioned, he says, by his difficulties about subscription:—he could not conscientiously affirm, that nothing in the Prayer-book was contrary to the word of God, while, in fact, he believed that some things in it—as the form of absolution in the Visita-

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tion of the Sick, and the Baptismal Service—were contrary to it. Above all, he felt himself compelled not to adhere to the subscription of his belief, "that the chief government of the ecclesiastical state in this realm, in all causes, appertained to the king's majesty, and that an ecclesiastical estate was committed to his charge by God." Mr. Bevan here refers to the XXXVIIth Article; but the quotation far more resembles Mr. Towgood's comment on that Article than the Article itself. To judge of the force of Mr. Bevan's scruple, it will be necessary to transcribe the Article, that the reader may compare it with the above passage. It is as follows; viz.

"*Of the Civil Magistrate.*

"The king's majesty hath *the chief power* in this realm of England and other his dominions, unto whom *the chief government* of all estates of this realm, whether they be ecclesiastical or civil, *in all* CAUSES, doth appertain, and is not nor ought to be subject to any foreign jurisdiction."—Then follow these explanatory observations: —"When we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of the sacraments, but that *only* prerogative which we see to have been given always to all godly princes in holy Scripture, by God himself; that is, that they should *rule all estates and degrees*, committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with *the civil sword* the stubborn and evil doer.—The Bishop of Rome hath no jurisdiction in this realm of England."

We are almost tempted to believe, that Mr. Bevan, when he determined to withdraw his assent from this Article, must have read it in the pages of Towgood, where it is sufficiently misrepresented, and not in those of the Prayer-book. How else could he have so misconceived its import? Or are we to understand Mr. Bevan as contending for the popish doctrine, that men belonging to the ecclesiastical estate should be exempt from civil jurisdiction, and should not be amenable in all causes, whether civil or criminal, to the ordinary tribunals, acting in the king's name, but should be responsible only to their ecclesiastical superiors? He cannot mean to give it as his opinion, that this monstrous system of usurpation and unjust exception should be revived. And yet what does he mean? For he appears, by his own statement, to have quitted the church, because his conscience would not allow him to subscribe an Article which only affirms, that ecclesiastics should, equally with others, be subject in *all causes*—that is, in all suits—to the laws of the realm, as administered by its civil governor, and not to any foreign jurisdiction. For our own parts, we can discover nothing beyond this to be, in fair construction, implied in the Article. We beg him, therefore, to reconsider it in its unsophisticated state, and not as it appears in the pages of Towgood, distorted and perverted by the glosses of that prejudiced writer, before he again produces it in justification of his defection from the communion of the Church of England.

I. M. A.; N. R.; SCRUTATOR; ANTIKAINOS; will appear.

N. H.; H. C. B.; ZERO; LYSANDER; S. W.; GOOD FRIDAY; J. M. W.; πιστις; A H; M; and a *Letter on Mr. Burrow's pamphlet*, have been received, and are under consideration.

We should think that the "Clergyman's Instructor," a valuable collection of tracts on ministerial duties, and containing, among others, a reprint of Herbert's "Country Parson," after which CLERICUS LANCASTRIENSIS so particularly inquires, would best suit the object which he has in view.

The communication of the CURATE OF B. is too local for our pages: we wish the fault he censures were so too.

The Author of "The plain View of Unitarian Christian Doctrine" complains, that our Correspondent C. C. did not mention the title of the work upon which he animadverted in his "Cursory Remarks upon Unitarianism." If, however, Mr. Wright will refer to the first of C. C.'s Essays on the subject (C. O. 1818. p. 1), he will find the title inserted at full length. This, we should hope, would satisfy him.

A CONSTANT READER is informed, that his donation for the "Poor Pious Clergy Society," may be remitted to A. Martin, Esq., at Messrs. Dorrien and Co., Bankers, Finch Street, Cornhill.

We are particularly requested to state, that the Fifteenth Annual Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, Great Queen Street, Lincoln's-inn Fields, on Wednesday the 5th May, when the President will take the chair at 12 o'clock precisely.—*Ladies cannot be admitted.*

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THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I SHOULD not have troubled you on the present occasion, being much engaged in other pursuits, but from the feeling produced on the minds of some of my young friends, by the paper of your correspondent SCRUTATOR on the faith of the ancient Jews. I deem the subject of more importance than for speculation. As practical Christians, myself and others have been accustomed to view in Enoch's walk with God, Abel's martyrdom, Abraham's faith, and David's devotion, the very soul and vigour of religion; and to borrow flame from Jewish altars, animating our languid devotions by a review of their zeal, their faith, their piety, under so vastly an inferior degree of information. I request permission, therefore, to tender for insertion a few remarks, which arise both from the subject itself, and from the plain language of the Scriptures.

First, then, I believe that Scrutator may be answered by *himself*. His *system* is divided against itself, and, therefore, according to our Lord's canon of instruction, cannot stand. In order to prove that the ancient Jews did not view Christ as a *Mediator* or a *Saviour* from sin, and to take off the impression usually made upon our minds by the "promises made to the fathers," Scrutator, though he fully allows that they had those promises, and that the promises meant really what we suppose them to mean, he yet contends that the Jews did not perceive or understand this meaning. Here we are at issue. I am quite satisfied not only that the promises *had* this meaning, but that this meaning *was perceived* by the fathers; and I shall endeavour to prove, that Scrutator's own system leads to the same conclusion. I should, however, premise, for the sake of avoiding misconception, that we are not contending about the *degree* of light or understanding which the fathers possessed. Theirs was but a sort of moon or twilight I allow; but even such a light will afford a discerning and cautious traveller a sufficient view of objects to know what they are, and what is their use and design. Besides, those who *always* live in a region of twilight can see objects by that light much better than we can who have had our pupil contracted by a greater flood of light. The inhabitants of a dungeon can discover objects in a light which is perfect darkness to us. And those Jews who wished to see the objects revealed by the light they had, would surely examine them, and compare one part with another; thus scrutinising and harmonizing the whole, in a way that does not seem to have occurred to your correspondent. We must particularly regard how far Scrutator's system (I call it *system*, for though he speaks as if he was independent of system, it appears to me he has one in view,) leads him in his interpretations; on which point it will be most satisfactory and equitable to refer your readers to his own paper for information.

Let the reader, for example, at-

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tend to Scrutator's interpretation of the first promise. Adam, he thinks, could understand nothing further than a conflict and a victory. But a "conflict" between whom? A "victory" of what nature? A "conflict between the two offsprings." Who and what are these "offsprings?" Scrutator does not inform us of this. What was this "conflict?" Was it spiritual? Was it natural? Was it personal? Was it national? Was it between men and serpents? According to Scrutator's opinion, Adam could view this whole affair only in a worldly or temporal light: Abraham could only see temporal blessings: David could only see in his Seed an "earthly sovereign." The whole, then, could only be a conflict for "earthly" possessions. This appears to me a necessary conclusion from Scrutator's argument.

Here, then, your correspondent's scheme is inconsistent with itself. He labours to prove that Adam could not understand the "woman's Seed" to mean "Christ," or to mean "any individual." Then I would reply, that Adam could not understand the "serpent" to mean the "devil." This would be a figure indeed far more improbable and distant than the supposition of a Saviour from the promised Seed. Indeed, we may boldly say, in Scrutator's words (if we admit his interpretation), it was not possible he should consider Satan as intended; for there is not a shadow of language respecting the existence of any such being. It is the "serpent," and the serpent only, that is mentioned. Yet Scrutator not only admits the "serpent's seed" to imply "one individual," (which he denies to the "woman's Seed"), but he actually applies this subject to "the enemy" and "deceiver" (by which words I understand "Satan"); and, which is subversive of his system, he even allows Adam so to understand it, and upon that understanding to take "comfort" from this promise. It is natural to ask Scrutator whence Adam obtained this understanding that there was such a being as an enemy or deceiver in existence.

Again; Scrutator's system is very unsatisfactory, with respect to the "conflict." He first tells us (and his scheme requires it), that "*all* our first parents could understand by it was, that there would be *a* conflict, and that the woman's race should become victorious:" this was "*all*." Then they could not understand that this "conflict" should be of a spiritual nature, and that the victory related to spiritual conquests. Abraham expected temporal blessings—David, an "earthly sovereign"—and Adam, "a conflict." Scrutator does not tell us of what kind; or who is the enemy; or what is the prize of victory. He speaks, indeed, afterwards generally of the manner in which he conceives Old-Testament believers to have been saved: they believed generally the promises of God as to the victory: their faith had respect to a merciful God made known to them as such in this promise. This scheme first considers those who received and believed the promises as having no knowledge of a "Saviour," and as far as I understand the writer, of "spiritual" blessings: it then comes over again a second time, and brings into consideration all "spiritual" blessings, yea, even "salvation," which he supposes that Saviour to have gained for them, though not explicitly revealed to them.

Scrutator contradicts his own views by allowing, respecting the ancient "believers," that they looked forward to some illustrious Personage, who should bring with him great blessings, both of a temporal and spiritual nature. This he admits in the outset, before he begins to explain the promises and prophecies respecting that illustrious Personage.

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But when he comes to review and interpret the chief promises and prophecies individually, he generalizes the ideas of those Jews relative to every one of them; and asserts of Abraham, as of all the rest, that he could not understand the promised "Seed" to relate to Christ, or to any individual, "without a further revelation!"

Again; he says they approached God as a God of mercy, who had revealed himself to them as such in the first as well as subsequent promises; and that the ancients expected and obtained salvation by faith in the promised blessings intimated in these words, "The Seed of the woman shall bruise the serpent's head." In this promise he seems to admit that our first parents saw heaven and the mercy of God leading them to it; but denies that they saw any thing of the means by which he would effect it. But, in fact, the medium of salvation is more directly and immediately the object of this promise, than either salvation as the *end*, or God's mercy as the *source*. The "Seed of the woman" shall do this. This "SEED" is the grand *object* in this text, and his work the chief subject. "Salvation" is not here directly spoken of at all. And we can only *infer* salvation from the Person spoken of, and the deeds which He should achieve.

Again; Scrutator acknowledges that Old-Testament saints expected a "Messiah," and looked forward to some illustrious Personage who should bring with him great blessings, both of a temporal and spiritual nature. "This," he says, "cannot for a moment be questioned." But this admission destroys the very nature of his interpretation altogether.

1. Let me inquire, When was this "illustrious Personage" first revealed in the promises, and to whom was he made known? "Not to Adam," Scrutator says: "for the Seed of the woman could not be so understood." Not to Abraham; for he says of all the promises made to him, "they are not alluded to in any way that may lead us to conclude that the ancient believers considered them in the least degree as having respect to any particular person." The promises made to David, he says, were "in no measure more explicit, or contain any direct allusions to the Messiah. Indeed, there is nothing in the promises themselves, or in the references made to them, which leads the mind at all to any single person or individual of the stock of David, but simply to his offspring in general." "The limitation," he says, "was reserved for a future revelation."

The Jews, as I understand Scrutator, expected "a Messiah;" "an illustrious Personage;" that is, some "individual." Yet in all and each of the promises from Adam to David, not one or all combined could lead the Jews to contemplate "any single person," or any "individual" whatever. This "was reserved for a future revelation."—I consider it quite impossible, according to Scrutator's interpretation of the prophecies, for the ancient fathers to have looked forward to any "Messiah," or to any person whatever, bearing any distinguishing character and pretensions above the ordinary claims of Adam's "offspring in general." If, however, we embrace the other side of the question, then I observe that the whole system of Scrutator is destroyed. For let the reader particularly regard the *hinge* of the controversy; namely, "the Personage" involved in the *promises*. If the Jews did "look forward" to some "Personage," they must have looked for him where he was to be found: that is, in the promises and prophecies. Scrutator's interpretation of those promises and prophecies says the Jews could not discern him there. And

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yet it appears that, in fact, they did discern him.

2. I shall next refer to the plain language of Scripture—plain I mean with the consideration that "an illustrious Personage" and "spiritual blessings" were discovered by the fathers in the promises made to them.

Let us glance briefly at two or three passages of the Old Testament. The "Seed of the woman," we now learn, was an "illustrious Personage." The "spiritual blessings" he should bring, by bruising the serpent's head, must mean "pardon and peace with God," as well as "everlasting life." The conflict will be found to be respecting "spiritual things," and the victory "everlasting glory."

Again; in the promise to Abraham, "in thy Seed," he and his posterity must again view still more clearly this "illustrious Personage;" and, having once discovered him, the spiritual intention of circumcision, and the genuine essence of sacrificial instruction will be found in the adoption of that rite by Abraham, and in the offering up of his son. With this key too, Jacob's "Shiloh" will instantly be recognized as the same "illustrious Personage;" His "sceptre" clearly denoting his "kingly" character, and his name, that is "Peace," the spiritual effects of his reign. Moses' "Prophet" likewise would be seen as the same "Personage," and the necessity and importance of his instruction are declared in the promise. The triumphant anticipation of Job, "I know that my Redeemer liveth;" is by this key manifestly discovered to be an epitome of the Gospel itself. By this key, too, it is next to impossible not to see Christ in the second Psalm, and in Isaiah's description of the "Child born and Son given;" and not to see the nature of his "sufferings" in the twenty-second Psalm, and the fifty-third chapter of Isaiah. And thus, also, "the Lord our Righteousness," and "Messiah shall be cut off, but not for himself," (why did Scrutator pass over this wonderful testimony?), could not possibly be misunderstood. And as "spiritual privileges" are allowed to have been enjoyed and looked forward to in Canaan, we cannot account for such language, without admitting that the "believers" of those days did consider their "sacrifices" and services in a "spiritual" light. And if they did, it is impossible to deny that they viewed them as "typical."

The New Testament, however, leaves us without doubt. I acknowledge with Scrutator the propriety of distinguishing between the explanation given of the *Old* Testament in the *New*, and the actual knowledge possessed by those to whom those things were first spoken. But there are two grounds upon which Scrutator's interpretation of the promises, as not known to the fathers, will be overthrown. And here I must beg leave to object to his "canon of interpretation." Scrutator thinks to get over the difficulty by allowing the promises to contain and imply genuine descriptions of Christ's person, birth, life, death, and vicarious sacrifice: but he denies that the fathers saw these things as contained in them.—To this I most seriously object. I consider it a maxim in interpretation which cannot be denied, that every dispensation which has the real character of a "revelation" from God, is capable of being understood, and *will* be understood, in all the essential particulars for which it is distinguished, by the wise and pious persons to whom it is given.—Scrutator says, "that God, in making the promise, had Christ in view, is plain; but that Abraham understood this is not so plain: indeed, how could he understand it without a further revelation?" This is doubtless an improper view of the case. To whom, I ask, was this promise

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given? To Abraham. Then to Abraham that promise was intelligible, or else it was no promise to him. To the Prophets the blessings of Christ's future kingdom were "revealed." Then those blessings were comprehended by them, or they were not revelations to them. For the Almighty to have an object "in view" while speaking to a person, can be of no value to the individual unless he so speak as to be understood. When, however, Scrutator says the promises "had this meaning" which we now put upon them, he must intend (if any thing is to be understood by it), not merely that God had this view in giving them, but that the "promises," wisely and piously considered, conveyed this sense. And this must be allowed in every revelation to man. A revelation is no revelation, if it reveal nothing. If it convey no essential and substantial meaning of an object, it does not reveal that object. If it declare a thing darkly, it is capable of being understood *as far as it goes;* that is, as a dark or obscure representation of an object.

This will be still more clear from what is said in the New Testament respecting the faith of the ancients. Several things are of importance here; especially, 1. The testimony given as to what the Prophets witnessed or foretold; 2. What is expressly asserted to have been discerned by them; and, 3. What is implied of their knowledge in their conduct and behaviour.

Let us touch upon each of these points. St. Luke, in the Acts, tells us, relative to the sufferings and death of Christ, that "all the Prophets foretold of those days." And "to him gave all the Prophets witness." Scrutator will ask, "But did the Prophets know what they predicted?" I answer, Yes: in substance they did. The Sadducees objected to future and spiritual things, as the resurrection of the dead, and to angels and spirits. Our Lord's answer is decisive: "Ye do err, not knowing the Scriptures and the power of God." And he proves the resurrection, as implied in God's promise to Abraham. Yet the resurrection of the dead is, perhaps, one of the most obscure points throughout the whole of the Old Testament. Still it was not only implied in those pages, but was so *understood* by the Pharisees and the great body of the Jews of old. Scrutator still objects, and tells us, that St. Peter speaks of the ancients as "ministering not unto themselves, but unto us." This passage, with its context, I am quite satisfied, fairly considered, will settle the point in debate. It declares, that the Spirit of Christ in them "testified beforehand the sufferings of Christ, and the glory that should follow." They looked for "glory" (as Scrutator admits); but they could assuredly only expect it in the way in which it was revealed; namely, in consequence of the sufferings of Christ; "of which salvation the prophets have inquired and searched diligently." From these words it is manifest the Prophets knew that there was a salvation promised—that it was the "Gospel salvation"—and that it was through the "sufferings of Christ," of which they testified.

"They searched and inquired." May I not say, that they searched all the records of prophecies and promises which were written in preceding ages, and that they inquired of all who could inform them of the precise meaning of former predictions; and further, that they did this, not lightly but "diligently?" They made it a subject of study and investigation: therefore from the nature of the thing, and from these words of St. Peter, I derive the fullest satisfaction, that those inquiring and praying persons did comprehend the substantial and essential parts of their own revelation.

The verse which Scrutator quotes against this idea, very satisfactorily

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proves the point. 1 Pet. i. 12: "They ministered not unto themselves, but unto us." But does this mean that their services, their prophecies, their dispensation in which they ministered, were not intended for their own instruction, and for the instruction and benefit of their contemporaries, but solely for ours? Doubtless this cannot be the meaning, the exclusive meaning. If it were, the Jewish dispensation would have been perfectly useless to them; and, after all, they must have died in their sins. What then does it mean? Evidently two things. That the grand objects, personage, and blessings, of which they prophesied, should not be realised in their days, but under the Gospel dispensation; and that their ministry should be more fully enjoyed by us who reap those mercies, which they announced. "The law was a schoolmaster to Christ." The commencement of the 12th verse above unfolds the whole scheme. They knew the nature of their own dispensation; that it was preliminary, introductive, and not the reality. It was told them that it was so; and the design and end of their ministrations were thus pointed out, unto whom it was "revealed" that not unto themselves but unto us they did minister or foretel "the things which are now reported unto you." It was "revealed" unto them that the subjects of their inquiry were to be embodied in a future dispensation. Clearly, then, they understood the real genius of their services, and the preliminary nature of their dispensation, as typical and introductory.

A second idea arises from the declarations in the New Testament relative to the Old-Testament saints. Christ says of Abraham, he "saw my day." Scrutator confesses this meant the "Gospel-day;" but that it meant nothing more (through the Gospel) than a "seed, a numerous seed—great blessings for his seed, and for the earth through his seed." Do these blessings mean "temporal blessings" only? Then the Gospel is utterly debased and lost. If Abraham, when he so ardently longed to see Christ's day, and was glad when he saw it, only wished to see an "earthly sovereign," and rejoiced at the prospect of only temporal blessings, he was unworthy of being called the father of the faithful.—But Scrutator is quite inconsistent. He warns us against Christianising the Mosaic economy; but here he Judaises the Gospel, and explains Christ's meaning, by the words of God to Abraham. We are allowed to judge of what our Lord meant by Abraham's exposition, but not of what Abraham understood by our Lord's.

Many other passages might be adverted to; but I fear for the length of my remarks. But I cannot pass over God's own exposition of the meaning of Abraham's "blessings." They included spiritual, yea Gospel blessings, and Abraham so understood them; for with a view to these promises, the Apostle says, God, "preached before the Gospel to Abraham." If the Gospel was preached to Abraham, and he rejoiced exceedingly at the sight, it is plain he saw Christ and eternal life in that Gospel, and that this was the intention of the promise. St. Paul, again says expressly, the "Gospel" was "preached" to the ancient Jews. (Heb. iv. 2.) Now are we to go to the wilderness to interpret the meaning of his words; and not rather take the Apostle's language, as a plain piece of historic evidence as to the real nature of the instruction afforded, though but darkly, to them. If Scrutator say they did not understand the instruction; this is only saying they were unbelievers, which very many of them were. But I am speaking of believers—of the saints of God.—It is expressly said, moreover, that some "waited," as Simeon and Anna, for the "consolation of

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Israel." To these Christ was no sooner revealed, than they embraced him as God's "salvation," and wished to depart in peace. This salvation was the Gospel salvation. The salvation which their economy led them to look forward to; and which their faith embraced as soon as they beheld "the Lamb of God, who was to take away the sin of the world."

Lastly; the conduct of the ancients proved their *knowledge* as well as their faith. I have often had my knowledge increased, my faith confirmed, and my languid hopes animated, by viewing the faith, and hope, and heavenly-mindedness, and deadness to this world, and confidence in God which those ancient worthies manifested. And their dispensation seems scarcely to give more help to our comprehension of Christ's atonement, than their conduct offers to us to be "followers of them who through faith and patience inherit the promises."

The New Testament is full of the wonders of ancient times. But I wish your readers to consider the *five* following chapters, in illustration of this point—Rom. iv.; Gal. iii.; Heb. iii. iv. xi. In the first and second of these chapters, Abraham is held out as the father of the faithful—as believing God under the greatest disadvantages—as being justified by faith—as obtaining a covenant with God and the richest blessings. It was foretold he should be heir of the world. He left his home, his friends, and every thing dear, in hope of God's peculiar favour and countenance. Now, either this covenant made with Abraham, and the blessing promised to him, were of a spiritual nature, or they were not. If they were not, the worldly Jews in our Lord's days, who looked only for an earthly "sovereign," were the best believers, when they said "Abraham is our father." But if they were spiritual, which cannot be denied, then the whole question is in substance answered. Scrutator is much puzzled to see with what "propriety" a faith placed on God for earthly blessings, could justify Abraham in a spiritual manner. And well he may: for an idea more uncongenial to Scripture, and to the nature of spiritual justification, cannot be well conceived. But the faith of Abraham was spiritual, and his desires heavenly. Therefore, he received the sign of circumcision, a seal of the righteousness of his faith; which faith of Abraham was very certainly faith in the "covenant" which God made with him. This "covenant" was chiefly respecting the promised "Seed," and was called "the Covenant of God in Christ;" "the blessing of Abraham which is come upon the Gentiles, through Jesus Christ." Such was the way by which the Scriptures preached before the Gospel to Abraham.

But not only Abraham, but all the ancients worthies viewed the covenant "spiritually," and looked through that covenant to promises to be fulfilled beyond the grave. The eleventh chapter to the Hebrews leaves no doubt upon this subject. "By faith Abel offered" an acceptable sacrifice. By faith in what? By faith Abraham "looked for a city which hath foundations." On what promise? and on what view of it? Was it the promise of the land of Canaan? Yea, rather a heavenly Canaan *seen* by faith in the promises. This is clear from verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." I am ready to think that few Christians have any thing like such deadness to the world—such bright views of heaven—such full assurance of hope—such longing after immortality as these persons possessed!

It may be replied by Scrutator,

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True, they did look for "a better city" than Canaan; "that is, an heavenly:" but they did not see "the means by which those blessings were to be procured." Nay, but "in thy Seed." The whole was involved in the promised Seed. And so they understood. Moses, it is said, "esteemed the *reproach of Christ.* St. Paul proceeds in the same manner to the end of the chapter; and then concludes the whole by saying, "All these died in faith;" "all these having obtained a good report through faith, received not the promises." What! received not the promises, though they had possessed the land of Canaan for more than a thousand years! Clearly then, Canaan, was to them only a medium through which they looked to a better land. Who will, then, contend that these heavenly-minded believers saw in their dispensation, nothing of the "sufferings of Christ," though they thus evidently thought even Canaan but a type, and panted after the enjoyment of "the glory that should follow."

Scrutator advances three arguments as objections, to prove that the prophecies were not understood as we have been accustomed to suppose. These objections are in some measure answered already; and do not, if admitted, go to prove his point. They only shew, what no one denies, that (first) prophecy, as such must needs "contain some difficulty;" that (secondly) being usually delivered in connexion with some analogous subjects of a temporary nature, it tends to involve them in obscurity; and that (thirdly) St. Peter, as we have noticed, speaks of the Old-Testament Prophets as ministering to us. Doubtless we understand the nature of the Christian revelation much better for what went before; and much better than the Jews could do by their shadowy dispensation: but this proves nothing against their understanding them in a certain and even considerable degree.

Scrutator further argues, "that God, throughout the whole of the Old Testament, points out himself as the object of faith," in forgiveness, &c. This, however, to answer Scrutator's purpose, would as truly oppose all sacrifices, as that of Christ. And the first chapter of Isaiah is surely calculated to do nothing more than take off their minds from (what all men are inclined to) a formal and self-righteous attendance upon the appointments of God, without looking to them in their spiritual and typical interest.

The only objection, of any real weight, is found in the consideration that it is probable had the Old-Testament saints had proper notions of Christ as the Saviour of their souls, "they would have asked forgiveness, and sought acceptance in his Name." As I have not time to examine what others may have said in answer to this argument, I shall not say much to it. However, I would just suggest an idea or two. 1. It is not quite certain, perhaps, that this was never done. Moses and Joshua appear to have worshipped Christ, in his appearance to them. 2. An implicit dependance on God according to the promises he gave them, implied their looking to God only through the revealed medium. 3. The circumstance of the Jews being so excessively prone to idolatry, may possibly account for their not being explicitly taught to pray to and worship the promised "Seed," till he should appear in the flesh, and be manifested to be the Son of God with power. 4. Our Lord's disciples knew and testified that their Lord was the Christ—the Son of the living God—the Saviour of the world; and yet they did not expressly address God in *his* name, till they were particularly commanded to do so, even though he had frequently assured them of his giving his life a ransom for them.

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I can only just mention a few of the evils which I consider likely to arise from Scrutator's views and mode of discussion. He speaks as if he hoped to obviate Socinian objections against the Atonement of Christ; but it appears to me, that his reasoning is much more calculated to encourage and increase them. His mode of interpretation is highly favourable to their system. He says of the first promise to Adam; "The language in which it is conveyed is figurative and mysterious." Socinians make figures and mysteries nearly synonimous; or at least endeavour to prove that figurative language must needs be mysterious. And in particular, what he says respecting God's leading the Jews to himself for pardon, without revealing a ransom, or even mentioning the necessity of one, needs only another step to subvert the doctrine of the Atonement altogether.

Scrutator's exposition casts a cloud upon the Old Testament and its saints; and renders that dispensation nearly useless to those to whom it was given; and may likewise diminish in our esteem the word of God, and the express revelation of his will to us, as comparatively unnecessary. If the ancient saints were saved without understanding the intention of their dispensation, and without even implicit respect to the Atonement, may not we infer a similar admission in our own favour? at least allowing for a superior degree of knowledge, in proportion to our superior light. And others might even infer the probability of our salvation without any revelation at all.

This system casts a reflection both upon our Established Church, which has settled this point in her Articles (telling us the ancient believers did not look only for temporal promises, but to salvation in Christ), and upon the church of Christ, and upon the most wise and pious persons of the present day; who consider the Jews as viewing Christ under the "shadow of good things to come," of which *he* was the body.

ANTIKAINOS.

To the Editor of the Christian Observer.

AT a period when religious *tracts* are not only unusually multiplied, but even translated into foreign languages, the importance of regulating their doctrine by the standard of the sacred Scriptures must be proportionably clear and urgent: and the necessity of such a rule will be at once evident to those who have read with due attention your late useful Review of the Antinomian Secession; a review which must powerfully strengthen the determination of every Christian reader to "hold the mystery of the faith in *a good conscience.*"

For these and similar reasons, I shall venture upon a few remarks on a little tract which has just fallen into my hands, entitled "Christ is all, by the Rev. T. Wilcox;" and which from the nature of its title, and the cheapness of the work itself (3*d.*) is very likely to find purchasers in this day of religious knowledge. The piety of the author is strikingly attested by *some* parts of the publication now before me; though I shall undertake to point out others, which, when presented to the view of those who are little, if at all, acquainted with the sacred volume, would too probably mislead the judgment, and produce that ungodliness in practice which, I am sure, is directly opposite to the intentions of the pious author.

I will proceed to quote one or two passages from the work in question. "When thou believest and comest to Christ, thou *must leave behind thee thine own righteousness*—(oh, that is hard!)—all thy holiness, sanctification, duties, tears, humblings, &c. and *bring nothing but thy sins, thy wants and miseries;* else Christ is not fit for thee, nor thou for Christ."

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(p. 12). "Thou mayest oppose Christ by *duties* as well as by *sins*." (p. 15). "In all the Scripture there is not one hard word against a poor sinner stripped of self-righteousness." (What, not "*faith* without works is dead?") "If thou believest, thou must every day renounce 'as dung and dross' (Phil. iii. 7, 8) thy privileges, thine obedience, thy baptism, thy *sanctification*, thy duties, &c.; and nothing but Christ must be held up." (p. 22.) "Thou hast never sold all that thou hast, *never parted with thine own righteousness*." (p. 31.) "Have *nothing to do with* thy graces and sanctification—they will but veil Christ—till thou hast seen Christ first." (p. 44.)

Now, while I readily admit the pious intentions of the author, and believe that he directs his artillery against the strong hold of the self-justiciary alone, I must be allowed to ask, if the phraseology, to which I have objected, be justified by the prevailing language of either the Old or New Testament? Is it not remarkably at variance with the language of St. Paul? Does not that great Apostle, at the very time when he vindicates and explains the doctrine of *justification by faith only*, take pains to enforce the necessity of a renewal of heart after the image of Him who created us; and insist, as in the Epistle to the Romans, on our conscientious performance of our relative and social duties? Nay, when addressing the Galatians, who sought to be justified in part by *works*, how guardedly does the Apostle speak, leaving no room for the slightest charge of Antinomianism! "Christ is become of no effect to you, whosoever of you are *justified* by works." (Gal. v. 4.) Here, then, it may be legitimately asked, might not the author of the tract, to which I have now invited your attention, have copied the example of St. Paul, by *so* exposing the error of self-righteousness as to have precluded the too common accusation that we make void the law by faith.

On the whole, I would humbly submit it to the judgment of your religious readers, and to that of the Editor of the tract before me, if without some alteration of the passages which I have extracted, it can be profitably, or even safely, circulated.

I am, &c.

Ilis-is.

To the Editor of the Christian Observer.

ON the first sight of the Christian Observer for January, attracted by the title of J. M. W.'s paper to consider the inquiry offered by your correspondent respecting an apparent discrepancy between Bishop Butler and the venerable commentator, Mr. Scott, I hastily penned the solution of the difficulty as it appeared to my own mind, merely as an exercise of thought, and in the hope that I should have the advantage of correcting my own ideas by the production of some abler hand when the ensuing Number should arrive. Not finding this expectation gratified, I am tempted to lay before you that view of the subject which has afforded satisfaction to an humble admirer of both the writers alluded to, chiefly with a desire of ascertaining its correctness.

Upon a simple perusal of the passages brought into comparison, and reflecting on the several impressions produced by them, it does not appear to me that they are at variance; because, as I understand them, they by no means describe an identical case. The remarks of Bishop Butler, at once solemn and profound, have served to explain many phenomena of the human mind, which before presented a perplexing or contradictory aspect; and in turn they are receiving constant illustration from the circumstances attendant upon the progress and revolutions of character and in-

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tellect. Amongst the most remarkable of these may be reckoned the characteristic differences between the young convert and the established Christian; for a striking and accurate delineation of which, I would refer to three letters of Mr. Newton's, entitled—"Grace in the *Blade*," "Grace in the *Ear*," and "Grace in the *full Corn*." (vid. Omicron's Letters.) They might be read with advantage in connexion with the observations of Butler; and the truths discovered by the penetration and deep thinking of the prelate will be found in strict harmony with the lessons learned by the venerable pastor in the school of Christian experience. For let it be remarked, that when Butler draws his acute distinction between active and passive habits, and mentions three particular instances in which the first are strengthened and the last are weakened by repetition, it is evident that he would not class the *affections themselves* amongst passive habits, but the "lively *perception*" of them. He expressly supposes the active principle to be increased in force, "wrought more thoroughly into the temper and character, and become more effectual in influencing our practice," though it may be felt less sensibly. And in the example of the impression made by frequent instances of mortality on serious men, he considers the practical regard to the solemn thought of their own mortality, to be strengthened by perpetual recurrence, though the passive feeling and apprehension becomes daily less sensible. Now all this is surely very different, if not opposite to the spiritual declension against which Mr. Scott lifts the voice of warning and exhortation; a state in which religious duties may continue to be performed by the force of custom, when the heart and mind are no longer engaged in them, and consequently their vital efficacy is lost; nay more, that which was once food and medicine may have become a fatal opiate, and general paralysis may eventually ensue.

I think a little consideration will convince your correspondent that there is no real discrepancy between the philosopher and the commentator; but had their views been less easily reconciled, perhaps it would not have been matter of great surprise. It should be remembered, that the one is treating of man as an intellectual, the other as a spiritual, being; and that the life of the spirit is as far above that of the mere intellect, as the intellectual faculties are superior to the animal powers. Does this assertion sound like the language of enthusiasm? Let me refer to the conclusive arguments contained in Miller's invaluable Bampton Lectures to this effect; to a passage in Pascal's Thoughts, (vide Pensées, xiv. i.) and above all to the second chapter of St. Paul's First Epistle to the Corinthians.

We have reason to believe that when the labours of that mighty theologian, Bishop Butler, had reached their close, and he was brought into the Valley of the Shadow of Death, he would joyfully have seized the hand of one whose days and nights, through a long course of years, had been given to the *prayerful* study of the Scriptures. And feeling, as I do, a singular veneration for his works and his memory, I have often delighted to dwell on the history of his last hours, which records him to have said to his chaplain; "Though I have endeavoured to avoid sin, and to please God to the utmost of my power, yet from the consciousness of perpetual infirmity, I am still afraid to die." "My lord," said the chaplain, "you forget that Jesus Christ is a Saviour." "True," was the answer; "but how shall I know that he is a Saviour for me?" "My lord, it is written—*Him that cometh to Me, I will in no wise cast out.*" "True," said the Bishop; "and I am sur-

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prised, that though I have read that Scripture a thousand times, I never felt its value till this moment; and now I die happy."

Your constant reader,

N. R.

To the Editor of the Christian Observer.

SOME remarks which appear in your Review of Mr. Rennell's pamphlet on Scepticism have led me to submit the following queries:—

Is it not the heart (the moral principle), rather than the understanding, which constitutes the soul of man?—for

1st, Can a man draw nigh to God and be brought into a state of sacred intercourse and union with Him by the powers of the understanding?

2d, Is not the understanding, however capacious and enlightened by worldly knowledge, completely under subserviency to the heart? Does not Scripture, in a multitude of places, as well as universal observation, shew this?

3d, Does not the inferiority of the understanding appear also from this; that though the understanding in moral matters is influenced by the heart, yet that the heart is never influenced (immediately) by the understanding?

I might add, Is there not, in the 23d verse of the 5th chapter of the First of the Thessalonians, a distinction intended between the rational and the moral part of man; between the understanding and the heart? And is not *enmity* the great characteristic of a fallen creature, and *love* the grand characteristic of a holy being?

J. M. W.

FAMILY SERMONS. No. CXXV.

1 John i. 14.—*By this we know that we are passed from death unto life, because we love the brethren.*

A SUBJECT like this surely needs no words to shew its importance. To those who value their immortal souls, and are anxious to know their state before God, it suggests a topic of inquiry of the greatest interest. Let us, therefore, enter upon it with a serious and prayerful spirit, looking up to God for his blessing, and earnestly entreating him to search us, and try us, in order that we may learn whether we are indeed passed from death to life, and are heirs of a blessed immortality.

The text points out,

First, The natural state of man—a state of death.

Secondly, The state of the renewed character—a state of life.

Thirdly, An important evidence of our having passed from the former to the latter—love to the brethren.

First, The natural state of man is *a state of death.*

The condition of the human race since the fall of Adam is described in Scripture in various ways. It is a state of sin, of spiritual sickness, of alienation from God, of slavery to Satan. These and similar descriptions forcibly point out its awful nature. But there is one figure more frequently used perhaps than any other, and which is especially adapted to convey strong and decisive ideas upon the subject: it is a state of *death.* Death, the most terrific infliction with which we are naturally acquainted, is but too apt a resemblance of the present lapsed and unhappy condition of mankind. For what is temporal life? Is it not the principle which enables us to perform our ordinary functions, and without which we should be as cold and insensible as the earth on which we tread? In like manner, in what consists spiritual life but in the love and enjoyment of God, with all those exercises of faith, hope, and charity, which indicate its presence? Now, in the fallen condition to which we are reduced by sin, we experience nothing of this kind. There is no taste for spiritual employments; no capacity for relishing sacred pleasures; no desire af-

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ter intercourse with God. We may have animal or even mental gratifications; but *spiritual* ones are beyond either our capacities or desires.

We may judge, perhaps, of the scriptural meaning of the term *dead*, as used in the text, by a reference to the parable of the Prodigal Son, which was expressly intended to exemplify our natural condition, and in which the very same expression is employed. When that ungrateful and unhappy young man had forsaken his friends, and his father's house—had wandered into a foreign country—had become an outcast from the enjoyments, and a stranger to the duties, of his native abode, his tender parent said of him, "This, my son, was *dead:*" he was forgotten and unknown: he was dead to all the rights and privileges of his birth; dead to the enjoyments of his father's house; and, for any thing that could be known to the contrary, dead, even as to his natural existence. Something like this is the case of man. We have forsaken our heavenly parent, and sold ourselves as the slaves of sin and Satan: we have become lost to all that constituted our true happiness and honour; our spiritual faculties and desires have been debased, so that we no longer retain by nature that living image of God in which we were created. Thus are we spiritually dead.

It was a custom in one of the ancient schools of philosophy, when any one quitted the instructions of his master, and refused any longer to live according to those rules which had been enjoined to the disciples of the sect, to set in his place an empty urn or coffin, in order to intimate that the voluntary outcast was dead to "virtue and philosophy."—Thus are men by nature dead to real religion. The heart is deceived by a shadowy appearance; and empty vessels, as it were, occupy the place of living souls. The proofs of this deadness to God are visible on every side. We see them in the wars, the tumults, and the oppressions which afflict nations. We see them in the pride, and envy, and raging passions of more private life. And if we fail to see them in our own case, and to feel them in our own hearts, it is only an additional confirmation of the fact. A corpse is not sensible of its deprivations; it feels not that it is cold and lifeless; it knows not that it has lost its original image, that it is debased and degraded, and retains only the shadow of a human being. It is for a similar reason (if we may venture to pursue so far the image presented in the text) that the sinner is unacquainted with his real condition. He is spiritually dead already, and is heir of death eternal. Yet too often he remains willingly ignorant and unconcerned: he even hears the denunciations of God's law, and the promises of his Gospel, yet continues unconscious of his true character, and unmoved by his unhappy state; and all this because he is "*dead* in trespasses and sins." The true perception of his case would be among the first and most hopeful indications of returning life.

It is affecting to observe the incidental manner in which the sacred writers often introduce this awful fact of the spiritual deadness of the human soul. The Apostle in the text brings no formal proof of the doctrine: he seems to consider it as quite obvious and undeniable. Indeed, it is a fact which even the heathen could not dispute, and which we often readily acknowledge in the case of others, when most blind to it in ourselves. It is written in the universal history of the human heart: it is especially proved and recorded in the pages of Scripture: nay, it is evidenced beyond doubt, in the very sacrifice of Christ himself; "for," said the Apostle, "we thus judge, that if Christ died for all, then were all *dead*."

II. The passage of Scripture last quoted will naturally lead us to the second point of inquiry; namely,

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the state of the renewed character: for the Apostle adds, as a conclusion from the circumstance just mentioned, that Christ died expressly that *we* might live; and that "not to ourselves, but to Him who loved us, and gave himself for us." The most holy and eminent Christian was once the child of wrath, even as others. "But," says the Apostle, "ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." He has "passed from death to life:" he has trodden back the steps by which he forsook his father's house: he has repassed the boundary which separated the kingdom of darkness from the kingdom of light; and, by the Divine Grace, has become, in no inconsiderable measure, what God originally created him to be, his willing and obedient subject upon earth, as well as heir to his eternal kingdom in heaven.

We may, perhaps, judge more fully of the idea intended to be conveyed in the text by the term *life*, as we did of the term *death*, by a reference to the before-mentioned parable of the Prodigal Son. "This my son was dead, and is alive again; he was lost, and is found." In what did this change of character and circumstances consist? In the first place, he was deeply affected with sorrow and penitence: he earnestly regretted his ingratitude and folly in forsaking his affectionate parent: he felt unworthy of his notice or compassion; yet he determined dutifully to return, to confess his sin and unworthiness, and to implore pardon and reconciliation. On his return he was unreservedly accepted; his parent bestowed upon him the most endearing epithets; his wants were affectionately supplied; he was reinstated in all and more than all his forfeited privileges and enjoyments, and became once more the happy and obedient child of a wise and tender parent.

And so the Christian.—In his Father's house, there is enough and to spare; and setting out on his return to that abode of holiness and peace, he finds a joy and satisfaction, which nothing human could bestow. He is adopted into the blessed family of the sons of God; he becomes a joint heir with Christ; all things are his: he has even the promise of this world, as far as is really good for him, as well as that which is to come. Such are his privileges, and the change of his nature corresponds to them. As he has already passed, at least in hope and promise, from that merited destruction which is emphatically called the second death, to a blessed anticipation of eternal life; so no less has he passed in character from the death of sin to the life of righteousness; from a state of nature to a state of grace; from the "kingdom of Satan" to "that of God's dear Son." And well may such a change be called a transition from death to life. New hopes and wishes now fill his bosom; new employments now occupy his thoughts; new objects now engage his affections. He learns to live to God and to holiness; to crucify the flesh with its affections and lusts; to mortify his pride and passions; to be lowly, and kind, and merciful; to enjoy prayer, and the other services of public and private devotion; to cultivate the spiritual affections; to love the Lord, his God, with all his heart, and his neighbour as himself. Such, at least, is the mark toward which his renewed nature directs his aim; and, though the principle of spiritual life may not be sufficiently vigorous to make such rapid conquests over its rival as he could desire, yet it will at least be sufficiently active to evidence its existence, and will continue to increase in vigour, till the hour when mortality shall be swallowed up of life. Such, then, is the life of the soul, in distinction to that spiritual death in which the sinner is involved, and

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which is but the forerunner of that eternal death which is the wages of sin.

III. And here naturally occurs a most important question: "How shall I ascertain, whether I have passed from death to life, and have become entitled to the blessings which have been described?" Among the marks which point out this change of character, the text furnishes one of easy application; not indeed to the exclusion of others, but as being of very great importance in itself. "We know that we have passed from death to life, *because we love the brethren.*"

Love and hatred are respectively among the leading characteristics of the opposite kingdoms of Satan and of Christ. "He that hateth his brother abideth in death;" and again, "he that hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him." Now the genuine effect of the Gospel on the soul of man is to reverse this scene. The affections are made to expand; love and charity for our neighbour spring up in the heart; and we learn in some humble measure to sacrifice self, and to imitate the example of Him, "who went about doing good." Our sphere of labour may be contracted, and our means of benefiting others very small; yet the general principle of Christian charity will be in exercise, and will prove by its effects that "whoso loveth God will love his brother also." It is indeed impossible that envy, hatred, malice, and uncharitableness can long be indulged in a heart which the Holy Spirit has sanctified by his presence. Universal love is the very atmosphere of heaven; nor can true religion flourish in any other.

And if this universal principle animates the bosom of the true Christian towards all mankind, how strongly will it display itself towards those who are fellow-members of the mystical body of Jesus Christ! It is the love of "*the brethren*" which the text so particularly mentions as a mark of our having passed from death unto life. A patient, forgiving, self-denying, and actively benevolent course of behaviour towards mankind in general, is at all times a hopeful indication; but the true Christian will feel an especial affection towards those, who, being involved with him in a common evil, have, by the mercy of God, been led with him to embrace the common remedy; and who are thus united to him in the communion of saints, as brethren of the same holy family, whose names are written in heaven.

The reason, perhaps, why St. John so particularly mentions this point, is on account of the natural dislike which men feel to what is spiritual and holy. This, at the time in which he wrote, was especially evidenced by the virulent persecutions which assailed the church of Christ. Under circumstances like these, for a person to substitute love in the place of hatred, to espouse the Christian cause, and ally himself with those whom he had been accustomed to consider in the most odious light, to esteem them, to suffer with them, and all this for the sake of Him whose servants they were, was a strong criterion of the truth and sincerity of his religious profession.

And though the circumstances of the church of Christ have materially changed, yet the spirit of the test laid down by St. John still remains applicable. To love and cherish the image of Christ wherever it is visible; to value religion *as religion;* to bear with much, and forgive much, for the sake of true piety, is still a favourable indication of religious principle. It is natural to us as men to love those qualities which are agreeable to our fallen disposition, and to attach ourselves from party-spirit to those who hold the same opinions with ourselves; but it was not of *such* affection, that it was said, "they purified their souls in obeying the

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truth through the Spirit unto unfeigned love of the brethren." It was the cup of cold water given to a disciple *in the name of a disciple*, of which our Saviour said, that it should not lose its reward. Thus are we taught to examine our actions in the motives that produced them, and to cultivate universal love and benevolence from a principle of gratitude to God, who "SO loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life." We learn to love God, because he first loved us; and to love "the brethren," because we love God.

It will immediately be observed, from the words of the text, that love to the brethren is mentioned by the Apostle, not as the *cause* but the *evidence* of our having passed from death to life. The Saviour, himself, on whose bosom this Apostle was accustomed to lean, and from whom he learned those sacred truths which he unfolded in his Epistles, expressly taught; "He that heareth my word and *believeth* on him that sent me, hath everlasting life." Thus faith justifies us, and is the immediate instrument of our transition from death to life. But faith and love are closely connected: the former is the parent of the latter, and the latter is the best evidence of the existence of the former. "Faith worketh by love." The Apostle, therefore, urges us to examine the state of our affections as one of the most decisive tests of our religious character; putting to us that unanswerable question: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

We may observe also the plain and simple nature of the marks which St. John and the other inspired writers mention as evidences of our having passed from death to life. We are not to expect any new or peculiar revelation, in order to prove this important point. We are not to build our hopes upon the mere correctness of our belief, or upon some inexplicable emotion or persuasion which too many persons are ready to take for the dictates of God's Holy Spirit. No: the usual test which that Holy Spirit employs, in enabling us to examine our own case, is the actual state of our mind, our conduct, and our affections. According to these we may best decide as to whether we have passed from death to life.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE evils resulting from the game laws are now very generally acknowledged; and one of the chief arguments employed in their defence, is the expediency of field sports, for the purpose of inducing at least the occasional residence of our nobility and gentry on their estates. I think the most effectual blow to the game laws, with all the incidental evils of poaching, &c. would be a correct feeling on the part of the public with regard to the lawfulness of those diversions, which it is the object of such laws to protect. And under this impression, I would tender the following remarks for insertion in your work.

In making a long journey last September, I had an opportunity of observing all the country hotly intent on the work of death. In every mail-coach and inn, my ears were greeted with the shouts of sportsmen, recounting their various successes; the fortunate drinking deep from joy—and the unfortunate, to drown their regret. This naturally turned my thoughts to the subject of field diversions; and I have, since my return,

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perused the controversy relative to them in your vol. for 1808. Surely if the arguments there advanced, against the lawfulness of sporting, have not been attended with any perceptible effect, it is not for want of force and conclusiveness in them, but for want of due attention being paid to them by the public. With a view chiefly to send the sporting part of your readers back to the controversy alluded to, permit me to offer a few additional remarks on the subject.

Field-sports may boast not only a very remote, but a very legitimate, origin. Nimrod, the near descendant of Noah, is the first hunter mentioned in history. At a period when society had yet made very little progress in civilization, there was occasion for every individual to hunt; that is, to slay his own food, as savage nations still continue to do to this day; and it is remarkable, that in Hebrew the very word which signifies *fare*, or *means of sustenance*, signifies also *hunting*, a circumstance which lets us see pretty clearly the primitive design of that practice. It was not to procure *sport* but *food*. Hunting, therefore, if it is nearly coeval with the charter by which we hold

> The flesh of animals in fee, and claim
> O'er all we feed on, power of life and death,

was also originally pursued *conformably* to that charter. But the fallen nature of man could not long be occupied in the necessary shedding of blood, without making it the object of unhallowed gratification. As early as the time of Esau, hunting was a diversion. That patriarch of Edom is described as "a man of the field:" and so eagerly did he follow his favourite pursuit, as to become insensible to every thing more exalted, indifferent to his highest duties, and even to the great blessing of his birthright. The famous hunting-match sung by Virgil (who, by the way, makes it the source of all the hatred and blood-shed which afterwards ensued between the two nations descended from Æneas and Dido), though fabulous, serves at least to shew, that in that early age hunting was the amusement of the great. In the feudal times, also, it was the chief and most favoured diversion of knights, barons, and kings, and (with few exceptions) it has been transmitted down to our own polished age in the shape in which it then existed.

I am sorry to add the name of Luther to the list of hunters. He himself says: "I was lately two days a hunting, in which amusement I found both pleasure and pain. We killed two hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests, is perpetually seeking whom he may devour?" Again: "We happened to take a leveret alive, which I put into my pocket with an intent to preserve it; yet we were not gone far, before the dogs seized upon it, as it was in my pocket, and worried it. Just so the pope and the devil rage furiously to destroy the souls that I have saved, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

If the pleasure of an English gentleman were similar to that of the poor savage, when he hunts his native lion or tiger; or even of the Swiss peasant, who will endure the most incredible hardships in pursuit of his mountain goat, such pleasure would be far from being blameable. For in the one case, it

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would arise from the consciousness of having delivered himself and his neighbourhood from a formidable foe; and in the other, from that of having provided his family with food. Is it, then, because dukes and lords do not feel themselves secure in their halls, and clergymen in their parsonages, or because they are pinched with hunger, that the woods and mountains of Great Britain resound every year with the horn of the hunter, and witness the work of destruction? There is this one essential difference between the civilized and the savage hunter, that the pleasure of the one is at an end when that of the other begins, namely, after the game is obtained. It is the hunted and persecuted animal, and not the foe destroyed, or the food procured, which furnishes sport for our men of the field.

Many practices have been countenanced and cherished under the shelter of a plausible name; but the very denomination of this pursuit is sufficient to condemn it. "To sport" with an animal capable of acute feelings (for I do not contend with persons who disallow this capability) is obviously unreasonable and immoral. The several acts of hunting, fowling, angling, &c. are all comprised in a name pointedly descriptive of the intention with which they are performed, namely, *Sporting;* and under the common title, *game*, we understand, either a poor unhappy chased animal, or the amusements of the draught-board, cards, or dice. The pastimes of our adult children appear to me to differ in nothing from those of little ones, except that they are not quite so innocent. The boy who feasts his eyes on the poor bird fruitlessly endeavouring to escape from the galling cord tied round his little leg, or on the fly *wheeling round* the pin with which it is transfixed, has one excuse, which his sporting father cannot allege, without disgracing himself—*want of reflection.*

Sporting would be a fine subject for merriment, were it not so much a subject of regret. Is it possible, such a poor insignificant creature as a hare or snipe shall regularly every year put all the country in an uproar; call the nobility and gentry to the Highlands, the clergy from their studies—in short, every one from the place where he ought to be. If a being of another world were to honour us with a visit, he would immediately perceive no small quantity of misery and woe prevailing in our planet. Were his visit to happen in the sporting season; were he to witness the higher classes of people in universal bustle, eagerly flying abroad in all directions; he would probably conclude that the motive of all this confusion was to carry and administer relief to the numerous objects which had excited his pity. The guns in their hands he would perhaps take for wands, calling forth the smiles of happiness with their magic touch. He at length, we will suppose, follows some of these benevolent necromancers into the fields; he hears them halloo and soho, and produce lightning and thunder with their magical wands; he now looks to see the happy effect, and lo! a poor contemptible hare, stretched bleeding on the earth, or a pheasant, feeling the "fiery wound,"

> Flutters in blood, and, panting, beats the ground.
> Ah! what avail his glossy, varying dyes,
> His purple crest, and scarlet-circled eyes;
> The vivid green his shining plumes unfold,
> His painted wings, and breast that flames with gold?

Would not such a being leave this world in disgust; wondering that, as though there were not misery and woe enough among us, we should voluntarily add to the quantity?

The animal creation has indeed been given us, not only for the sustenance, but also, with regard to

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many species, for the luxury of life; and so great is the goodness of the Creator, that he has made that which yields our necessary support to be at the same time grateful as food to the unvitiated palate. The animal creation is also productive of much innocent pleasure to mankind. It is interesting to observe the majesty and sprightliness of the horse, the stateliness of the stag, the agility of the hare, and the sagacity of the dog. We may often view the expressions of love, and innocence, and playfulness in the animal creation, with a really heartfelt satisfaction. But if the pleasure derived from sporting be innocent, I see no ground upon which a Spanish bull-fight, or the barbarous diversions of an English village Shrovetide, or any other instance of cruelty to animals for the sake of pastime, can be condemned. The *principle* is nearly the same in all.

The natural qualities and beauties of animals at which I have hinted remind me that some of those qualities are expressly brought forward in defence of certain of the above-mentioned diversions. Surely, it is said, the swiftness of greyhounds, and the no less remarkable scent of spaniels and pointers, render them peculiarly fit for field sports. They seem, therefore, it is added, to have been expressly intended for this use. I admit the premises (although in general Pope is right:—

Beasts, *urg'd by us*, their fellow-beasts pursue,
And *learn of men* each other to undo);

but I greatly doubt the correctness of the inference. An incendiary might with equal reason plead the peculiar fitness of fire to burn; or a murderer the sharpness of his knife, which renders it fit to inflict a mortal wound. The use of the greyhound is lawful, I allow, to the gamekeeper, as fire is to the cook, and the knife to the butcher. If *exercise* be the pretence for field sports, I would ask, in the name of Humanity, cannot exercise be obtained without cruelty? Must our very recreations scatter destruction on the face of God's creation? Besides, let any person who commenced sporting solely for the sake of exercise, say, whether exercise remained long his *only* motive for continuing it. If exercise be all, cannot we walk or ride "to such a gate and back again," without feeling

A languid, leaden iteration;

or, better still, cannot we employ ourselves in some act of business, or duty, or charity, which shall minister exercise to our bodies, while it satisfies conscience, and perhaps ameliorates the heart?

But if sporting be unlawful, how, it is asked, is game to be obtained, for we must not buy it of poachers? With just as great propriety might Napoleon Bonaparte ask, if waging an unjust war be unlawful, how then are empires (*i.e.* royal game) to be obtained? The Englishman has full as much reason to be satisfied with his roast beef, as Napoleon had with the throne of Louis XVI. I would reply, that those who cannot maintain game-keepers, or find some obliging friend who can, must be contented without either hares or partridges.

The game-laws are the inheritance bequeathed to sportsmen by their ancestors; and our modern age, that hot-house in which, among many a useful plant, not a few noxious weeds also have been thriving, has matured hunting more than ever into an art. Kennels of dogs are as carefully and artificially trained for the field, as if they were to save the country from impending ruin. Even poems are written in praise of the chase. It is added, also, that the laws of the country recognize and allow of field sports. True; but as *men* we are to obey the law of nature, and as *Christians* the law of God. Now gaming is a moral, general, and religious question, before it becomes a political and civil

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one; and, therefore, the court to which it is to be referred, is that of the natural and divine law, both which, I think I can shew, condemn the practice. But an inferior authority cannot repeal the decision of a superior; therefore sportsmen have as little right to cite the game laws in their justification, as smugglers the custom-house regulations respecting contraband trading. As for our refinements in hunting, they do not perhaps equal those of the Romans in gladiatorship, which were also tolerated by law; but we do not on that account think the popular scenes of the amphitheatre less cruel, impious, and unnatural; scenes, however, which we have no right to call exclusively *pagan*, while our journals continue to detail the disgusting exhibitions of British pugilism.

Burn expresses a wish that the game laws might be simplified by some new Acts of Parliament. The following single and very intelligible law of the Society of Friends would be no bad substitute for all those numerous and perplexed statutes taken together; a substitute, however, which I greatly fear will not be universally adopted, before that well-known prophecy (Isaiah xi. 6—9) shall have received its accomplishment.

"We clearly rank," say they, "the practice of hunting and shooting for diversion with vain sports; and we believe the awakened mind may see, that even the leisure of those whom Providence has permitted to have a competence of worldly goods is but ill filled up with these amusements. Therefore being not only accountable for our substance, but also for our time, let our leisure be employed in serving our neighbour, and not in distressing the creatures of God for our amusement *."

But sportsmen, though patronized only by a female goddess, would yet have us believe that no employment is more calculated to promote a generous and *manly* spirit than hunting. We are left in a sad condition indeed, if we are to acquire manliness by a breach of humanity. If manliness is synonimous with ferocity, we ought in justice to yield the palm to the lion and tiger; but if by this term we are to understand a sort of *dignified bravery*, such as becomes a man, field sports cannot promote that manliness, there being as little of *dignity* in playing, sporting, or gaming, as there is of *bravery* in destroying an unresisting and flying enemy. The way of promoting true manliness and firmness of mind is pointed out, (Proverbs xvi. 32, and Matt. xvi. 24); but I allow it is rather a more difficult way of acquiring that qualification, than that proposed by our men of the field.

These advocates of manliness seem, however, to forget the distinction between *man* and *beast*. They are humble enough to identify themselves with their dogs, of whose *instinctive* pleasures they partake; and with the beast of prey, whose instinctive pursuits they follow.

Upbraid, ye ravening tribes, our wanton rage,
For hunger kindles you, and lawless want;
But lavish fed, in Nature's bounty roll'd,
To joy at angnish, and delight in blood,
Is what your horrid bosoms never knew.

Let a man read the morals, I will not say of the Bible, but of Epictetus, Marcus Aurelius, or Seneca, and then let him go to the chase; and, if he is candid, there can be no doubt how he will answer the following question: Has hunting a *tendency* to sublimate or to debase human nature; to promote manliness or brutality? But I think the man who reads those heathen authors to any purpose will be too *proud*, and he that reads his Bible with any effect too *merciful*, to hunt. "And yet," I shall be answered, "there are philosophers, yes, and religious men, who do not scruple to hunt." If they are not falsely so called, they must give me leave to

* See Clarkson's Portraiture of Quakerism, Vol. I. Chap. vii. and viii.

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question the independence of their minds. Are they not perhaps the slaves of opinion and etiquette? Do they not perhaps

Tread the paths their reason shuns.

Field-sports have become so general in the higher classes of society, that the desire of being a gentleman, and the fear of appearing singular, conquer, in this instance as well as in others, all the scruples that may be entertained about the practice itself. But the true philosopher, as well as the Christian, is he that condemneth not himself in that thing which he alloweth. He that doubteth is condemned, if he practise what he scruples; condemned, that is, by his own conscience; a passage, however, which affords no apology to those who do *not* doubt, for a sleeping or inattentive conscience is far from being a proof of safety. Another argument which I have heard, and which I remember, attracted the notice of an ingenious correspondent in the before-mentioned controversy, is this:—"Life is happiness, or God is not merciful when he gives it. I am justified, therefore, in keeping foxes for the purpose of destroying them, since the happiness of their lives must overbalance the misery of their death*." This opponent proves life happy by an appeal to God's mercy, and with the same breath vindicates his own justice in taking away that happy life which he allows, *not he*, but God's mercy has conferred, (and yet again, *not God's mercy*, but his breeding the foxes seems to be ascribed as the cause of their life,) that is, he vindicates the justice of fostering happiness *for the express purpose* of destroying it. Suppose any man of plain sense was shewn this member of the argument: "I am justified, *therefore*, in breeding foxes for the purpose of destroying them;" would he not guess that the antecedent member was, "Life is *misery*," instead of life is happiness?—Again, we are told, "The happiness of their lives must overbalance the misery of their death." But if to be deprived of happiness (as Cicero observes) be misery, the degree of happiness and misery must correspond, and the one can never "overbalance" the other. This reasoning, moreover, would lead us to consider annihilation itself as no misfortune.

But I would address myself more particularly to Christians, and that not only to the more serious part of them, but also to those, who, though making no pretensions to over-strictness (as they term evangelical rectitude), wish to be considered respectable moral characters, and sincere believers in the Bible. It is so common for those who adopt an error to refer us to some passage of Scripture which seems to lend them support; or, if a simple reference will not bear them out, to give us an interpretation (I ought to say a perversion) of that reference; that I have sometimes wondered it should never occur to Christian sportsmen, to defend their favourite practice in the same way. But I fear, that even persons more acquainted with the Bible than sportsmen have leisure to become, will find the task somewhat arduous; and, if candid, will increase the number of those who have become converts to opinions they sat down to confute.

The Mosaic code teaches us the utmost tenderness and compassion towards the brute creation by several laws enacted in their behalf. Rest is secured (a law as much for the interest of man as for the comfort of the animal) to the useful beast that toils for us (Exod. xx. 10); liberty to the dam, which, but for its maternal affection, might have eluded our grasp (Deut. xxii. 6, 7); and man is forbidden (for his selfishness might incite him) to muzzle the animal (Deut. xxv. 4*) that treadeth out his corn.

* See Christ. Obs. 1805, p. 601.

* St. Paul has applied, or accommodated this law to the case of the minis-

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Numerous are the passages of Holy Writ which describe the shortness of the time allotted us, and equally numerous the exhortations to make a proper use of it. But can we seriously believe the one, or obey the other, while spending a considerable part of the year in field sports? Is this redeeming the time or working while it is day, aware that the night cometh in which no man can work? Can we really persuade ourselves that we are in the path of duty, whilst devoting weeks and months to *at best* a useless occupation? Can the Christian sportsman be supposed to propose to himself even the comfort of the heathen moralist?

> ——Ille potens sui
> Lætusque deget, cui licet in diem
> Dixisse, VIXI.

But I will venture to advance to still higher considerations. To reacquire the defaced image of God in his soul ought to be the Christian's constant aim. The lineaments of this image, the sacred Scriptures inform us, are knowledge, righteousness, holiness. (Col. iii. 10; Eph. iv. 24.) All our actions ought to have a more or less direct tendency to render these heavenly characters legible, to polish these spiritual gems that they may shine forth in our life, to the glory of Him, whose beams they reflect. —The Christian's life ought, in fact, to be a continual preparation for death, that whenever the Redeemer shall call, he may find his servant ready. It is on broad ground like this, that I would chiefly object to diversions which consume much useful time, which have an immoral tendency, or which, as is the case with those in question, are obviously unjust and cruel, being founded on the miseries of our fellow-beings. If universal benevolence be one of those graces which the Christian is bound to cultivate, and if to do to others as he would that others should do to him, is at once his privilege and his duty, I see not how the practices under consideration can be either grateful to his feelings or consistent with his ideas of Christian virtue.

The preceding remarks apply with peculiar force to the ministers of religion. If field-sports be unlawful in themselves, unworthy of even the private Christian, they are so in an eminent degree to the Christian minister, who is to set an example to his flock, and is responsible for their souls as far as their well-being is affected (and affected it is in a great measure) by his public and private conduct. My chief reason for particularly mentioning the clergy, is partly because the residence of so many of them in the country, combined with their station in society, their comparative leisure and other circumstances, render them peculiarly liable to the temptation of field diversions; and partly, because their conduct and example are of such high importance for the welfare and direction of others. Indeed, if the above objections were merely groundless scruples, or the infirmities of an unenlightened conscience, such as were those of the Corinthians and Romans: (See Rom. xv. 1—3, and 1 Cor. viii. 9—13.) yet a minister of Christ ought "to bear the infirmities of the weak," and, in imita-

ters of religion, 1 Cor. ix. 9, 10. (comp. Isa. xli. 15.); and he uses this remarkable question, "Does God care for oxen?" It would be absurd to suppose that St. Paul meant to say God does *not* care for oxen, for that would be in direct opposition to the assertions of our Lord, who affirms that the most minute animal holds a distinct place in the tenderness of God's Providence, see Matt. vi. 26, and x. 29. St. Paul's reasoning, on the contrary, is exactly the same as that of our Lord in the two passages last quoted, only that in his sententious and comprehensive style, part of the sentence is often left to be supplied by the reader; so here: "Does God care for oxen" *more than for his ministers?* There are many parallel instances: thus Rom. ix. 13, where the meaning evidently is, Jacob have I loved *more* than Esau; so Luke xiv. 26, explained by Matt. x. 37.

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tion of the Lord whom he serves, "*not to please himself.*" For though hunting is not, I think, among the "all things" which "are pure," yet it certainly is among those which "are evil for that man who doeth them with offence."

G. F. G.

To the Editor of the Christian Observer.

I VENTURE to send for insertion in your miscellany the following anecdote, in hopes it may afford encouragement to those pious individuals, who, in these days of universal and enlightened benevolence, have not despised "the sorrowful sighing of the prisoners," but have laboured to render the season of confinement in a "prison house" the means of repentance and reformation of life. The account was communicated to the philanthropic Mrs. Fry, by the Rev. Mr. Richardson, of York, during her visit to the gaol of that city. May I not add, that in times when youthful delinquencies are awfully common, it becomes a duty to bring forward every consideration which may serve to encourage the persevering efforts of the benevolent, directed more especially to stem the increasing tide of this comparatively new species of depravity?

"About three years ago, some boys from Sheffield were tried and condemned at York, for robbing a watchmaker's or silversmith's shop, and were left for transportation. One of the magistrates who was on the grand jury, struck with compassion for the youth and miserable appearance of these poor culprits, spoke to them after their conviction; and, on his return to his own seat in the country, wrote to the Governor of York Castle, expressing a wish that some useful instruction might be afforded them while they remained there; promising to bear the expense of it, and desiring him to consult with me on the subject.—It occurred to me, that the best thing to be done was to establish a school, in which the boys might be regularly taught. The Governor was kind enough to furnish a proper room; a decent young man, a prisoner for debt, who had been master of a cheap school in the north of Yorkshire, was hired to teach this little school; and I undertook that my curate or myself would inspect it. The project succeeded beyond our expectations. The master soon grew attached to his pupils on account of their rapid improvement in reading, writing, &c. The boys were diligent, orderly, and attentive to instruction, and their behaviour at the chapel, and their whole conduct at other times, gave us pleasure. This hopeful scene continued till the time of their departure from the Castle, when they were visited by their benevolent patron, who had wished to see and examine them before they left the country. He was highly satisfied with the result of his experiment; and furnished them with useful religious books and tracts to take with them. He also made each of them a present of a guinea, remarking at the same time, 'I give you this to dispose of just as you please; but I cannot help observing that the man whom you robbed is now in the Castle a prisoner for debt; and if I were in your place, I should think it right to make him some compensation for the wrong I had done him. But you are quite at liberty to do what you like.' He then quitted them and returned home. When he was gone, and the boys were left to themselves, they unanimously agreed to send all that their benefactor had given them (I think to the amount of five or six guineas), to the man whom they had robbed, desiring only that he would return them each a shilling for pocket-money. The poor man, surprised and affected by this unexpected act of restitution, did more than they requested. Care was taken to keep them separate

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from the other convicts during their journey to the ship, and a charge was given to the master of the transport, to watch over them during their voyage. I also gave them a letter to Mr. Marsden, the senior chaplain of New South Wales, recommending them to his pastoral care. This successful experiment has excited in my mind a strong wish that schools could be formed in all our larger prisons where juvenile offenders are so often to be found. This measure, together with classification, seem to me, after forty years' acquaintance with the inmates of a prison, to be the most promising means of producing reformation." X.

To the Editor of the Christian Observer.

A CORRESPONDENT, who has been a year at Yverdun, and is now going again to Switzerland, assures A CONSTANT READER that it is impossible to afford information respecting Pestalozzi's moral and intellectual system in any concise manner, as it is a subject which depends entirely upon minute detail to make it clear.

A Hanoverian gentleman who has been attached to the English ministerial service for sixteen years, is now at Yverdun, for the purpose of studying the whole system: he has been nine months visiting the institution, conversing with Pestalozzi day after day, and still continues to pursue his labours. This gentleman is preparing a work for the press, being well qualified in every respect to give the public a clear detail, as he is well acquainted with all the languages which are in use in the institution.

Pestalozzi's plan may with ease be applied to any school that is already formed, and I think cannot fail of being so, at least to a considerable extent, when better known. The method differs, generally speaking, from Dr. Bell's and Mr. Lancaster's in this, that the affections are first cultivated, and that clear ideas are given together with their oral and written symbols. The pupils are not considered as mechanical instruments without consciousness, but are made sensible of the images or objective realities which they are expressing by words, or writing by signs. The system tends to develop the powers of the mind, as well as the faculties of the memory, combining reason and sound, and teaching the pupil to think as well as to read.

The Russian Government has thought fit to send four gentlemen to Pestalozzi, to qualify them to instruct in Russia on his system. This was done after they had studied Dr. Bell and Mr. Lancaster's plans in this country. These gentlemen, after being eight months closely occupied, have applied to their Emperor for liberty to remain to complete their work, which permission has been granted.

For the Christian Observer.

PARAPHRASE OF THE "DIES IRÆ."

THE day of wrath, that great and awful day,
When the pale sun shall shed his latest ray,
When time shall cease, and heav'n shall pass away,
That day of dread and doom appears!
By saint, and sage, and Sybil's mystic rhyme,
In every age proclaim'd, in every clime,
To fainting virtue, and to rebel crime,
Revealing to their mingled hopes and fears
Unutterable joys, or everlasting tears.
Hark! the archangel sounds the trump of doom,
That blast that wakes the slumbers of the tomb,
And summons, as it echoes thro' the gloom,
The living and the dead to rise:
At that stern call, quick-gath'ring, start from sleep,
The long-forgotten prisoners of the deep,
And bursting graves in vain their victims keep,
While life's swell'd ranks await, in wild surprise,
From the dread voice of God their changeless destinies,

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He comes! and all in stillest awe adore,
(Stillness more thrilling than the thunder's roar),
And all in stifled agony implore
Their God to hear, their Judge to spare.
Before him stands the Book of Fate ununroll'd,
Record of lawless looks, of thoughts untold,
Of secret wishes, and of vice more bold,
Of formal penitence, and lifeless pray'r,
And Faith, too long despis'd, abandon'd in despair.

Each 'mid the prostrate myriads "mourns alone,"
Each feels th' approaching trial all his own,
Each dreads to hear from the unerring Throne,
Proclaim'd his doom of hopeless woe!
"King of tremendous majesty, to Thee
"Thy guiltiest creatures bend the trembling knee,
"Helpless and captive, thou canst set us free:
"Saviour recal thy sacrifice below,
"And, ere the doom be past, save, save us from our foe.

"Rejected and despis'd, mock'd, scourg'd, denied,
"Betray'd, revil'd, blasphem'd and crucified,
"For us th' Incarnate liv'd, th' Incarnate died!
"Let not that life, that death be vain:
"No! Saviour! by thine unknown agony,
"By the mysterious anguish of that cry
"Which clos'd the dreadful deed of Calvary,
"Oh! claim the purchase of that price of pain,
"Nor lose one dear-bought soul, one trophy of thy reign."

T. Y. S.

REVIEW OF NEW PUBLICATIONS.

Memoir of the Rev. Henry Martyn, B.D., late Fellow of St. John's College, Cambridge, and Chaplain to the Honourable East India Company. London: Hatchard. pp. vii. and 537. 1819.

It is a circumstance familiar to the lover of history, that almost all ages and countries have discovered an ardent desire to possess themselves of the relics of great and estimable persons. Indeed, so profound is the reverence entertained by mankind for the memorials of departed eminence, that it has often swelled and darkened into gross superstition; and the images of the heroes of one age, and the relics of the saints of another, have become objects of idolatrous worship. But however all reasonable men may concur in condemning such excesses of the imagination, it is impossible not to recognize, in this reverence for the memorials of departed virtue or genius, a principle both laudable in itself, and not unfrequently productive of favourable consequences. We believe that there is scarcely any process by which the mind is more elevated to the love and practice of virtue, than by the contemplation of those who have excelled in it. If at any moment we have peculiarly felt and acknowledged our supineness and negligence in well doing—if at any time we have, with more than usual earnestness, prayed for a spirit of ardent faith, and love, and zeal to descend upon us—if at any time we have felt the infinite importance of the fundamental verities of Scripture, it has assuredly been when we have risen from the page of sacred biography with minds impressed by the holy deportment of eminent saints who have left us a bright example, that we should follow them as they followed Jesus Christ. And we doubt not that many of our readers are

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familiar with such associations. They have, doubtless, felt how profitable as well as delightful it is to summon around us the shades of departed saints and martyrs, and to endeavour, as it were, to wrap ourselves in the mantle which they cast from them in their upward flight. The efficacy of example is universally acknowledged; and we are not sure that the example of the dead is not sometimes, and in certain respects, even more powerful in its influence than that of the living. In human life, so much infirmity shades the brightest qualities, that it is difficult to study any character, without observing much that is wrong as well as right. But when the good have sunk into the grave, and the hand of friendship has preserved, as in the tablet before us, the prominent excellencies of their character, the blemishes are less perceptible, and the model, therefore, more worthy of our imitation.—It is observed of the subject of the volume before us, that his missionary zeal was originally awakened by reading the life of David Brainerd. In like manner, in perusing the Memoirs of Martyn, we have found ourselves at once humbled and astonished; and, for the moment, have almost imagined that we could willingly have undertaken all he undertook, and endured all he endured, to catch but a portion of his spirit, to glow with the same love to God, and benevolence to our fellow-creatures. But as we may have occasion to revert to this topic, we shall not extend our observations upon it at present.

If then, as has been shewn, it is at all times pleasing and beneficial to possess the memorials of departed eminence and virtue, it was to be peculiarly expected that a wish should be widely felt for some account of the life of Henry Martyn. His know talents and piety—his peculiar simplicity of mind and manners—his ardent thirst for knowledge—his rapid progress both in the abstract sciences and in the acquisition of languages—his university eminence—the important post which he occupied in India—the important undertakings in which he had engaged—the hopes he had inspired, and the sudden extinction of those hopes—all conspired to awaken a deep and painful anxiety in the public, to possess and know all that is extant of his history and his labours. This anxiety was, perhaps, augmented by the report that Mr. Martyn had left ample journals, extending from an early period of his life to a short time before his death, and comprehending, not merely a detail of his daily conduct, but a development of those secret and interior springs by which the outer man is put in action.—The excellent editor of his life will forgive us, if, while we thank him for a very interesting piece of religious biography, we gently rebuke him for the length of the period during which he has compelled us to wait for it. There may be causes for this delay with which we are unacquainted: but we are so reluctant that the history of Henry Martyn should want one reader whom it might have attracted, when the hue of freshness and novelty was cast over it, that we grudge even one moment of unnecessary delay. But we feel pleasure in adding, that if the editor has been slow to give the public their portion, what he has at length presented is not unworthy of their acceptance. His own part in it is neither large nor aspiring. He has studiously endeavoured to bring forward his friend, and to conceal himself. In the concluding analysis of Mr. Martyn's character, he presents us with an unmixed panegyric upon him. Nor are we sure that any very serious blemishes would have met the eye of a much more severe examiner. We can, indeed, well believe that the editor has faithfully delineated all the defects which his partiality allowed him to perceive. Indeed, had it been some-

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what otherwise, we should, without much difficulty, have forgiven his too great partiality for such a man. At least, we are not particularly pleased with those biographers who eagerly search into every chink and corner of a character for blemishes; who discover their perspicacity chiefly by their ill temper; and who fix, in the permanent forms of print and paper, the records of those petty delinquencies which the tears of affection and gratitude might well have blotted out. Indeed, in the case before us, Mr. Martyn is so scrupulous a chronicler of his own slightest aberrations from duty—of a moment's wandering from God, or possible injury to man—as fully to discharge his biographer from the office of inculpation, and to leave to him little more than the far pleasanter task of exhibiting, in full lustre the piety and virtues of his hero.

But we put an end to these preliminary observations, in order to turn to the work itself. And here it may be well to say, that having considered the best mode of presenting this Memoir to our readers, we have come to the conclusion that nothing we can say can be half so interesting as what Mr. Martyn says himself. We remember to have felt ourselves wonderfully flattered by the speech of a simple and affectionate friend of our work, that if he were to be cast on a desert island, and could only have two books, "the Christian Observer should be one." And as in some of these modern vagrancies to the regions of interminable snow, it may chance that some friend may actually be reduced to such a stock in literature, we wish, in gratitude, to supply him with materials which may requite him for his kindness: and in this volume we have opportunity of so doing. We hope in the following extracts to give him that which may enliven his solitary hours, and quicken the drowsy affections of his soul; which may raise him above this valley of clouds and darkness, and bear him, as on angel wings, to the bright region of unchanging tranquillity and joy.

It may be well to preface our extracts by giving an account of the sources from which they are derived; and here we shall allow the editor to speak for himself.

"Before the reader proceeds to the perusal of the following Memoir, it may be proper to inform him—that the first and second parts of it have been chiefly selected from various journals, which Mr. Martyn was in the habit of keeping for his own private use, and which, beginning with the year 1803, comprehend a period of eight years. The third part is extracted from an account which he drew up of his visit to Shiraz in Persia; in which some occasional observations on the state of his own mind and feelings are interspersed. It is termed a Narrative by Mr. Martyn; and had his life been spared, it was probably his intention to have enlarged it, for the use of the public, or to have communicated it, in its original shape, to his intimate friends. From the style and manner of it, at least, it may be presumed not to have been exclusively intended (as the journals above-mentioned evidently were) for his own recollection and benefit.—The greater part of these papers were upon the point of being destroyed by the writer, upon his undertaking the voyage to Persia; but, happily, he was prevailed upon, by the Rev. D. Corrie, to confide them under a seal to his care, and by him they were transmitted from India, to the Rev. C. Simeon and J. Thornton, Esq. Mr. Martyn's executors, in the year 1814. The narrative, which was sent, by Mr. Morier, from Constantinople, came into their hands in the following year." pp. v, vi.

The life of Mr. Martyn may be divided into three parts: the period which preceded his voyage to India—that of his residence in India—and that of his voyage and journey to Persia. Such is the division adopted in this volume, and we shall notice each part in the order in which it stands.

The father of Mr. Martyn was chief clerk in the office of Mr. Daniel, a merchant at Truro

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Cornwall, and was a man of piety and talents. His son Henry was born at Truro, in 1781; was sent in 1788 to the grammar school of Dr. Cardew in that town; and having made considerable progress in classical literature, went up, at the age of fourteen, to sit for a scholarship at Corpus Christi College, in Oxford, and being disappointed in the undertaking, returned to the same school, and entered at St. John's College, Cambridge, in May 1797. The desire of pleasing his father, combined with the wise counsels of a pious and valuable friend in the university, tended to preserve him, though not at that time under the influence of religious principles, from gross vice, and to secure a steady attention to the studies of his college. At this period of his life we meet with the following passage from his biographer.

"Such, hitherto, was the tenor of Henry Martyn's life. To the eye of the world, every part of it was in the highest degree amiable and commendable. He was outwardly moral, with little exception was unwearied in application, and exhibited marks of no ordinary talent. But whatever may have been his external conduct, and whatever his capacity in literary pursuits, he seems to have been totally ignorant of spiritual things, and to have lived 'without God in the world.' The consideration, that God chiefly regards the motives of our actions—a consideration so momentous, and so essential to the character of a real Christian—appears as yet never to have entered his mind: and even when it did, as was the case at this time, it rested there as a theoretic notion never to be reduced to practice. His own account of himself is very striking. Speaking of June 1799, he says, '——(the friend alluded to before) attempted to persuade me that I ought to attend to reading, not for the praise of men, but for the glory of God. This seemed strange to me, but reasonable. I resolved, therefore, to maintain this opinion thenceforth; but never designed, that I remember, that it should affect my conduct.' What a decisive mark this of an unrenewed mind!—What an affecting proof that light may break in on the understanding, whilst there is not so much as the dawn of it on the heart!" pp. 9, 10.

Of this statement the author will not be displeased with us, if we venture, in some small degree, to question the accuracy. There are those who remember Mr. Martyn before religion had deeply touched his heart, and clothed him with the new character of a servant of God. And the attentive spectator of his character, at that period, would hesitate, we think, to say of him, that every part of his life was, to the eye of the world, in "the highest degree amiable and commendable." The point to which we here especially allude, is to the defect in *temper*, under which he at that period decisively laboured. The author of this critique remembers an occasion on which he was so hurried away by passion as to throw a knife at a friend in the room, which just passed his heart, and pierced the wainscoat behind him. And he can yet call to memory the unaccomplished prediction of his friend, uttered at the time, "Martyn, you will be hanged for murder, if you indulge these passions." The incident deserves, we think, to be recorded, as for other reasons, so for this, that it signally evinces the power of that grace by which he was afterwards cast into a new mould, and wrought into a new man. For, at a subsequent period, if an inquirer had gone forth to search the various ranks of society for the individual best qualified to endure the taunts and contradiction of sinners, the lettered scandal of college halls, and the sneers of combination rooms — who could smile away the frowns of theological intolerance, and kindly grasp the hand of insult and persecution—he would infallibly have fixed upon Henry Martyn. And as the history of his life thus displays the power and goodness of God, so it exposes the fallacy of all those apologies for what is termed nervous irritability; in other words, for evil

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tempers; for which some professed religionists are apt so prodigally to plead. It may be true, that bad temper is one of the most difficult forms of our corruption to subdue—one of the last as well as one of the worst of the spirits which Religion has to cast out: but still it *may* and must be cast out. And let those whose bad tempers disguise themselves in the trappings of a religious profession who combine the humours of a scold with the language of a saint—remember that Mr. Martyn added to devout language, steady self denial; to an ardent zeal, a quiet spirit; and did not employ the same breath to supplicate God and to vex and to annoy his creatures. The thunders of the tongue must never be permitted to break over the serene atmosphere of a Christian profession.

But to return: Mr. Martyn possessed, at this early period of his university career, a younger sister of unfeigned zeal and piety, to whom, in common with his friend and minister, Mr. Simeon of Cambridge, in subservience to the power and grace of God, his change and progress in religion must be traced. The account he gives of the state of his own mind, during a visit he paid his family in the summer of 1799, is very striking.

"'I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the Gospel, conveyed in the admonition of a sister, was grating to my ears.'—The first result of her tender exhortations and earnest endeavours was by no means encouraging: a violent conflict took place in her brother's mind, between his convictions of the truth of what she urged and his love of the world; and, for the present, the latter prevailed: yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the final result, the success they may anticipate from the faithful discharge of it.'—'I think,' he observes, when afterwards reviewing this period with a spirit truly broken and contrite, 'I do not remember a time, in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and envy, in pride and vain glory, and contempt of all; in the harshest language to my sister and even my father, if he happened to differ from my mind and will: O what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized, at the remembrance of all my great transgressions against thee ever since I have known thee as such! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled in college, Newton engaged all my thoughts." pp. 11, 12.

At length, however, it pleased God to arrest him in his thoughtless, and, we might even add, criminal course. In January, 1800, he received the sudden and overwhelming intelligence of his father's death. This event was calculated to rend his tender heart; and through that avenue Religion seemed to enter. He became earnest in prayer, and the study of the Scriptures and other devout books, and by degrees acquired a just knowledge of his own guilt as a sinner, and of the value of Jesus Christ as a Saviour.

The following letter to his sister, written soon after this period, is very interesting; and the observation at the close, as to the absorbing nature of a particular class of studies is well worthy the attention of all studious individuals. Let them

Pause awhile, from letters to be wise.

"'What a blessing it is for me, that I have such a sister as you, my dear——, who have been so instrumental in keeping me in the right way! When I consider how little human assistance you have had, and the great knowledge to which you have attained in the subject of religion—especially observing the extreme ignorance of the most wise and

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learned of this world, I think this is itself a mark of the wonderful influence of the Holy Ghost, in the mind of well disposed persons. It is certainly by the Spirit alone that we can have the will, or power, or knowledge, or confidence to pray; and by him alone we come unto the Father through Jesus Christ. "Through him we both have access by one Spirit unto the Father." How I rejoice to find that we disagreed only about words! I did not doubt, as you suppose, at all about that joy which true believers feel. Can there be any subject, any one source of cheerfulness and joy, at all to be compared with the heavenly serenity and comfort which such a person must find, in holding communion with his God and Saviour in prayer—in addressing God as his Father, and, more than all, in the transporting hope of being preserved unto everlasting life, and of singing praises to his Redeemer when time shall be no more. O I do indeed feel this state of mind at times; but at other times, I feel quite humbled at finding myself so cold and hard-hearted. That reluctance to prayer, that unwillingness to come unto God, who is the fountain of all good, when reason and experience tell us, that with him only true pleasure is to be found, seem to be owing to satanic influence. Though I think my employment in life gives me peculiar advantages, in some respects, with regard to religious knowledge, yet with regard to having a practical sense of things on the mind, it is by far the worst of any. For the labourer, as he drives on his plough, and the weaver, who works at his loom, may have their thoughts entirely disengaged from their work, and may think with advantage upon any religious subject. But the nature of *our* studies requires such a deep abstraction of the mind from all things, as completely to render it incapable of any thing else during many hours of the day." pp. 15—17.

The effects of this change were soon visible in his general character. The editor justly records the composure and tranquillity with which he entered the senate-house for his degree. Many members of the university well remember the calmness with which he met his examination, and the quiet smile of gratitude with which he received the intelligence that he was the senior wrangler of his year; and any man who has stood in similar circumstances will admit that such tranquillity is not the fruit of an ordinary measure of religion.

In May, 1802, he was chosen Fellow of St. John's, and, not long after, obtained the first Bachelor's Prize for a Latin Essay against some competitors of distinguished merit. Soon after this, we find him on a pedestrian tour through part of Lancashire and Wales. His state of mind at this period will appear from the following extract.

"'July 10. I went on board a little sloop, and began to beat down the Mersey. The Mersey is here more than four miles broad, and the wind now increasing almost to a storm, the ship was a scene of confusion. One wave broke over us, and wetted me completely through. I think there was some danger, though the composure I felt did not arise, I fear, so much from a sense of my acceptance with God as from thinking the danger not to be great. I had still sufficiently near views of death, to be uneasy at considering how slothful I had been in doing the Lord's work, and what little meetness I possessed for the kingdom of glory. Learn then, O my soul, to be always ready for the coming of thy Lord; that no disquieting fear may arise to perplex thee in that awful hour.'

"'July 21—Pont Aberglasslen. I met a poor Welsh pedlar, with a bundle of hats on his back, who, on my inquiring the distance to Tan-y-Bwlch, told me he was going thither. He went by the old road, which is two miles nearer. It passes over the most dreary uncultivated hills I ever saw, where there is scarce any mark of human industry: the road in most places overgrown with grass.—The poor man had walked from Carnarvon that day, with an enormous bundle, and pointed with a sorrowful look to his head; and indeed he did look very ill: he was however very cheerful. What difference in this man's temper and my own! The difference was humbling to myself: when shall I learn in whatever state I am therewith to be content!'" pp. 28—31.

About the month of October, 1802, he was led first to adopt the

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design of devoting himself to the missionary cause; and soon after offered himself to the Church Missionary Society, to be sent whereever they might choose to employ him. A few extracts from his journal will depict the state of his mind soon after this resolution had been adopted.

"'I was under disquiet at the prospect of my future work, encompassed with difficulties; but I trusted I was under the guidance of Infinite Wisdom, and on that I could rest.' '——, who had returned from a mission, observed that the crosses to be endured were far greater than can be conceived: but "none of these things move me, neither count I my life dear unto me, so that I mightfinish my course with joy."'—'Had some disheartening thoughts at night, at the prospect of being stripped of every earthly comfort; but who is it that maketh my comforts to be a source of enjoyment? Cannot the same make cold and hunger and nakedness and peril to be as a train of ministering angels, conducting me to glory?'—'O my soul, compare thyself with St. Paul, and with the example and precepts of the Lord Jesus Christ. Was it not his meat and drink to do the will of his heavenly Father?'"

"'Respecting what is called the experience of Christians, it is certain we have no reason from the mere contemplation of the operations of our own minds, to ascribe them to an extrinsic agent, because they arise from their proper causes, and are directed to their proper ends. The truth or falsehood of pretences to the experience of Divine agency, must depend on the truth or falsehood of Scripture: that warrants us sufficiently—for it informs us, that it is "God that worketh in us both to will and to do, of his good pleasure;" which passage, while it asserts the reality of God's influence, points out also the manner of his acting, for he works in us to will before he works in us to do. This effectually guards against *fanaticism*, for no one will pretend he ever put his finger on those mysterious springs that move the will, or knows what they are; and therefore he cannot say, *now* God is exerting his influence. He may reasonably, indeed, and ought to ascribe every good thought to God: but still every good thing in him is but the effect of something preceding his first perception, therefore is posterior to the moving cause, which must hence be for ever concealed from the immediate knowledge of man.'" pp. 39—41.

We find in this part of his journal also several such memoranda as the following, which sufficiently develop the secret sources of his tenderness of conscience and devotion to God.

"'Rose at half-past five, and walked a little before chapel, in a happy frame of mind. Endeavoured to maintain affectionate thoughts of God as my Father, on awaking in the morning. Setting a watch over my first thoughts, and endeavouring to make them humble and devout, I find to be an excellent preparation for prayer and a right spirit during the day. I was in a happy frame most of the day; towards the evening, from seeking to maintain this right state by my own strength, instead of giving it permanency by faith in Jesus, I grew tired and very insensible to most things. At chapel the sacred melody wafted my soul to heaven: the blessedness of heaven appeared so sweet, that the very possibility of losing it appeared terrible, and raised a little disquiet with my joy. After all, I had rather live in an humble and dependant spirit; for then perceiving underneath me the everlasting arms, I can enjoy my security.'" p. 43.

"'Rose at six, and passed the morning in great tranquillity. Learnt by heart some of the three first chapters of Revelations. This is to me the most searching and alarming part of the Bible; yet now with humbling hope I trusted, that the censures of my Lord did not belong to me; except that those words, Rev. xi. 3. "For my name's sake thou hast laboured and hast not fainted," were far too high a testimony for me to think of appropriating to myself: nevertheless I besought the Lord, that whatever I had been, I might now be perfect and complete in all the will of God.'" p. 44.

"'Read some of Amos with Lowth. The reading of the Scriptures is to me one of the most delightful employments. One cannot but be charmed with the beauty of the imagery, while they never fail to inspire me with awful thoughts of God and his hatred of sin.' 'In my usual prayer at noon, besought God to give me a heart to do his will.'" p. 45.

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" ' Short and superficial in prayer this morning, and there undoubtedly is the evil. Read Lowth—Learnt 15th John; and endeavoured faintly to be drawing nigh unto God.' " p. 47.

" ' This day was set apart for a public fast. After breakfast I prayed rather more than two hours, chiefly with confession of my own sins, those of my family, and the church. Alas! so much was required to be said on the first head, that I should have been at no loss to have dwelt upon it the whole day.' " p. 53.

On the twenty-second day of October, 1803, after much solemn preparation, he was ordained Deacon at Ely, and entered immediately on the discharge of his ministerial functions at the church of the Holy Trinity at Cambridge, and the village of Lolworth near Cambridge.

The following passage will be valued by every devout minister of the Gospel.

" The burthens and difficulties of his sacred employments lay heavily at first on Mr. Martyn's mind, and considerably depressed his spirits: but he endeavoured, he writes, in a letter to his earliest friend, to keep in view ' the unreasonableness of his discontent (who was a brand plucked out of the fire) and the glorious blessedness of the ministerial work.' At times, he confesses, he was tried with a ' sinful dislike of his parochial duty'—and seemed frequently ' as a stone speaking to stones'—but when he could look into eternity, all things appeared in their proper light, and all his ' cowardly apprehensions,' as he terms them, vanished as the vapours of the morning before the rising sun. Young ministers, those especially who are placed in extensive spheres of action, are not ignorant of the temptations of which Mr. Martyn here complains—and to them it must be a consolation to be assured, that the same afflictions were accomplished in one of the most devoted and most faithful of their brethren." p. 59.

In the early part of the year 1804, Mr. Martyn's hopes of going out as a missionary were considerably damped by the sudden loss of his slender patrimony. This event, coupled with the importance of the situation of Chaplain to the East-India Company for missionary exertions, increased the desire of his friends to obtain for him an appointment of that kind; and this object was eventually secured.

His biographer mentions the following circumstances, which will, we think, be interesting to our readers.

" Of the Bible he could ever affirm, ' Thy word is very pure, therefore thy servant loveth it.' ' The word of Christ dwelt richly in him in all wisdom.' Large portions of it did he commit to memory, repeating them during his solitary walks, at those times when he was not expressly meditating on some *scriptural subject*, which was his general custom: and so deep was his veneration for the word of God, that when a suspicion arose in his mind, that any other book he might be studying was about to gain an undue influence over his affections, he *instantly* laid it aside, nor would he resume it till he had felt and realized the paramount excellence of the Divine oracles: he could not rest satisfied, till all those lesser lights which were beginning to dazzle him, had disappeared before the effulgence of the Scriptures.' "

" ' Before setting out to go to Lolworth, I endeavoured to cast away all those contemptible prejudices and dislikes I often have, and on the road experienced a sweet sense of the Divine presence, and happy meditation on God and his truths. I was thinking of the love of Christ and his unparalleled humility, and that to him belonged all glory, as having truly merited it. I felt quite devoted to God and assured of his love: I did not doubt of having been apprehended by Christ, (for the purpose, I hope, of preaching his Gospel); and during the service my heart was full of love and joy.'—' At church, this morning, my heart was overflowing with love and joy: during the sermon, which was an exhortation to diligence, a sense of my unprofitableness depressed me; but in my ride to Lolworth, I enjoyed sweet delight: every breeze seemed to breathe love into my heart; and while I surveyed the landscape, I looked forward to the days when all nations should come to the mountain of the Lord's house." pp. 67—69.

" Oct. 28. This has been in general a happy day. In the morning, through grace, I was enabled by prayer to maintain a

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calm recollection of myself—and what was better, the presence of my blessed Redeemer. From church I walked to our garden, where I was above an hour, I trust with Christ, speaking to him, chiefly of my future life in his service. I determined on entire devotedness; though "with trembling;" for the flesh dreads crucifixion. But should I fear pain, when Christ was so agonized for me? No—come what will, I am determined, through God, to be a fellow-worker with Christ. I recollected, with comfort, that I was speaking to the great Creator, who can make such a poor weak worm as myself more than conqueror. At church I found, by the attention of the people, that the fervour of my spirit yesterday had been conveyed into my sermon. I came to my rooms, rejoicing to be alone again, and to hold communion with God.'—Dec. 9. 'This has been in general a sweet and blessed day—a foretaste of my eternal Sabbath. Preached on the Third Commandment; in the afternoon on the Tenth. Rode back to Cambridge, feeling quite willing to go any where, or suffer any thing for God. Preached in Trinity Church, on Ezek. xxxiii. 11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" It was pleasant to me to think of being alone again with God.'

"Jan. 1, 1805. 'Hitherto hath the Lord helped me. It is now about five years since God stopped me in the career of worldliness and turned me from the paths of sin: three years and a half since I turned to the Lord with all my heart: and a little more than two years since he enabled me to devote myself to his service as a missionary. My progress of late has become slower than it had been; yet I can truly say, that in the course of this time, every successive year, every successive week, has been happier than the former. From many dangerous snares hath the Lord preserved me: in spite of all my inward rebellion, he hath carried on his work in my heart; and in spite of all my unbelieving fears, he hath given me a hope full of immortality—"he hath set my foot on a rock, and established my goings, and hath put a new song into my mouth, even praises to my God." It is the beginning of a critical year to me; yet I feel little apprehension. The same grace and long suffering, the same wisdom and power, that have brought me so far, will bring me on, though it be through fire and water, to a goodly heritage. I see no business before me in life but the work of Christ, neither do I desire any employment to all eternity but his service. I am a sinner, saved by grace. Every day's experience convinces me of this truth. My daily sins, and constant corruption, leave me no hope but that which is founded on God's mercy in Christ. His Spirit, I trust, is imparted, and is renewing my nature—as I desire much, though I have attained but little. Now to God, the Father, Son, and Holy Ghost, would I solemnly renew my self-dedication to be his servant for ever." pp. 89—92.

We are obliged to pass by many deeply interesting passages in this first part of the Memoir, to proceed to the second. To those who may wonder at the expressions of sorrow, sown so thickly in almost every letter or extract at this period, relative to his departure from England, it may be answered, that his nature was unusually tender; that he was attached to his friends with a peculiar affection; that he had, contrary to the plan of almost every one who quits his country for the East with a secular object, adopted the firm resolution of *never* returning; and that he was bound to his native soil by a peculiar tie, the nature of which we shall leave it to his editor to explain.

"In June, therefore, after having again sustained the office of one of the public examiners in his college, he visited those scenes which were endeared to him by numberless early associations, and enlivened by the presence of many whom he admired and loved. And here it is due to the full illustration of his Christian character to mention, that it was not merely the ties of family or friendship which bound him to Cornwall; others there were of a tenderer, if not stronger kind: for he had conceived a deeply fixed attachment for one, of whom less ought not, and more cannot be said, than that she was worthy of him; an attachment which, whether he thought, as he afterwards did, that it should be encouraged, or as he now did, from pe-

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culiar circumstances, that it ought to be repressed, equally exhibits him as a man of God, whose affections were set upon things above, and not on things on the earth." pp. 72, 73.

The same subject is referred to in the account of his taking leave of his Cornish friends.

"'Rode before —— with —— to an old man five miles off. Our conversation was such as becometh saints, but it was too pleasant for me. I sighed at the thought of losing their company. When we arrived, the old man was out; but his sister, a blind woman of seventy, was confined to her bed, without any comfortable hope. —— and myself said every thing we could to cheer her, and then I prayed. When the old man arrived, we formed a little circle before the door, under the trees, and he conversed with his young hearers concerning the things of God. I then read the 84th Psalm. Our ride home was delightful, our hearts being all devoutly disposed, only mine was unhappy.—Parted with——for ever in this life, with a sort of uncertain pain which I knew would increase to greater violence.'

"These forebodings were but too soon realized. On the evening of that day, and for many succeeding days, his mental agony was extreme. Yet he could speak to God, as to one who knew the great conflict within him: he was convinced, that as God willed his happiness, he was providing for it eventually by that bitter separation: he resolved through His grace to be His, though it should be through much tribulation: he experienced sweetly and solemnly the excellence of serving Him faithfully, and of following Christ and his apostles: he meditated with great joy on the end of this world, and enjoyed the thought of walking hereafter with her, from whom he was separated, in the realms of glory." pp. 77, 78.

On the 10th of August, we find Mr. Martyn embarked on his voyage to India, and slowly coasting the shores of Cornwall—a coast, where "every object," says his biographer, "which caught his eye; every headland, every building, every wood, served to remind him of endearments that were past, and of pleasures never to be renewed." On the 14th of September (query August? for there is evidently some inaccuracy in the dates), the fleet came to an anchor in the Cove of Cork. On the 31st, it again put to sea, and Mr. Martyn speaks of his anguish when he found a "long sea rolling between himself and all he held dear in life." Shortly after the fleet had sailed from Ireland, a tremendous storm arose. Such passages as the following, from his journal, just before his reaching Porto Santo, intersperse and enliven the narrative of his voyage.

"My chief concern was, that this season of peace might be improved. When the Lord gave David rest from all his enemies round about, then he began to think of building a temple to the Lord. Passed the evening, many sweet hours, in reading—Found a rich feast in reading Hooker's Sermons; the doctrines of grace are a cordial to me. We are now in lat. 46. long. 12. The sea, which I am looking on from the port hole is comparatively smooth, yet it exhibits the moonbeams only in broken reflections. It is thus an emblem of my heart—no longer tossed with tempestuous passions, it has subsided a little; but still the mild beams of the Spirit fall on an undulating surface: but the time of perfect rest approaches." pp. 125, 126.

"Sept. 19. Was assisted this morning to pray for two hours, principally in regard to God's promises, respecting the spread of the Gospel. Read Hindoostanee and Milner. Found the men forbidden to go below, so I know not how they are to be instructed: may the Lord open a way.—The weather is calm and sultry—my frame relaxed to a painful degree—I am led to seek a quiet meek submission to every thing that shall befal me. O, this right blessed frame, would that it may continue! I feel it to be the disposition of a creature approving of every thing, because it is God's doing." p. 129.

Soon after crossing the Line, on the 30th of October, the Union, in which he sailed, passed in the night within a very short distance of a dangerous reef of rocks, which proved destructive to two other vessels. On November 12, Mr. Martyn begins to enter on his journal a detailed account of his proceedings at St. Salvador, which, although highly interesting, and involving much curious communication with the monks of that place, we must

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pass over, in order to leave space for transactions of still deeper importance in the East.

The dispatches of the fleet being opened at sea, it was found that the military on board, were to be employed for the capture of the Cape of Good Hope. In the mean time, Mr. Martyn, and many of the ship's crew were attacked by an epidemic illness. We find the following passage about this time in his journal.

"Separated from my friends and country for ever, there is nothing to distract me from hearing the 'voice of my Beloved,' and coming away from this world, and walking with him in love, amidst the flowers that perfume the air of paradise, and the harmony of the happy, happy saints who are singing his praise. Thus hath the Lord brought me to the conclusion of the year; and though I have broken his statutes, and not kept his commandments, yet he hath not utterly taken away his loving kindness, nor suffered his truth to fail. I thought, at the beginning of the year, I should have been in India at this time, if I should have escaped all the dangers of the climate. These dangers are yet to come; but I can leave all cheerfully to God. If I am weary of any thing, it is of my life of sinfulness. I want a life of more devotion and holiness; and yet am so vain, as to be expecting the end without the means. I am far from regretting, that I ever came on this delightful work; were I to chuse for myself, I could scarcely find a situation more agreeable to my taste. On, therefore, let me go, and persevere steadily in this blessed undertaking; through the grace of God dying daily to the opinions of men, and aiming, with a more single eye, at the glory of the everlasting God." pp. 156, 157.

On the 3d of January, 1806, they reached the Cape, and the signal was given for the soldiers to land. The result of that expedition is known to our readers; but we recommend to their attention the account of the battle, &c. given by Mr. Martyn. It is delightful to watch the tenderness of mind with which the true Christian views scenes which in others awaken only the haughtiest and sternest passions of the soul. The following observations are in so unusual a strain, that we cannot help extracting them.

"January 10th.—About five, the Commodore fired a gun, which was instantly answered by all the men of war. On looking out for the cause, we saw the British flag flying on the Dutch fort. Pleasing as the cessation of warfare was, I felt considerable pain at the enemy's being obliged to give up their fort and town, and every thing else, as a conquered people, to the will of their victors. I hate the cruel pride and arrogance that make men boast over a conquered foe. And every observation of this sort which I hear cuts me to the very heart: whether from nature or from grace, I do not know; but I had rather be trampled upon than be the trampler. I could find it more agreeable to my own feelings to go and weep with the relatives of the men whom the English have killed, than to rejoice at the laurels they have won." p. 163.

Passing over the intervening pages, we give an extract from a letter, written on his arrival at Calcutta, with which the first part of the work closes.

"My long and wearisome voyage is concluded, and I am at last arrived in the country where I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought. Through changing climates, and tempestuous seas, he hath brought on his feeble worm to the field of action; and will, I trust, speedily equip me for my work. I am now very far from you all; and as often as I look round and view the Indian scenery, I sigh to think of the distance that separates us. Time indeed and reflection have, under God, contributed to make the separation less painful; yet, still my thoughts recur with unceasing fondness to former friendship, and make the duty of intercession for you a happy privilege. Day and night, I do not cease to pray for you, and I am willing to hope that you too remember me daily at the Throne of Grace. Let us not, by any means, forget one another; nor lose sight of the day of our next meeting. We have little to do with the business of this world. Place and time have not that importance in our views that they have in those of others; and, therefore, neither change of situation nor lapse of years should weaken our Christian attach-

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ments. I see it to be my business to fulfil, as a hireling, my day; and, then, to leave the world. Amen. We shall meet in happier regions. I believe that those connexions, and comforts, and friendships, I have heretofore so desired, though they are the sweetest earthly blessings, are earthly still." pp. 180, 181.

No sooner had Mr. Martyn become an inmate for a short time at Aldeen, the residence of the Rev. D. Brown, whose name and character are familiar to the readers of our work, than his friends found reason to apprehend the influence of the climate upon his constitution. He had an illness there of some length and severity. Released from a sick bed, he preached a sermon of considerable fervour and interest at the New Church in Calcutta. It however excited a spirit of hostility which always, in a measure, pursued him during his residence in India.

On the 19th of Sept. (query, the 9th? for there is again some inaccuracy of dates) he received his appointment as chaplain to Dinapore; and on the 15th he entered his budgerow, or travelling boat, to proceed to the place of his destination. On that occasion, as before, in England, some of his brethren accompanied him a part of the way on his expedition, desiring to catch the last glimpse of their much beloved friend. This volume has, indeed, throughout remarkably impressed us with the warmth and vigour of Christian friendship. Surely, if a servant of God, in any instance, loses in the quantity, he gains in the *quality* of the affection felt for him.

It will be seen how speedily and eagerly Mr. Martyn entered on the study of the Oriental languages, and on every other employment calculated to promote the great object of his mission.

"Sept. 18. Reading hard all day—wrote out a list of the errata in one of the tracts, and read Sanscrit grammar. In the evening, walked along the bank with my gun, and fired at some wild fowl, which the servants eat. At night, read part of a Nagree tract with moonshee. Learnt some Arabic roots. Felt an occasional depression of spirits; but prayer instantly removed it; so that, in general, I was near to God and happy." pp. 197, 198.

The following extract from the pen of the biographer will put our readers in possession of some of the plans of Mr. Martyn at this period, relative to the fulfilment of his ministerial office.

"On reaching Dinapore, which for a considerable time was to be his permanent residence, Mr. Martyn's immediate objects were threefold: to establish native schools—to prepare translations of the Scriptures and religious tracts for dispersion—and to attain such readiness in speaking Hindoostanee, as might enable him to preach in that language the Gospel of the grace of God. We have already seen that the idea of translating the Parables, accompanied by some remarks upon them, had occupied his mind during his voyage on the Ganges. At Dinapore he continued to engage, with the same earnestness, in this employment. Of Hindoostanee he already knew enough to translate with grammatical accuracy; and his moonshee was at hand to suggest the proper idiom; and—what in that language is so difficult—the just and exact collocation of the words in the sentences. The obstacles which he had to overcome respecting the languages of the country he represents as formidable. Passing out of Bengal into Bahar, he found that he had to acquaint himself with the Baharree, as well as the Hindoostanee; and the Baharree had its various dialects. 'I am low spirited,' he said, soon after reaching Dinapore, 'about my work; I seem to be at a stand, not knowing what course to take.' From the pundit whom he employed, he learned, though the statement was probably exaggerated, that every four kos (miles) the language changes; and by the specimens he gave of a sentence in the dialects across the water at Gyah, and some other places, they appeared to differ so much, that a book in the dialect of one district, would be unintelligible to the people of another. Under these circumstances, Mr. Martyn thought it best for the present to aim at a translation of the four Gospels, into four different dialects, for the province of Bahar, and to add to these the Book of Genesis, some of the Psalms, and the Ten Commandments, and the Sermon on the Mount. The study of the Sanscrit he resumed at

the recommendation of his pundit." pp. 224, 225.

The reader who follows us through this part of the volume, will find how faithfully Mr. Martyn carried these plans into effect. He will see him intensely occupied from day to day in disputations with his loquacious moonshee and pundit—in the establishment or conduct of schools—in preaching, or visiting the sick and distressed of all classes—and will find cause for astonishment, rather that his feeble constitution should have endured so much, than that it should have rapidly given way under the burden laid upon it. And here we cannot but observe, that scarcely any thing is more difficult to decide than the extent to which a man ought to stretch his own physical or mental resources. On the one hand, life is short, opportunities are rare and uncertain, objects can perhaps be accomplished only at one moment, and by one individual. On the other hand, excess in labour often defeats its own object, abridges life, exhausts the limited energies of body and mind, and leaves a man ordinarily too little leisure for the improvement of his own faculties, and perhaps the advancement of his own personal spirituality of mind. Still, with all this formidable list of arguments, we have so firm a persuasion that where one man dies of work many die of indulgence, that we are strongly disposed to side with those who inculcate the strenuous application of every faculty of mind and body to the work before us. It is very true that there are individuals in whom, as in the case of Mr. Martyn, the mind appears to be too powerful for the body; and whose frames are wasted by the energy of the vital spark which burns within them. But we do not feel by any means confident that a less intense devotion of himself to his high duties, would, even in the case of Mr. Martyn, have materially prolonged his earthly existence. The weapon which force will not either break or blunt, readily consumes with rust; and the vigorous mind, ordinarily suffers less from activity than inaction.—But let us not be misunderstood. Conceiving this, as we really do, to be an age of much display and little comparative labour—conceiving that one of the grand perils of every age, is a self-indulgent spirit—we do not hesitate to sound an alarm to those who are halting in their trenches, when they should be fighting the battles of their God. But there are in this age a few specimens of great and generous spirits—men so prodigal of life—men living so decidedly too fast—men who so evidently need the rein instead of the goad, that we would implore them to remember how ill they can be spared, to economize their remaining resources, and, instead of tearing the fruit unripe from the stalk, to give us a hope that we may walk for many years under their goodly branches, and pluck the mellow harvest of the autumn of their days. We cannot resist quoting to such persons the lines of Lord Byron on this species of moral suicide, in allusion to Henry Kirke White, written at a period when the impurities of his own life had not disqualified him for doing justice to the purity and elevation of others, and in which he describes the early extinction of powers and virtues, which his lordship says would have dignified *even* the sacred functions he was destined to assume.

So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quiver'd in his heart.
Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the steel,
While the same plumage which had warmed his nest,
Drank the last life-drop of his bleeding breast.

Having conducted Mr. Martyn to this point of his history, we feel

ourselves compelled to defer to a future Number the survey of the last scenes of his life. Nor are we sorry to give ourselves and our readers an opportunity of pausing at this period of his labours, that we and they may have an opportunity of endeavouring to carry home to our hearts the lessons which this volume so abundantly provides. The example of this distinguished servant of God has, we think, reached us at an important moment. One of the most prominent dangers of the more religious classes of the community, at the present time, appears to us to be the substitution of a public, shewy, bustling spirit, for a spirit of simple, humble, genuine, evangelical devotion. Now as it is as a "devout man," that Mr. Martyn is chiefly conspicuous, we venture to hope that his life may assist to create in those around us something of a kindred spirit—a spirit which lifted him from earth, and gave him a vivid glimpse of that bright and blessed region which he has now attained. Every thing in ordinary life has a tendency to draw us downwards—to fix the eyes and the heart to the surface of the globe on which we live. That book, therefore, or that individual is a benefactor of the very highest kind, which enables us to escape, even for a moment, from the trammels of earth, and to draw nearer to those regions of pure light and unbroken tranquillity in which the God and Father of all flesh has fixed his bright and glorious abode.

(To be continued.)

Sermons. By JAMES BRYCE, Clergyman of the Church of Scotland at Fort William, and Chaplain on the Honourable Company's Bengal Establishment. London: Underwood. 1819. pp. 444.

IT is a reflection as trite as it is painful, that on man and all his productions are indelibly stamped mutability and dissolution. Nothing human long retains the same aspect; even "nations and empires rise and fall, flourish and decay." At the root of the fairest flower lurks a worm which is sapping its growth and hastening its destruction. The most exalted schemes of benevolence are subject to the same fluctuations; and if at any time we have felt more than ordinarily anxious to "live while we live," to seize opportunities of good while they present themselves, and to make the most of the current moment, it has been when we have realized, in its full force, the preceding remark. The much-valued institutions which now adorn our country, and call forth our benevolence, may to-morrow be unknown. Providence may have designed other nations and other means to effect its future purposes; so that all that is lost at the favourable moment, may, in this respect, be said to be lost for ever.

But the most painful proof of the mutability of human affairs, is, that even the Christian church, as far as it is connected with the conflictions of human principles and the vacillation of human conduct, is subject to change its site and even its aspect. At this moment Geneva, the very cradle of the Reformation, has, to no inconsiderable extent, gone over to some of the worst heresies which have infested the church militant here on earth*.

* Having thus indirectly alluded to the Church of Geneva, it may be proper to state, that if we have not more frequently or explicitly brought the facts of the case before our readers, it has not been from indifference to the subject, or from want of the deepest regret at the lapsed condition of that once flourishing church. The heterodoxy and the intolerance of the company of pastors, *as a body*, are but too obvious. At the same time, as faults may have existed on *all* sides relative to the late disputes—as the difficulty of obtaining

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If we come nearer home, we shall find, that even in our own church the lamp has not always burned as brightly as when it was immediately lighted at the stakes, and trimmed by the hands, of our martyrs and reformers; and still more, if we turn to the northern part of our island, where the established creed is more precise and rigid, and where, consequently, there is more probability of relaxation; and where, also, a comparatively slight relaxation will appear proportionably more conspicuous than in the Anglican church, we shall find this tendency to change, and, as we think, to deterioration, remarkably exemplified. The Church of Scotland, it is true, has still many sons worthy of her brightest days—men who combine no small portion of the zeal and piety of her reformers with a spirit more tolerant, a charity more enlarged, and a creed equally scriptural, and less marked by the predominance of party spirit and over-stated phraseology. Yet the Church of Scotland, like every other church, has professed disciples of a very different stamp. She bears the marks of human vicissitude, and proves, by her example, that even an ever-measured standard (for such we conceive hers to be) cannot always keep up a succession of followers, who shall even reach to a middle point in the doctrinal scale. What would the good old-fashioned divines of the North, who, if they did not quite admire all that Knox did and said, yet *believed substantially* the tenets which he held, and adhered from principle to the leading features of the avowed doctrinal system of the Scottish Church—what would these men, and their legitimate followers in the present day, say to the meagre divinity which too often fills the Presbyterian pulpit, and of which the volume before us is a "characteristic" specimen? Would they believe that the tame, semi-ethical, semi-sentimental, and *but* semi-evangelical pages before us are, as the title-page states, the production of a "Clergyman of the Church of Scotland"? a clergyman, moreover, who, as we remember to have lately read in an extract from a Calcutta paper, "was chosen *to represent the Scotch Church in India*, in the General Assembly, to meet at Edinburgh in May, 1819!"

We are not sure that our author would think it an ill compliment

the *whole* truth, without personal presence and close investigation on the spot, is almost insurmountable—as the facts of the case, even if clearly ascertained, are not absolutely necessary to be known either by us or our readers—and still more especially, as among the parties *supposed* to be infected by the heresies of the place, there may be those who by no means approve either of the creed or the conduct of their brethren—we think we shall stand excused to the *majority* of our readers (notwithstanding the eagerness of some of our correspondents), for not particularly meddling with a topic of so much irritation. There is, at the same time, one point which we think it our duty to mention; we mean, the danger of sending our youth for education to Geneva. When it is remembered that for more than half a century that church has been declining from its original purity of doctrine, and that the *religious* instruction of the place is, in many instances, but a species (if we may so speak) of Christianized deism, we think that no common vigilance should be exercised by a parent before he ventures to commit the education of his child to a Genevese instructor. We are, however, happy to be informed, that in the Church of Geneva there are still a few names (we trust their number will rapidly increase) which have not participated in the too general defection; and we most earnestly pray that the friends of true religion, in that place, may be enabled to maintain a line of conduct so firm yet so conciliating, so judicious yet so spiritual, so indicative at once of zeal and charity, so legibly marked by faith, and hope, and love, and Christian modesty, as to "put to silence the ignorance of foolish men;" and, by the Divine blessing, to reinstate Christianity in all, and more than all, its former purity in that once flourishing church.

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to be informed, that his religious system is of a very different kind to that for which the founders of the Kirk contended and suffered. We were prepared, at the very outset of the volume, for no slight relaxation of the religion of his fathers, when we find our author, in the dedication of his work, complimenting his patron, that "*the eternal virtues* that once distinguished the name of Loudoun, in days of political and religious distraction, have given place to *milder and more amiable graces.*" (p. vii.) The succeeding page gave us a still further insight into the system of some of the modern "representatives of the Church of Scotland," when it informed us, that "the public would judge how far the doctrines taught from the pulpit of St. Andrew's Church (Calcutta) are calculated to maintain the empire of good morals, and to promote the extension of Christian charity and benevolence." (p. viii.) Not a syllable of promoting the glory of God, extending the name of the Redeemer, or "setting forward," as *our* church expresses it, "the salvation of mankind." When St. Paul asserted, that *he* "was not ashamed of the Gospel of Christ," it was not simply because it promoted "*the empire of good morals,*" but because it was "the power of God to salvation to every one that believeth." A similar answer would have been given by Scottish worthies in former days; with, perhaps, a shrewd remark, that the empire of really good morals would be exactly commensurate with the empire of Christian *faith*, and that "to promote the extension of Christian charity and benevolence," we must exhibit in all their force and purity, the peculiar doctrines and scriptural motives, in which alone they can originate.

We do not, however, wish our readers to imagine that Mr. Bryce is positively heterodox, so much as that he is *defective* in his statements of Christian doctrine. The following passage, for example, in the opening sermon, impressed us favourably with the correctness of our author's views on the great subjects of the atonement, the Divinity of Jesus Christ, his vicarious sacrifice, &c.

"When the gulf of destruction was ready to receive the sinning race of Adam, and the uplifted arm of justice was raised to plunge them into misery, there issued a voice from the throne of Heaven itself, and thus it spoke; 'Save them from going down into the pit; I have found a ransom for them.' And who is he that cometh in mercy to save the sons of men from destruction? It is the Son of God himself: it is he who was highly exalted above principalities and powers, thrones and dominions: it is he who reckoned it not robbery to be equal to God, that now condescends to be the Saviour of men. He leaves the blissful mansions of his Father's glory; he assumes our nature, weak and infirm as it is; and he becomes a man of sorrows, and acquainted with grief. He devotes his whole life to our service, and he terminates this work of mercy and love by dying on the cross for our sins. 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' He who thus suffered for our transgressions instituted the simple but solemn ordinance in which we are soon to be engaged in this place. It was he who said, 'Do this in remembrance of me,' and it was to you he spoke—to you who have been taught by his precepts, animated by his example, redeemed by his blood, and rescued from destruction. And what, I would ask, is it that he requires at your hands? Is it a costly sacrifice, like that which he paid himself on your account? Is it a hard and an arduous task which he demands of you to perform? Be not deceived; his 'yoke is easy, and his burden is light.' Come, ye professing Christians, unto his holy table, and his banner over you will be love. Sit ye under the shadow of his wings, and you will find his food sweet unto your taste. The gracious invitation to the feast which is now preparing for you is couched in the most comprehensive terms: it is, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' Carry your views back to that night in which the Son of

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Man was betrayed into the hands of his enemies: see him sharing in the last supper of which he was ever to partake upon earth, with the beloved companions of his life. Behold the benevolence that beams upon his countenance, when in the few, but faithful disciples around him, he contemplates the church which he is soon to plant by his blood, and sees in them the good, the virtuous, and the devout of every age, assembled together in remembrance of him—and say if in such a night as this you would have lent an unconcerned ear to the dying request of your Redeemer, 'Eat, O friends! Drink, O beloved!' Yet he died not less for us than for those whose eyes were blessed in seeing and their ears in hearing the Son of God. It was for our iniquities that he was stricken, smitten, and dismayed: they were our sins whose chastisement he bore, and it is by his stripes that we also are healed." pp. 11—14.

The second sermon, also, recognizes our Lord Jesus Christ, not only as our Example but our Atonement; and yet, in point of practice, we find comparatively little recurrence to the doctrine.

The author further acknowledges the necessity and the reality of the Holy Spirit's influences; as, for example:

"The faith which we profess, while it teaches us our own utter inability to do the will of God, promises the powerful aids of the Holy Spirit to all who seek them in sincerity and truth. It instructs us that these aids have been purchased for us by the blood of our Redeemer." pp. 127, 128.

Yet the doctrine is almost neutralized, when it is added in the remainder of the sentence, that

"it assures us that they will be freely granted to all, the fruits of whose faith in Christ are piety to God, benevolence and charity to man, temperance and moderation in the enjoyment of worldly pleasures," p. 128—

a passage, which, among other defects, renders Divine aid not the cause, but the consequence of human virtue. We will give one passage more of an orthodox kind, without any drawback.

"Let us ever bear in mind the great and leading doctrines of the faith which we profess, as the foundation of those virtues and graces which the Gospel enjoins us to cultivate, knowing that the only ground of our acceptance in the sight of Heaven is the merits of that Blood which flowed from Mount Calvary—and the only evidence we can give that we are washed in this heavenly fountain, is by abounding in all manner of holiness and godly conversation." p. 307.

The characteristic defect of this volume, as it appears to us, is not so much positive heterodoxy of sentiment, as the absence of all classification of character. The author *assumes* that his hearers *were* all good Christians in Great Britain; that they have hitherto retained that distinction in India; and that all, therefore, that is necessary, is gently "to stir up their pure minds by way of remembrance," and to guard them against the supposed dangers of an Oriental residence. His religion is most patriotic: he seems to imagine that every individual, from John O'Groats to the Land's End, the moment he enters St. Andrew's Church, Calcutta, becomes a suitable representative of the church to which he belongs: he does not require to be taught, but only to be reminded; his religion is connected with the rocks, and vales, and local scenery of his native country: he needs only to have these recalled to his remembrance, in order to render him at once wise and virtuous: and to do as he did when he was at home, seems to constitute the very essence of doing well. It would weaken rather than strengthen the general impression of this total want of discrimination, and unwarranted latitude of assumption, to select a few passages as examples: the *whole volume* is founded on these principles, and their influence extends throughout. Our readers may now judge by a short specimen.

"Rest assured, that whenever you lose the relish you once had for the

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exercises of devotion, you have felt the influence of these evil examples; the contagion has reached you; the disorder that will ultimately terminate in your spiritual death, has found its way into your moral and religious habits. There was a period, I am persuaded, when many of you rejoiced when it was said unto you, 'Go ye up into the house of the Lord;' and dearly indeed will you have purchased the wealth of this world, if the price you pay for it is the relish which you once had for the exercises of devotion." p. 18.

"Come ye, then, unto the table which your Redeemer has now spread for you, and there renew and invigorate the relish you once felt for the exercises of devotion amidst the scenes of early life." pp. 48, 49.

In this peaceful manner, evidently afraid of disturbing the nerves of his hearers in that sultry and feverish climate, does our author proceed from sermon to sermon, without any thing like a due intimation, that among his auditory, were doubtless to be found "baptized infidels," formal and ostentatious professors of religion, the vain, the gay, the worldly, the heterodox, perhaps the profligate, and, at all events, the "lovers of pleasure more than lovers of God," and the nominal adherents to Christianity without any acquaintance with its true nature. We are glad, indeed, to find our author warning his auditors repeatedly and earnestly against the moral contagion of India; but is there no contagion elsewhere? Are "all Israelites who are of Israel?" Does British vice, or impiety, or indifference, need only an East-Indian voyage to be mellowed down to the "good old religion of our fathers?" Yet such would appear to be the view of our author, if at least we may collect his view from the negative fact of there being nothing like due discrimination of character in his sermons.

The peculiar consequence of this want of discrimination is the absence of suitable exhortations to repentance. *Of faith*, we say nothing at present, as we may have occasion to shew our author's ideas on this subject a few pages hence; but surely even on a much less strict system than that of the Church of Scotland, the duty and necessity of penitence ought to have found a more prominent place in this volume. There is scarcely a shadow of such exhortations as, "Turn ye, turn ye; why will ye die?" "Repent and be converted, that your sins may be blotted out," &c. Mr. Bryce's usual mode is to *take for granted* what is the most important and preliminary point to be ascertained. He resembles a person who should fix his eye on a spot of ground covered with weeds and thorns, the rank foliage of Oriental luxuriance — ground unconscious of the spade or the hoe — and should argue as follows: "Seeing this fair spot is under so excellent a course of cultivation, so free from weeds, so well sown with the most useful and ornamental products, and so likely to bring forth a most admirable crop in the ensuing harvest, it is necessary and proper to guard against the adventitious introduction of deleterious weeds, to preserve the ground in its present hopeful and promising state; and, of course, duly to implore the rain and dews of heaven to nourish and mature the valuable plants which at present adorn the spot." Far from standing like the prophet of old in the valley, and asking, in the tone of surprise and admiration, "Can these dry bones live?" our author *assumes* their vitality, and proceeds to describe the beauty of the frame to which they belong, and the sleekness of the flesh which, in his imagination, covers and adorns them.

We mention this point more emphatically, because, in our humble view, an inadequate representation of the nature, the necessity, and the extent of true scriptural penitence, is one of the most common mistakes of every incorrect system of religion. The scheme of the Antino-

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mian supersedes the doctrine of repentance: the merely moral preacher, though he dwells continually on it, reduces it to a formal, inadequate, and almost unmeaning acknowledgment of partial and modified delinquency. No man, we imagine, but the truly enlightened and humble Christian, enters fully into the doctrine of repentance: a doctrine not less opposed to the views of the latitudinarian professor, than to those of the mere formalist in religion. In an age particularly, in which clearness of views respecting doctrinal points is by no means uncommon, and in which even the fundamental point of justification by faith alone is not unfrequently taken up and warmly contested, with blind zeal or party-spirit, by men who after all have no true religion, we scarcely know a more decisive test of genuine piety than a suitable view of the doctrine of repentance. On various points of secondary importance, even good men may differ; but they will all agree as to the necessity of a humble and contrite spirit, a deep, permanent, and *increasing* sense of the folly, the ingratitude, and (what all professors of religion do not seem in their own cases to acknowledge) the *danger*, of sin.

The religion inculcated by our author is, we fear, the religion of form: there is no heart in it: it is frequently pretty and sentimental, and always amiable and smiling,—except, indeed, when aroused to transient indignation by the remembrance of men who disturb the world with discussions about faith and holiness, and so forth. When we have gone through a sermon, or a volume of sermons of this kind, we really cannot discover that it seriously *means* any thing. It indeed guards us against excesses of all kinds, especially in religion; it shews the folly of *too* great an indulgence of pleasure; it teaches us to exclaim, Fie, fie! at the sad vices which there is too much reason to fear prevail among the uninstructed: but as for *ourselves*, as good Christians who *bona fide* go to church and pay our debts, *we* stand unaffected, or nearly so, by its remonstrances. True, we might be somewhat better,—it is well to aim high;—but as for any serious defect, any thing inconsistent with our hopes of heaven, it would be quite indecorous to intimate such a suspicion. And then again, the *benefits* of religion—but here our author shall speak.

"It is the express declaration of the Spirit of Truth, that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' For the truth of this assertion I might appeal to those on whom the exercise of piety and the practice of virtue have bestowed that 'peace of God which passeth all understanding.' Compared to the tranquillity that dwells in the breast of such a man, the satisfaction that arises from the mere pleasures and amusements of the world, is not once to be named. These amusements may please for a moment, and they may lead their deluded votaries into a short-lived persuasion that they are surely happy in their enjoyment. But how transitory are the highest gratifications which they afford! and how uniformly succeeded by feelings of disgust and discontent! As they are neither adapted to the nature nor their sole enjoyment consistent with the duties of man, so is it wisely ordered by Providence, that they shall contribute to his happiness only so long as they are confined within the bounds of moderation. They are given to him to smooth his passage through the thorny paths of life; and it is only when he brings to their enjoyment the conviction that he has fulfilled the higher duties of his destiny that he is able to extract from them any thing deserving the name of happiness. It is the fortunate lot of him alone who 'wearies not in well doing,' to be able to convert the innocent pleasures and amusements of life into the means of happiness. He beholds them in a light in which they present him with all their charms; while they conceal not from him, as from the mere child of the world, those imperfections which warn him against leaning on them alone for support. He bestows on them

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that share of attention which they legitimately claim; and when he honours them with a thought of his heart, or bestows on their pursuit a moment of his time, he steals not the one nor the other from what he owes to his eternal fate." pp. 62—65.

Well might Cowper exclaim,

"How charming is Divine philosophy!"

Here is no harsh censure of worldly pleasures in the language of the Calvinists. True, such pleasures are "not to be named," in comparison with "the peace of God which passeth all understanding;" a "peace" which, when the Scotch Church was founded, and when St. Paul wrote to the Romans, was supposed to arise from "being justified by faith," but which is now ascertained in Calcutta to be "bestowed by the exercise of piety, and the practice of virtue." But though "the mere pleasures and amusements of the world" are not to be named with "the peace of God;" yet they are not to be despised, because it appears they are "wisely ordered by Providence," to "smooth our passage through the thorny paths of life," which it is clear the "peace of God" could not do, without their assistance. How amiably is the balance thus struck between earth and heaven, between the "higher duties of our destiny" and the lower propensities of our nature; so that we are enabled, with almost mathematical precision, to give to "the innocent pleasures and amusements of life," "that share of attention which they legitimately claim," without "stealing from what we owe to our eternal fate!" What a world of trouble would the more rigid sort of Christians in every age, and particularly the Scotch Reformers, have saved themselves, had they been duly acquainted with this fair and honourable mode of fixing a modus between God and mammon!

We shall now present our readers with a passage of another and far better kind, in which the author is speaking of the day of judgment.

"Where is the man who can abide the strict examination which is now to be instituted? Where is the heart which, laid open to its inmost recesses, will not appear loaded with deformity? When the most secret motives in which the actions of men have originated are exposed to the view of an assembled world, how many deeds that seemed the children of virtue and charity will be claimed as the offspring of vanity and pride! What scenes of vice will this day be disclosed, when the consciences of men bear testimony to their deeds! The dagger will now blaze openly in his hand who once in secret sent it to a brother's heart: the tongue of calumny, which once robbed an innocent and unoffending neighbour of his only treasure—a good and honest name—will now be compelled to confess its infamy, in the presence of men and angels. The man who accumulated the wealth of this world by cruelty and oppression will now be confronted with the fatherless and the widow, who suffered from his injustice; and those whom he taught his fellow-creatures to regard as the objects of his charity will this day appear as the victims of his avarice. Innumerable will be the schemes of wickedness which this important hour will bring to light: schemes that never perhaps ripened into execution, which have long ago escaped the memory of their projector himself, but whose guilt remains, and whose punishment is reserved for this day. Criminal dispositions, that were never embodied into deeds of vice; hatreds and animosities, which only lacked an opportunity to be written in characters of blood; vicious and unholy thoughts, which solicited but found not the means of gratification; meditated crimes, of which we could scarcely have supposed ourselves capable; will now be brought home to the consciences of men: and when we are at length made known to ourselves, a mystery of iniquity will be revealed that will overwhelm us with confusion! The task which we had so often postponed from day to day must at last be performed; whatever reluctance we may feel to the duty, we must now enter into our own hearts, where we never perhaps, delighted to dwell; and we must submit to review those shameful desires and inclinations; those vain de-

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tions, and those mean and secret motives, which, even without our knowledge, were the real but invisible principles of our actions.

"Nor will the scrutiny of this awful day be confined to the actual and the meditated crimes of mankind: it will also extend to every omission in our duty of which we may have been guilty. When men cannot charge themselves with any thing that is absolutely vicious, they are too apt to arrogate to their conduct something that is truly virtuous They forget that a day sacrificed to sloth and inutility, is a day criminally consumed, as well as that which is devoted to the actual service of sin. As we are bound to dedicate to Heaven every moment of our lives, so shall we be called to account for every opportunity which we may have enjoyed of doing good. But with what feelings of sorrow and confusion must the best of men enter on this examination! How many are the omissions in duty which the most active and the most useful life will display at the hour of final retribution! The transactions of this day will present each of us with a picture in this respect that may well appal us. For where is the man to whose recollection this day will not recal innumerable opportunities of doing good which have been either thoughtlessly overlooked or criminally abused? To some it will afford a melancholy retrospect of talents wasted or unimproved that might have been rendered highly subservient to the happiness of mankind: to others it will exhibit scenes of wretchedness and poverty which their bounty might have relieved; deeds of wickedness and debauchery which their precepts or example might have prevented. It will summon up to all the unwelcome remembrance of days and years that have been wasted in sloth and inactivity, or rioted away in the midst of noisy mirth and festivity; and how few will it present to any that have been wisely employed with a reference to the long which has now arrived! The very periods of life which we flattered ourselves were at least unclaimed by active vice, and might therefore escape unnoticed and unpunished, will now be found presenting a blank in our existence, whose criminality the flimsy excuses that once satisfied our consciences will no longer conceal. Many will find, when too late, that where something might have been done towards their eternal salvation nothing has been effected; and, as unprofitable servants, they shall be cast into utter darkness." pp. 141—147.

We have given this long extract with a view at once to impress on our readers these most important considerations, as well as to present a fair view of the author's style of writing. On subjects where the defects of his system are not immediately conspicuous, we have been often gratified and interested in perusing his pages. It is the general poverty of his divinity of which we chiefly complain. To shew the justice of our censure, we will allude to two or three of the sermons before us, which may be considered as a characteristic specimen of the whole eighteen.

We open, then, towards the middle of the volume, at the eighth sermon, entitled "The Power of Conscience." The author begins with allowing a moral sense in all mankind, which, however, cannot withstand the allurements of pleasure. Some, he adds, are fortified against particular vices by constitution and habit. The cold philosopher, he continues, is less susceptible of the power of conscience than persons of keen imagination and warm passions. With this introduction he arrives at the division of his sermon.

"We are taught in this portion of sacred history," (Acts xxiv. 25.) "as in many others, that there dwells in the human breast a sense of moral good and evil, whose province it is to distinguish betwixt what is right, and what is wrong in human conduct—that events occur in every man's life to call this sense into more vigorous action—and that it constitutes a source of pleasure or of pain according as it presents us, when roused into exertion, with a picture of virtue or of vice. The illustration of these particulars will form the subject of the present discourse." p. 86.

Frigid as are these topics in themselves, they become still more so in the author's mode of discussing them. Let our readers re-

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mark, for example, the cold, apathetic, and semi-sceptical manner in which he refers to the direful effects of the Fall of Man in debasing the moral sense.

"We know not of any nation, however rude and barbarous, that is altogether unacquainted with the difference betwixt right and wrong, or wholly strangers to the distinction that exists betwixt a duty and a crime. The moral sense which leads to the knowledge of this distinction was once, indeed, more deeply impressed upon the heart of man than in its present weak and corrupted state; and there existed a period in his history, when, undebased by the sins to which contending passions have given rise, it possessed a stronger influence over his conduct." pp. 188, 189.

Our moral sense being thus *a little injured*, Mr. Bryce infers the necessity of Revelation, as "an auxiliary" to preserve "the legitimate and natural effect of conscience over the heart;" and in the same ethical, for we certainly dare not call it Evangelical, strain proceeds to speak of "consciousness of rectitude," (ethnice, "mens conscia recti,") and the "delightful picture of a serene and peaceful mind," as "the real and *only* source of human happiness." After a few more remarks about those happy persons—who certainly must be peculiar to the East, for in this part of the world they would be exotics indeed—whose "actions will bear examination at the bar of conscience," and those unhappy ones whose crimes have awakened the power of conscience, our author concludes his discourse in the following tame and uninteresting manner:—

"Let it, therefore, be ours, my brethren, to pass through the world in the uniform and diligent discharge of those duties which we owe to God, to our fellow men, and to ourselves; and then shall we learn the art of at once clothing prosperity in the sweetest smiles which it can wear, and stripping adversity of every thing that is truly appalling to a good man." p. 205.

And is this all? Is the power of conscience conversant only about such sins as Mr. Bryce enumerates? Is there no such thing as a conscience spiritually awakened to discover evil in what, perhaps, our author would consider but "innocent" gratifications; a conscience that views alienation from God, love of the world, and various unhallowed affections of the soul as marks of a lapsed and fearful condition? Are the blessings of a good conscience conversant only with adding smiles to prosperity, and stripping adversity of its frowns?—But we forbear to pursue the subject, and will pass on to another.

Let us turn then to the 15th sermon, on the parable of the Prodigal Son. Here, at least, we expected to find the doctrine of repentance adequately considered; but we were disappointed. In describing the character of the prodigal, as if determined not to alarm his hearers, the preacher paints him in the mildest colours, as one "whose *youth* and *inexperience* lead him to desert his father's roof;" and after describing the remainder of his case, as mentioned in the parable, adds with singular ingenuity,

"That he was not, however, lost to every sense of virtue is evident from the circumstance of his seeking an honest, however humble an occupation, in which to earn a livelihood." p. 360.

The way in which the *spiritual* instruction of the parable is forgotten, we will not say *evaded*, is as follows:—

"Jesus does not, therefore, hold up the thoughtless and prodigal son as an object of detestation; nor does he paint his folly and extravagance in those strong and powerful colours which he employs in describing the man who is hardened in the ways of iniquity. It is his aim to teach us that went naturally succeeds to extravagance, and that thoughtless folly necessarily terminates in wretchedness; and with the salutary lesson he blends this benevolent and merciful truth, that recovery is attainable where the heart has not become obdurate by perseverance in vice." pp. 368, 369.

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It is certainly true that Mr. Bryce speaks of the penitence of the prodigal, and recommends his hearers to be penitent also; but there is a vagueness and indistinctness in his whole argument, that renders it altogether inadequate to any practical purpose. There is no such application of the parable as would tend to convince the majority of readers of *their* need of repentance; and, what is a no less essential fault, the only way of access to God on the part of a guilty sinner, through the blood of a Mediator, is not pointed out, nor are any of those peculiar doctrines of the Gospel which naturally flow from a consideration of that affecting parable duly unfolded. And what, perhaps, is not the least fault of this and most of our author's discourses is, that the descriptions are so lax and unmeaning, that scarcely one individual in a whole congregation would be likely to apply the case to himself, or be led to suppose for a moment, that *he* was the prodigal who had forsaken his heavenly Father, and for whose return the minister of Christ was so affectionately pleading.

We will refer to but one sermon more; and that shall be the next (the sixteenth), from the Gospel of St. Mark, xvi. 16. *He that believeth not shall be damned.*

"To the man who receives the declaration of our text, as it presents itself in our common translation, it must appear at once as denouncing against the unbeliever those dreadful punishments which await the sinner in another world; and as stretching them to all who, having heard the word of truth preached by the servants of Jesus, have not believed in the Gospel. It would, however, involve us in difficulties, from which we might find it impossible to escape, to take the words of our text in this strictly literal sense; and we should be unable, I apprehend, to reconcile the goodness and justice of God with the conclusions to which, in this case, we must inevitably come. It is our duty, therefore, at all times to guard against any thing like a rash and hasty interpretation of Scripture: and placed, as we are, amidst so many of our fellow-creatures who have not yet assented to the truths of our religion, it becomes us to take care lest we deter them from embracing it, by holding it out as divested of that character of benevolence and love, by which, it is to be hoped, that it has drawn ourselves into a sincere and stedfast belief in its doctrines." pp. 380, 381.

"A disregard to the salutary rule which we would establish, led the Christian Church, at an early period of its history, to level its anathemas against those who could not be made to comprehend mysteries, which, in the sincere and humble opinion of the unbeliever, sprung from man's wisdom, and not from the wisdom of God. And although the orthodox faith upon these disputed points of doctrine has vacillated with the majority of defenders,—at one time found upon the one side of the question, at another upon the opposite,—these uncharitable denunciations still remain, to disfigure a part of her service; and, could we believe in their truth and justice, must have consigned many of the most enlightened and virtuous Christians that ever bore the name to all the misery and wretchedness which are in store for the wicked." p. 386.

"It is admitted, that the words of our text, as they appear before us, are not without their difficulty: but much, if not all, of this difficulty is obviated by a very easy change in its expression—a change not only warranted, but demanded by the original—required by the changes that have taken place in our own language—and agreeable to the construction which has been put upon the text in almost every translation except our own. When our blessed Saviour's declaration is found to be—'he that believeth not shall be *condemned*,' we feel ourselves better able to understand the import of the doctrine which it teaches, and to draw from it the useful lessons it is intended to convey." pp. 382, 383.

"Let us, therefore, endeavour to understand the *nature* of that belief in the doctrines of Christianity to which our Saviour alludes in the text, and to discover *who they are* that come under the condemnation that is here denounced." p. 386.

We have thus suffered the author to open the subject in his own language. Another extract will shew

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the mode in which he replies to the *second* part of his inquiry.

"Ours, my brethren, is precisely the situation in which the exercise of this charity is called for towards those who worship not after the manner of the Christian. We daily witness the Mussulman pouring forth his prayers, when the sun, that has cheered his labours through the day, is sinking in the west. We behold the Hindoo, by the brink of the stream which he accounts to be sacred, offering up his, while the same luminary is tinging the east with his radiance. Often, I trust, do we raise our supplications to the God of Heaven that these our fellow-creatures may be brought to exchange the mosque and the pagod for the temple in which we now worship. But let us keep a watch over the rising feelings of enthusiasm; and are they pass the bounds of sober and serious reflection, let us ask ourselves how far we should deserve the name of Christian, if, although persuaded that ours is the acceptable worship, ours the grateful service, we should wrest the words of our text to the purpose of pronouncing eternal damnation on those who believe not in all things with us." pp. 389, 390.

His reply to the other part of his inquiry, we do not fully understand: we must, therefore, resort once more to quotation.

"Let us then inquire, in the second place, into the nature of his condemnation, that we may the more fully understand the import of a text on which the Christian world has been so long divided. In the very outset of this inquiry we shall find that, as moral and intelligent beings, our text speaks to us a language which it requires not a special revelation to bring home to our bosoms. It is written in the human heart, that it is the duty of man to obey the voice of conscience when the light of knowledge beams upon his understanding, and reason teaches him what he is to believe and practise. If he listens not to this, the universal voice of his species, he condemns himself:—he proclaims his own degradation from that place in the moral existence which his Creator has assigned him; and feeling this degradation, as he never fails to do, he stands condemned at the bar of his own conscience; and there is that within him which tells him that God, who is greater than his conscience condemns him also. It is on this principle, which lies at the very foundation of human nature, that the heathen who lived before the age of Christianity, and who knew the obligations to a life of piety and virtue under which his very constitution as a moral agent laid him, but in deeds of wickedness and vice gave evidence that he believed them not,—it is thus, we say, that he will stand condemned to himself and to his God: and it follows, on the very same principle, that the heathen who had learned from the light of nature the duties of religion, and who manifested his belief in her doctrines by the sincerity of his endeavours to follow the light which reason gave him, will, in the language preceding our text, 'be saved from condemnation.' The measure of his imperfect obedience will be made full through the abundance of that grace which is in Christ Jesus, of whom he yet never heard, and whose glad tidings of salvation never reached his ears. It is this view of Christianity which stamps upon it the character of the purest benevolence and the most comprehensive love, and which alone reconciles the doctrines that are peculiar to our faith to the feelings and principles which are engraven upon our hearts." pp. 393—395.

To complete our author's idea of the condemnation mentioned in the text, we must add the following passage:—

"The condemnation referred to in the text is not to be limited to that punishment which is inflicted on man when his conscience bears witness with his God against him; but to be regarded as extending to that wrath which is laid up in another world for the workers of iniquity. To impress us with a proper sense of that indignation with which a pure and holy God regards the violation of his law, a variety of figures are employed in Scripture, descriptive of the misery and wretchedness in which the future condemnation of the sinner will consist. It is called 'the worm that never dieth'—'the fire that is never quenched;' and every thing appalling to the human heart is represented as constituting the reward of the sinner. Even in the present state of probation, where hope is ever present to brighten the prospect, however dark, there is no misery conceivable to that loss of peace which accompanies a con-

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sciousness of guilt; and if we fancy the human mind divested of every thing that can distract attention from itself, and compelled to dwell on its depravity with the conviction that the hour of repentance is past for ever, we may form some distant conception of those terrors which are laid up for the impenitent transgressor of the law of God—for the man who heareth the Gospel preached, who feels the obligation to conform to its precepts, and yet 'believeth not' the voice which speaketh to his conscience, but spurns the aid which Divine revelation has vouchsafed to afford him. Awful as is the denunciation of our text when understood in the most literal sense in which it can be taken, it falls infinitely short of painting the misery which awaits the man who, because his deeds are evil, wilfully prefers the darkness of his natural powers to the light which the Gospel has shed around them; for there is nothing before him but loss of peace in the present world, and a fearful looking for of judgment and fiery indignation in that which is to come." pp. 397—399.

We are glad to find, that if our author has denied the justness of a principal argument on which most of the advocates for missionary exertion rest their cause, he has yet exhorted his hearers "by the obligations of benevolence and the express commands of Him whose disciples we are," to enlighten the heathen by the knowledge of our holy religion. His good wishes and efforts for the native population of India we gather not only from the present volume, but from his having published a work about eight years since expressly on the subject of their civilization. The pages immediately before us, penned certainly by no suspicious hand, bear ample evidence of the oft-proved fact of the *necessity* of Christianity to the native population of India, were it only to correct their morals.

"It cannot have failed to strike your observation how melancholy the ignorance, how deplorable the superstition, and how corrupted the morality by which you are surrounded!" p. 17.

"In a more especial manner, let us, my brethren, derive a lesson in this important duty of not being 'weary in well-doing' from the melancholy scenes by which we are surrounded, where we behold so many of our fellow-creatures regular and assiduous in observing the numerous and unmeaning rites of superstition, but *totally regardless of the obligations of morality.*" p. 70.

We had marked a variety of passages to which we felt reason to object; but the length to which our extracts have advanced will forbid more than a few short specimens. Our readers will readily perceive the causes of our objections.

"If, therefore, it is a wise and salutary rule not to give up our hearts *profusely* to the indulgence of the finer and more generous feelings of our nature, much more," &c. p. 272.

"It is to every honourable and exalted principle of our nature that Christianity speaks." p. 290.

"If in their flight they" (the intenser pleasures of our youth) "carry with them the peace which they were mercifully intended by Heaven to bestow amidst scenes where they were necessary to our happiness," &c. p. 315.

"It is true that he" (the aged man) "has too deeply participated in these pursuits to be able at once to forget and to relinquish them; and religion calls not upon him to offer such violence to his nature." p. 316.

"How kind and merciful is the great Author of our existence, who has so constituted man, that when seriousness of reflection is most requisite and useful, it should also be most agreeable and easy!" p. 321.

"They" (the young and giddy) "have learnt that the pleasures which now captivate their hearts are fleeting and uncertain in their nature; but they have seen that when enjoyed in moderation, and resigned with fortitude, they are the inlets to joys infinitely purer and more satisfactory to the desires of an immortal creature." pp. 325, 326.

"It would, indeed, be unnatural to expect that the heart should preserve in old age those tender sensibilities which once opened it to the tale of sorrow." p. 340.

"What is heaven itself but the per-

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fection of that improvement in the rational and intellectual powers of man which must commence on earth, but which with him who has gained the whole world, and lost his own soul, has been totally neglected?" p. 439.

Thus have we endeavoured to put our readers in possession of *data* upon which they may form their own conclusions with regard to the theology of this volume. To deny that Mr. Bryce's pages contain many excellent and eloquent passages, would be unjust to the author; but we cannot allow ourselves to consider his production as a fair specimen of Scotch theology; and we sincerely believe that our orthodox brethren of the Kirk will thank us for vindicating their church from that superficial sort of divinity which, however congenial to certain fashionable pulpits in the west end of the metropolis, during the weekly hour in which novel-reading is suspended, would have been but ill brooked by the worthies of the North, and would certainly never have rendered Scotland what she has long been in morals and religion.

Propaganda, being an Abstract of the Designs and Proceedings of the incorporated Society for the Propagation of the Gospel in Foreign Parts, with Extracts from the Annual Sermons. By A MEMBER OF THE SOCIETY, London: Baldwin. 1819. price 4s. 6d. pp. 190.

Christian Missions, an enlightened Species of Charity, or a Vindication of the Policy and Expediency, as well as Benevolence of the Royal Letter, authorising Subscriptions throughout the Kingdom, in Aid of the Venerable Society for propagating the Gospel; respectfully addressed to the Members of that Society, and to the Reverend the Clergy who are about to plead its Cause. By the Rev. S. C. WILKS, A. M. Author of Christian Essays, and of the St. David's Prize Essay for 1811, on the Clerical Character, &c. London: Rivingtons. 1819. pp. 51. Price 2s. 6d.

THESE two little works are highly seasonable and important; and if they obtain the early and universal circulation to which they are justly entitled, cannot fail to add to the efficiency and productiveness of the Royal Letter which has suggested them. Of that Royal Letter, we hail the appearance with unmingled satisfaction, not merely on account of the funds which it is calculated to raise for missionary purposes, but because it contains the solemn and concurrent recognition, by all the constituted authorities in church and state, of the obligation which attaches to us as a Christian people, to use our "*utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian faith in such parts of the continent and islands of Asia, as are under our protection and authority.*"

But a very few years ago, this obligation was questioned and controverted, even by men of consideration and respectability among ourselves; and, with a few rare but honourable exceptions, it was vehemently denied by the whole weight of Anglo-Indian authority. Such endeavours as we are now urged, by our rulers, both civil and ecclesiastical, to employ for the conversion of the inhabitants of India, were then pronounced to be impolitic and impracticable; the wild suggestions of visionaries and fanatics, bent on propagating their dogmas, though it might cost the blood of thousands, and which would certainly issue in the loss of our Indian empire. The revolution of public sentiment, therefore, which has produced the late authoritative acknowledgment both of the duty and the policy of communicating the Gospel to our Asiatic fellow-sub-

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jects, is well worthy of observation.

When the East India Company's charter was renewed in 1793, it was with difficulty that Mr. Wilberforce obtained the frigid assent of the House of Commons to a proposition, affirming that it was the duty of the legislature to promote the interest and happiness of the inhabitants of British India, and that such measures ought, therefore, to be adopted, as might gradually tend to their advancement in useful knowledge, and to their moral and religious improvement. This resolution, however, though coldly and reluctantly assented to, was attended with no effect. The House of Commons refused to embody it in the act of incorporation; and when in the House of Lords, Bishop Porteus attempted to procure its adoption, he received scarcely any support, even from his episcopal brethren, and by one of them he was opposed. The nation at large, too, viewed this momentous decision with an apathy and indifference which can now with difficulty be imagined. The temporal and eternal happiness of fifty millions of men thus compromised, appears to have excited as little interest as the most insignificant local regulation; and the refusal to remove the bars which prevented the admission of knowledge, and civilization, and religious light to this multitude of perishing souls, made as little impression on the public mind, as if it had been the rejection of a turnpike bill.

What a different scene was witnessed in 1813, when the East India Company's charter came again to be discussed in Parliament! A great portion of the nation had been quickened during the interval to a sense of their high obligations towards their fellow-subjects in the East; and the expression of their sentiments was too loud and significant to be mistaken. Parliament acceded to the wishes and prayers of the people. The endeavour to introduce Christianity into Hindoostan received the sanction of egislative authority; and an opportunity was thus afforded of making an effectual, though tardy, reparation to India for our long and shameful neglect.

Those who have been accustomed to read the pages of our work will be at no loss in tracing the steps by which this mighty revolution was effected*. It is doubtless to be ascribed generally to that growing prevalence of religious principle, which has so remarkably manifested itself in Great Britain during the last twenty years; and which has awakened multitudes in every rank of life to a solicitude, not only for their own spiritual and eternal interests, but for those of the whole family of man. If, however, we were called upon to designate the individuals who had mainly contributed to this change in the public feeling respecting India, we should have no hesitation whatever in naming Mr. Grant, Dr. Buchanan, and Mr. Wilberforce.

The Memoir of Mr. Grant†, which was printed many years ago, but which, we regret to say, has never yet been published, was the first attempt made, on right principles, to form a due estimate of the moral and religious state of the Hindoos, and of the consequent duty of endeavouring to introduce among them the benign light of Christianity. His wise, vigorous, and capacious mind saw at once the fallacies to which the prejudice, partiality, or infidelity of preceding writers had given birth, and arrived very early at those sound conclusions which all succeeding testimony has only tended to confirm.

It was to this very Memoir of Mr.

* See more especially our volumes for 1807, 1808, 1812, and 1813.

† It was laid on the table of the House of Commons in 1813, and may be seen in Vol. X. of their Reports, 1812-13; East India Company, Part IV.

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Grant, that Dr. Buchanan was first indebted for those views of the subject which, having been afterwards corroborated by his own experience and observation, he has so strikingly developed in the various works which bear his name. To him the credit is most justly due of having first aroused the public attention to a consideration of the real condition of our Indian population—of having boldly, and fearlessly, and disinterestedly, with a degree of zeal and constancy scarcely to be paralleled, devoted himself to this great cause, and in spite of the misrepresentation and obloquy to which he was exposed, and which were sufficient to have damped the courage of most other men, persevering in his righteous enterprize, until he had achieved for India the recognition of her right to a participation in all the blessings of Redemption.

But the accurate researches and powerful reasonings of Mr. Grant, and the heart-stirring and heart-rending delineations of Dr. Buchanan, would have failed of their effect, had there been wanting a champion so peculiarly qualified as was Mr. Wilberforce to fight, on the arena of parliament, the battles of our proscribed and repudiated faith; to vindicate the character of the vilified missionary; and to claim for the perishing millions of our Indian empire, their share in the great charter of human salvation. He was ably supported in his efforts, and the victory was complete*. Africa had already hailed him through all her coasts as her deliverer from "the greatest practical evil," to use the words of Mr. Pitt, "which had ever afflicted mankind." He had now the distinguished honour of being the instrument employed to rescue another quarter of the globe from the darkness and degradation to which she had been condemned; at least, of unbarring her portals to the admission of the blessed light of Christianity, and thus affording a hope that a termination might at length be put, in these fair regions of the earth, to the desolating empire of idolatry and superstition—of impurity and blood.

Who that watched the progress of the controversy which has led to this gratifying result, would have believed it possible that in so short a time the universal Church of England should be invited and urged by royal authority to contribute to the work of evangelizing our fellow-subjects in India? It is indeed the Lord's doing, and it is marvellous in our eyes.

This result also very forcibly reminds us of a principle, the powerful operation of which we have of late had frequent occasion to contemplate. We allude to the beneficial effects which have arisen from competition, even in matters of a strictly religious nature. Can it be doubted that the zeal of Whitfield and Wesley tended to rekindle the flame of piety in the church which they had deserted; and that much of our present improvement might be traced to this source? We have witnessed with our own eyes the effects produced on the Society for promoting Christian Knowledge, by the institution of the British and Foreign Bible Society. Its subscribers have been increased fourfold; and its usefulness, we trust, has increased in proportion. It is to be ascribed to the formation of the Prayer-book and Homily Society, that the Society for promoting Christian Knowledge now distributes the Homilies of our church in tracts. It cannot be denied that the Lancasterian system of education was the direct and immediate incentive to the institution of the National School Society. And is it not equally obvious that the Society for pro-

* His chief supporters were, Mr. William Smith, Mr. Stephen, and Mr. Grant. The name of lord Castlereagh deserves also to be recorded with peculiar distinction.

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pagating the Gospel in Foreign Parts has been awakened, and its energies called into life and action, by the rapid progress of the comparatively infant Society for Church Missions? We are anxious that these facts should be noticed, because we cannot but indulge a hope that they are calculated to abate those feelings of hostility and aversion which too often accompany rivalry even in a good cause. For our own part, we have hearts large enough cordially to wish well to all these institutions, and to rejoice in their success. And our earnest desire and prayer is, that instead of envying each other's prosperity, or thwarting each other's designs, they may only provoke each other to more laborious and self denying exertions in the cause of their common Saviour, by the zeal, and constancy, and devotedness, and humility, and love, which they manifest in executing the high and ennobling task they have undertaken, of carrying the glad tidings of salvation even to the utmost bounds of the habitable globe.

The Royal Letter calls on his Majesty's subjects to come forward with their contributions in aid of the Society for propagating the Gospel in Foreign Parts, with the express view of enabling that Society to communicate the blessings of Christianity to the Mohammedan and Pagan inhabitants of the British dominions in the East. No one, we trust, who professes a regard to the honour of God or the salvation of man, will be backward in obeying this call. Six years ago, upwards of nine hundred petitions for permission to diffuse Christianity in the East, were presented to Parliament, from more than half a million of British Christians. The number of those who profess to take an interest in the object of these petitions, we are confident, has not diminished; on the contrary, it has greatly increased since that time. We shall therefore be much disappointed, if the contributions on the present occasion should not bear a due proportion to the appearances which have been exhibited of a growing attachment to this best of causes. We are anxious that the zeal and energy that marshalled the many thousands of our Israel in one grand effort for bursting the barriers which shut out the heralds of the Gospel from Asia, should be proved not to be an evanescent feeling, the effect of temporary excitement, but the genuine expression of deep-seated principle, the breathing of hearts actuated by the love of their Saviour, and resolved to spare no labour and no expense which may be requisite to promote the establishment of his kingdom in the earth. And may we not add, in the words of one of the writers whose name stands at the head of this article, "If Christianity be really what it professes to be; if it be the beam that is destined to cheer the barren tracts of idolatry and superstition; if it be the harbinger and promoter of peace, and love, and beatitude, and joy; if to nations as well as to individuals, it is the best and only true source of order, and prosperity, and repose; if it elevate and refine life, sooth and cheer the pillow of death, open the portals of eternity, bring heaven to earth, and point from earth to heaven; if without it we can have no hope either here or hereafter, and with it are rendered "members of Christ, children of God, and inheritors of the kingdom of heaven;" it surely cannot be doubtful whether to promote its extension throughout the world, be an object as expedient as it is merciful, as rational as it is sublime." Wilks, p. 15.

Having said thus much on the general subject, we can now do little more than recommend the work intitled "Propaganda," &c., to the attention of the public, and

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more especially of all clergymen who, in compliance with the Royal Letter, may have to preach on behalf of the Society for the Propagation of the Gospel in Foreign Parts. This useful work contains an abstract of the designs and proceedings of that venerable institution from its incorporation to the present day; and it points out and illustrates, by extracts from sermons preached before the Society, "the views and principles on which its missions are undertaken;" "the obligations under which Christians lie to propagate the Gospel;" "the means and instruments to be employed;" and "the motives and encouragements to this labour of love." The authorities to which our author has referred us on these important topics, are a series of our bishops and dignified clergy, from Bishops Burnet and Beveridge, down to Bishops Howley and Ryder; and we only regret that we find ourselves unable, from want of room, to insert many passages occurring among his citations, which we had marked for insertion, as being peculiarly felicitous and impressive. Of the Bishop of Gloucester's admirable sermon, lately delivered before this Society, we have meditated a much larger notice than we have it now in our power to take of it. Suffice it to say, at present, that it is worthy of its author, and of the cause which he undertook to advocate.

We shall probably have occasion hereafter, to recur to the work we are now reviewing, because we are desirous that some of the statements and reasonings which it contains, should be better known to our readers. In the mean time, we will close our review of it with an extract or two, which we hope will not be without some effect in quickening the liberality of the public.

"No Christian," says Bishop Fleetwood, "is exempted from contributing, to the best of his power, to the enlarging the kingdom of Christ, the giving Him the heathen for His inheritance, and the uttermost parts of the earth for His possession.

"Not that every Christian or every churchman is hereby obliged to leave his country to convert the infidels: but that such be sent to whom such work is proper; and encouraged and assisted in their undertakings, with all the advantages and powers that governments are able to afford them; and that all private Christians forward and assist them, by all the means and methods they are masters of, doing whatever in them lies towards a work of unspeakable compassion and true charity." pp. 140, 141.

"The design now before us," Archbishop Secker observes, "both deserves and requires a general co-operation, to produce its complete effect—that they who are able should contribute to it in proportion to their ability; and they who are not, speak well of it, and pray for it—that we of the Society should be vigilant and active, prudent and impartial in our administration—that persons in authority abroad should countenance and protect the work; for in their power it is to forward or obstruct it very greatly—that the people in general there, should not only be willing to let all under them and around them partake of the grace of life, but earnestly invite them to it, with meekness of wisdom, and by the most prevalent of arguments—a good conversation." p. 141.

"Look," says the eloquent Bishop Hurd, "on the various wild and uncivilized tribes of men, of whatever name or colour, which our ambition, or avarice, or curiosity has discovered, in the New or Old World; and say, if the sight of human nature, in such crying distress, in such sordid, disgraceful, and more than brutal wretchedness, be not enough to make us fly with ardour to their relief and better accommodation.

"To impart some ideas of order and civility to their rude minds, is an effort of true generosity: but, if we can find means, at the same time, to infuse a sense of God and religion, of the virtues and hopes which spring out of faith in Christ and which open a scene of consolation and glory to them, who but must regard this as an act of the most sublime charity?

"Indeed, the difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary de-

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gree of that virtue; and will only be sustained by him whom a fervent love of Christ and the quickening graces of His Spirit have anointed, and consecrated to this arduous service. Then it is, that we have seen the faithful Minister of the Word go forth, with the zeal of an Apostle and the constancy of a Martyr. We have seen him forsake ease and affluence; a competency at least, and the ordinary comforts of society: and, with the Gospel in his hand and the Saviour in his heart, make his way through burning deserts and the howling wilderness—braving the rage of climates, and all the inconveniences of long and perilous voyages—submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners—watching the dark suspicions, and exposed to the capricious fury, of impetuous savages—courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost to theirs—in a word, enduring all things, becoming all things, in patient hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours to make the Word of Life and Salvation not unacceptable to them. I confess, when I reflect on all these things, I humble myself before such heroic virtue; or, rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.

"The power of Religion has, no doubt, appeared in other instances—in penances, suppose, in pilgrimages, in crusades: and we know in what light they are now regarded by reasonable and judicious men.

"But let not things so dissimilar be compared together, much less confounded." "When the duty is clearly enjoined by the Redeemer himself, when no weapon is employed by the enterprising adventurer but that of the Spirit, when the friendliest affections prompt his zeal, and the object in view is eternal life—when, I say, the authority is unquestionable and the means blameless, the motive so pure and the end so glorious—O! let not the hard heart of infidelity profane such a virtue as this, with the disgraceful name of fanaticism or superstition.

"Nay, candour, methinks, should be ready to make allowance for some real defects or miscarriages, which will ever attend the best performances of mortal men. What, though some error in judgment, some impropriety of conduct, some infirmity of temper, I had almost said some imbecility of understanding, be discernible in the zealous Missionary—something, nay much, may be overlooked, where so much is endured for Christ's sake. It is enough that the Word of the Cross is preached 'in simplicity and godly sincerity.' He, whose 'strength is made perfect in weakness,' will provide that even the frailties of his servants contribute, in the end, to the success of so good a cause, and the display of His own glory.

"Thus much I could not help saying on the behalf, and in admiration, of a charity, which intends so much benefit to the souls of men; which brings out so many shining virtues in its Ministers, and reflects so much honour on the Christian Name. They that feel themselves unworthy to be made the immediate instruments of carrying on this great work of conversion among savage tribes and infidel nations, should bless God for the nobler gifts of zeal, and resolution, and fortitude, which He has bestowed on others; and should promote it by such means as are in their power—by their countenance, their liberality, their counsel; by a strenuous endeavour, in this humble way, to spread the honour of their Saviour, and the invaluable blessings of his religion, to the end of the world.

"Thus shall we make some amends for those multiplied mischiefs, which our insatiable commerce occasions: and second the gracious designs of an all-wise Providence, which brings good out of evil.

"Thus shall we act as becomes the professors of that Religion, which is divine, universal, perfect; in one word, the gift and the likeness of Him, who is 'the same yesterday, to-day, and for ever.'" pp. 160—162.

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication: — New South Wales and Van Diemen's Land, by W. C. Wentworth; — Kenilworth illustrated; — Chaussier on Counter-poisons, translated by Mr. Murray; — Colonization, &c., by Mr. O'Reilly; — The Weather and Diseases of London, by Dr. Bateman; — Poems on the Peninsular War, by the Wife of an Officer; — Epitome of Scripture History, by Joseph Ward; — An Analysis of the System of the Bible Society, throughout its various Parts: including Hints for the better Regulation of Auxiliary and Branch Societies, and Bible Associations. interspersed with Practical Observations, and a Consideration of some Popular Objections, will speedily be published by Mr. C. S. Dudley. The author's intimate acquaintance with his subject, acquired in a diligent course of *gratuitous* exertion in the service of the Society will doubtless render the work interesting; and we the more readily recommend it to the notice of our readers from the intimation given in the prospectus, that "it was the intention of the author to have *presented* this work to the public, but that recent calamitous circumstances, altogether unexpected by him, induce the adoption of a different course."

In the press: — Walks in Ireland, by J. B. Trotter; — Practical Plan for Manning the Navy, by Dr. Trotter; — Journey to Persia, in the Suite of the Imperial Russian Embassy, by M. de Kotzebue.

Cambridge, March 26.—It appears by the University Calendar for the present year, that the total number of Members of this University, whose names are on the boards, is 3698, being 254 more than the preceding year, and an increase of 1576 since 1804, when the number was 2122.

Potass from Potatoe Tops. — Lord Cloncurry, in order to promote the manufacture of potass from potatoe tops, has offered a premium of 50*l.* for a quantity not less than 1000lbs. sold in a merchantable state in Dublin; being little less than 40*s.* per acre for what has hitherto been altogether useless.

By a return made to Parliament of the number of persons in custody in England and Wales, for offences against the game-laws, it appears that, on the 26th of January last, in seventy-five prisons, there were then in custody for such offences, no less than 522 persons: of whom ninety-nine had been committed under an act 57 Geo. iii. cap. 90: of the latter number the sentence of transportation for seven years was passed upon nine; of imprisonment for two years on twenty; for eighteen months on six; for one year on twenty-two; for six months on twelve; for three months on five; for two months on two; and there remain for trial twenty-three.

Education in Spain.—The Madrid Gazette states, that King Ferdinand has visited one of the institutions of which his late queen was a munificent patroness, for the education of children of both sexes; and after a long and minute inspection, made a handsome contribution, promising in the name of God and his queen, to be a constant protector to the establishment. A school on the British system was opened at Madrid on the 9th of January last. The habits of order, cleanliness, and improvement, observed in the children, have added another to the many former proofs of the power which the system possesses to promote rapid improvement. Other schools upon the new system are being established in Spain. An account of the system has lately been translated into Spanish, and published at Madrid The king has accepted the dedication of this work; and has taken the publication under his protection.

Sir Humphry Davy has published a Report on the State of the Manuscripts of Papyrus, found at Herculaneum. He states, that he made some experiments on them, which soon convinced him, that the nature of these manuscripts had been generally misunderstood; that they had not, as is usually supposed, been carbonized by the operation of fire, and that they were in a state analogous to peat, or Bovey coal, the leaves being generally cemented into one mass by a peculiar substance, which had

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formed, in a long course of ages, during the fermentation and chemical change of the vegetable matter which compose them. An examination of the excavations that still remain open at Herculaneum confirmed the opinion that the manuscripts had not been acted upon by fire. He found a small fragment of the ceiling of one of the rooms, containing lines of gold leaf and vermilion in an unaltered state; which could not have happened if they had been acted upon by any temperature sufficient to convert vegetable matter into charcoal. Moisture, by its action upon vegetable matter, produces decomposition, which may be seen in peat bogs in all its different stages. When air and water act conjointly on leaves or small vegetable fibres, they soon become brown, then black; and, by long continued operation of air, even at common temperatures, the charcoal itself is destroyed, and nothing remains but the earths which entered into the constitution of the vegetable substance. The number of manuscripts and of fragments originally brought to the museum at Portici amounted to 1,696; of these eighty-eight have been unrolled, and found in a legible state; 319 more have been operated upon, and, more or less, unrolled, and found not to be legible; while twenty-four have been presented to foreign potentates.—Amongst the 1,265 that remain, and which Sir Humphry examined with attention, by far the greater number consist of small fragments, or of mutilated or crushed manuscripts, in which the folds are so irregular, as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which present a great probability of success, and of these the greater number are of the kind in which some volatile vegetable matter remains, and to which a chemical process may be applied with the greatest hopes of useful results.—Of the eighty-eight manuscripts, the great body consists of works of Greek philosophers or sophists; nine are of Epicurus, thirty-two bear the name of Philodemus, three of Demetrius, and one of each of the following authors: Colotes, Polystratus, Carneades, and Chrysippus. The subjects of these works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life, and manners.

India.—Many of our readers are probably aware that a trigonometrical survey of India has been going on for several years, at the expense of the British Government in that country, and under the superintendence of officers well qualified for performing the task. Lieut.-Col. William Lambton took the opportunity of this survey, to measure, at different times, an arc of the meridian from north latitude 8° 9′ 38″ to north latitude 18° 3′ 23.6″, being an amplitude of 9° 53′ 45″, the longest single arc that has ever been measured on the surface of the globe. Colonel Lambton has inserted an abstract of the principal results in a paper, which has been published in the second part of the Philosophical Transactions for 1818. From that paper we select the following facts.

The mean length of a degree due to latitude 9° 24′ 44″ in fathoms, is	60472.88
The mean length of do. due to lat. 12° 2′ 55″, is	60487.56
The mean length of do. due to lat. 16° 34′ 42″, is	60512.78

These measurements, thus lengthening towards the pole, not only agree with all preceding observations, in demonstrating that the polar axis of the earth is shorter than the equatorial, but Colonel Lambton has shewn, by a comparison of his measurement with the length of a degree as determined in France, in England, and in Sweden, that the compression at the poles amounts to 1-310th of the length of the axis. From this compression of 1-310th, Colonel Lambton has calculated the length of a degree of latitude from the equator to the pole; from which table it appears that the length of a degree of latitude at the poles is 68.704 English miles: at lat. 45°, 69.030; at lat. 51°, 69.105; at lat. 90°, 69.368. The mean length, therefore, of a degree of latitude is almost exactly 69 miles and 1-10th of a mile; and not, according to the common estimate, 69 miles and a half. The measurement of the arc will be possibly continued still further north, and at some future period be extended even to Delhi.

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LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Short and Plain Explanation of the Belief, Commandments, and Lord's Prayer; by Thomas Ashhurst, LL.D.

Lessons in Scripture Chronology, illustrated by a Coloured Chronological Scale. 1s. 3d.

Walking with God: a Sermon; by the Rev. Miles Jackson. 1s.

Fifty-six Sermons, preached on several occasions; by John Rogers, D.D. 1l. 1s.

Lyra Davidis; or, a New Translation and Exposition of the Psalms; by the Rev. John Fry, B.A. 8vo. 18s.

Considerations addressed to Country Gentlemen on the Prevalence of Crime; by John Miller, M.A. 1s. 6d.

The Philosophy of Elocution; elucidated and exemplified by Readings of the Liturgy; by James Wright. 8vo. 12s.

Jesus Christ an Object of Prayer. A Sermon; by Thomas Thomas.

Moderation; a Sermon, preached at the Octagon Chapel, Bath, on Sunday, January 31, 1819; by the Rev. J. Gardiner, D.D. 1s. 6d.

The Theological Lectures of the late Rev. Benjamin Wheeler, D.D. Regius Professor of Divinity, Oxford; by Thomas Horne, D.D. 12s.

Practical Sermons on various Subjects, designed to illustrate and enforce the Principle of Christian Responsibility. 8vo. 7s.

Propaganda: being an Abstract of the Designs and Proceedings of the incorporated Society for the Propagation of the Gospel in Foreign Parts; with Extracts from the Annual Sermons: by a Member of the Society. 8vo. 4s. 6d.

Christian Missions an enlightened Species of Charity; or, a Vindication of the Policy and Expediency as well as Benevolence of the Royal Letter authorising Subscriptions throughout the Kingdom in Aid of the venerable Society for propagating the Gospel. Respectfully addressed to the Members of the Society, and to the Reverend the Clergy who are about to plead its Cause; by the Rev. S. C. Wilks, A.M. Author of "Christian Essays," and of the St. David's Prize Essay for 1811. on the Clerical Character, &c. 2s. 6d.

MISCELLANEOUS.

A Voyage up the Persian Gulph, and a Journey over land from India to England, in 1817; containing an Account of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, the Garden of Eden, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. &c.; by Lieut. W. Heude. 4to. 1l. 5s.

Ogle, Duncan, and Co.'s select Catalogue of Divinity for 1819. 1s.

A Catalogue of a select Collection of valuable Books; now selling by J. Major, 18, Skinner-street, London. 1s. 6d.

A Catalogue of a Miscellaneous Collection of Books, new and second-hand, on sale at prices affixed; by John and Arthur Arch, Cornhill. 2s.

A general Catalogue of Books, in upwards of three hundred octavo pages, comprising a great variety of valuable Works, in all Departments of Literature; together with some MSS. Paintings, Prints, Portraits, and Music: now selling for ready money; by T. Albin, Spalding. 2s.

Journey to Persia, in the Suite of the Imperial Russian Embassy, in the year 1817; by Moritz de Kotzebue, Captain on the Staff of the Russian Army, and Knight of the Order of St. Wladimir, and of the Persian Order of the Sun and Lion.

A Journey from Moscow to Constantinople. With a Continuation of the Route to Jerusalem, the Dead Sea, Petra, Damascus, Balbec, Palmyra, &c. in the years 1817, 1818; by William Macmichael, M.D. F.R.S. 4to. 1l. 11s. 6d.

A Tour through Sicily in the year 1815; by George Russell. 8vo. 1l. 1s.

A Survey of the Husbandry of Eastern and Western Flanders, made under the Authority of the Dublin Farming Society; by the Rev. T. Radcliff. 8vo. 12s.

The Antiquities of Sicily, consisting of the most interesting Views, Plans, &c. with Descriptions; etched by Pinelli, of Rome, from drawings by John Goldicutt, Architect, Member of the Academy of St. Luke, at Rome. Part I. folio, 1l. 5s.

Attempt to discriminate the Styles of English Architecture, from the Conquest to the Reformation, with Notices of Eight Hundred English Buildings; by Thomas Rickman. 8vo. 15s.

The Life of William Lord Russell; with some Account of the Times in which he lived; by Lord John Russell.

A Complete Course of Lectures on Botany, as delivered at the Botanical Garden at Lambeth; by the late William Curtis, F.L.S. No. I. 2s. 6d.

Account of the Mission from Cape Coast Castle to the Kingdom of Ashantee; by T. E. Bowdich. 4to. 3l. 3s.

A Manual of Chemistry; containing the principal Facts of the Science, arranged in the order in which they are discussed and illustrated in the Lec-

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tures at the Royal Institution. With a prefatory History of the Science; by W. T. Brande, F.R.S. 8vo.

A Refutation of prominent Errors in the Wernerian System of Geology; by Joseph Sutcliffe, A.M. 8vo. 1s. 6d.

A General History of the County of York; by Thomas Dunham Whitaker, LL.D. F.S.A. Part I. 2*l.* 2s.

A Vindication of the Criminal Law, in a Charge delivered to the Grand Jury at Ely Assizes; by E. Christian, Esq. 2s. 6d.

A Complete History of Lithography, from its Original down to the present Time; by the Inventor, Alois Senefelder. 4to. 1*l.* 6s.

Observations on the Prevalence of Fever in various Parts of the United Kingdom, and on the eminent Utility of Houses of Recovery; exhibiting the great Advantages of such an Institution for the Reception of the Sick Poor of Bristol and Clifton; by D. J. H. Dickson, M.D. F.R.S. Ed. and L.S. 2s.

Letters from the Continent during the months of October, November, and December, 1818; including a Visit to Aix-la-Chapelle, and the Left Bank of the Rhine; by the Rev. J. W. Ormsby, A.M. 9s.

Thoughts on Poverty and the Poor Laws, in a Letter addressed to a Member of Parliament; by the Rev. R. Walker. 8vo. 2s. 6d.

Hints towards an Attempt to reduce the Poor Rate; or, at least, to prevent its further Increase. 1s.

RELIGIOUS INTELLIGENCE.

MISSION OF THE UNITED BRETHREN IN LIVONIA.

A FRIEND has communicated to us the following pleasing circumstances respecting the state of the Moravian Settlements in Livonia. His materials were derived from the Superintendant of the Brethren's Societies in Livonia, with whom he met at the Synod of their Church held last summer at Herrnhut in Saxony. We shall communicate his facts as far as possible in his own words.

As long since as eighty years, it appears that several noblemen and clergymen requested the Church of the United Brethren, to send instructors of youth among the Lettonians and Esthonians, who were deplorably deficient in religious knowledge. Agreeably to this request several of the Brethren were sent, and were received by the Lutheran clergyman at Cremen, and by Lady Hallart on her estate of Wolmarsh, who provided for their maintenance, and gave them a habitation, with a view to their beginning an institution for training young men, who in future might become useful as schoolmasters in the country. In 1739, the ecclesiastical court of the empire sanctioned this institution, and encouraged young men to be sent to it; in consequence of which, the number of pupils soon amounted to seventy. Their parents visited them frequently, and were present at catechetical exercises. By this means, under God's blessing, not only the original intention of educating schoolmasters was attained, but a desire for religious knowledge began to be very generally felt, and soon spread into different parts of the country.

Other Brethren were by urgent solicitation sent also to other places, to undertake the spiritual care of those persons who had been awakened to a serious concern for their salvation. Some of these Brethren were students by profession, who were usually employed as tutors in noblemen's families: others were mechanics, who were stationed as schoolmasters in the country, or carried on their trade, making use of the intervals of leisure for instructing the Lettonians and Esthonians in the principles of the Gospel. Several manufactures, till then unknown in Livonia, were by this means introduced. But, more especially, the *spiritual* labours of the Brethren were blessed to the natives of the country. In many districts every parish, and in many parishes almost every family, became seriously impressed with a sense of religion, and met in all directions to praise and bless God for his inestimable mercies. A striking change took place in the moral deportment of these persons. Complaints of the declining sale of brandy became universal, and many ale-houses could not be maintained. Gluttony and drunkenness at weddings and christenings, which had before been common, were laid aside, and the time was spent in useful conversation, with singing and praying. This state of

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things continued till the year 1744, when some individuals indisposed towards the Brethren, for the sake of the religion which they professed and exemplified, prevailed by false accusations against them, so that they were prohibited holding any intercourse with the natives. Some, as Hoelkhof, Krnegelstein, and others, were imprisoned; others were banished the country; and the Lettonians and Esthonians were no longer allowed to meet for social edification. Having, however, once enjoyed the benefits of religious communion, they could not forbear to continue their meetings secretly, and at night. This they frequently did in the forests, though their masters often inflicted corporal punishment on them for the practice. Still they painfully felt the want of that instruction and care, which they had enjoyed by means of their former instructors. Their gratitude was therefore very great, when, after a period of twenty years, the late Empress Catharine permitted the Moravians, in 1764, again to settle in the Russian empire. Some of the Brethren accordingly re-entered Livonia, and the hopes which they had formed were not disappointed. Another still more glorious day began to dawn; a spiritual vineyard was planted, in which many thousand trees of righteousness have since flourished and produced fruit, part of which has been already gathered into the heavenly garner, and part remains to mellow and mature for the harvest. Enemies were, however, not wanting, who endeavoured to obstruct the spiritual labours of the Brethren; but the government and magistrates were pleased to declare themselves in favour of these religious associations. This was remarkably the case in the year 1781, when Superintendant Schwahn, in the island of Oesel, produced a complaint to the Government at Riga, relative to the abode of a Moravian Emissary in that island. He received the following reply from Government, dated January 23, 1781.

"Whereas, her Imperial Majesty has most graciously granted to the Moravian Brethren liberty to reside in the empire, and to exercise religious worship; and, whereas, the Right Reverend Superintendant can notice no case, in which the Moravian Emissary and his religious meetings have disturbed the political or ecclesiastical constitution of the province, or attempted to interrupt domestic tranquillity; no complaint can be received against the said Emissary, and those with whom he associates, while they keep the peace, and make no attempt against the laws and regulations of the country."

The Moravians have continued to witness much fruit from their labours, particularly in and near Seewegen, Pebalg, in the district of Wenden, &c. Similar revivals of religion have taken place in the neighbourhood of Reval, near Hapsal, &c. The number of Lettonians, who are united with the Brethren, amounts to 10,000; and of Esthonians, to 22,000. The number of German Brethren, who superintend these exertions, which are now chiefly carried on by means of native assistants, is at present only ten. These German Brethren receive from a fund, established by their Church, the annual sum of 50 dollars; more than which the fund does not allow. For the rest, they must earn their own maintenance, unless they have private property. With this view they have established seminaries in three places. At Balgsen, in Courland, they have a seminary for educating schoolmasters; at Lindheim, in Livonia, an institution for educating Lettonian boys; and at Neuwelke, two schools for girls, one for Germans of lower stations, who are trained for domestic purposes, and one for daughters of persons of higher rank. But, amidst these occupations, they never lose sight of the principal purpose of their residence in this country; namely, the establishment of the Lettonians and Esthonians in the principles of the Christian Faith, by frequent prayer and meditation on the Word of God, by earnestly inculcating love to the Saviour of the world, and by enforcing the duty of conscientiously regulating their life and proceedings agreeably to his precepts. They uniformly and zealously endeavour to induce those Lettonians and Esthonians who request a union with their societies, to continue faithful parishioners, diligently to frequent the public services in the Lutheran Church, and privately to meditate on the truths which are there taught, in order that they may believe with the heart, and become what their name implies, 'Evangelical Christians.' They particularly assist them by private instruction, and inspect their meetings so as to prevent disorders. They also make it a principal object of their attention,

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to see that parents educate their children in 'the nurture and admonition of the Lord.' The success of their labours has been universally acknowledged by the Provincial Governments, and they have eminently enjoyed the protection and favour of men in power.

It having been established as a principle, to accept of no money from the poor natives who are in a state of vassalage, and the fund for the maintenance of the Brethren allowing no adequate livelihood even for the small number who are stationed there, we are grieved to find that the increase of labourers in this vineyard, which appears to be so highly desirable, is at present impracticable. Their *missionary* fund cannot be made available for this purpose, being appropriated exclusively to missions among *the heathen*.

To shew the prevailing opinion in the neighbourhood respecting these Associations which the Brethren have established, the following simple fact may be noticed.

Two peasants on an estate, who were connected with the Brethren, had been guilty of a misdemeanor to the lord of their manor. The latter sent for two native assistants, and asked them, What he should do with the culprits? They declared, that they had deserved the punishment usual in similar cases. But he replied, "I know a more effectual punishment for them: exclude them for some time from your Society." The Brethren could assure him, that this had been done already.

The associated Lettonians and Esthonians take a very active share in the success of Bible Societies. At Whitsuntide, 1817, an Auxiliary Bible Society for a few parishes was established by the Brethren. On the first day, above 200 members entered their names, and their number soon increased to 1000, mostly Lettonian peasants. After having been in existence for only half a year, this Society was enabled, on the centenary of the Reformation, to make a gratuitous distribution of 400 New Testaments, partly to the poor in general, and partly to such children, as had made the best proficiency in reading. This distribution was made solemnly at church. Immediately after a little boy came, with earnest entreaties, to be received into the school, that *he* also might learn to read, and might likewise obtain the same valuable gift.

The political situation of these nations has been much improved of late years by wise laws: no proprietor can now act arbitrarily towards them; three peasants on each estate constituting a court to decide in every criminal case. "We acknowledge," say the Brethren who are stationed there, "with sincere gratitude, the grant of our beloved monarch, dated October 27, 1817, which not only has secured many privileges to our persons, but given an additional sanction to that work of God to which we have devoted ourselves. We pray God, that he would long preserve our good Emperor, for the happiness of his subjects, and be his exceeding great reward! and that he would give us grace, to attend to our calling in humility and with redoubled activity, and to be faithful fellow-workers with God and Christ in his Kingdom of Grace upon earth."

EDUCATION IN INDIA.

We have lately invited the attention of our readers, more than once, to this most important topic; and it probably will not be uninteresting to them, to see at one view the efforts made by different societies for effecting this great and general object.

Schools were, indeed, from the beginning, attached to most missions: but it is only of late years, that experience has produced a general conviction, that they are a leading and most effective part of a mission. Swartz first opened the way; but it was Dr. John who gave the most powerful impulse to Native Education, both by his own example and by his appeals in its behalf. In some other parts of the world, as in Western Africa for instance, the education of native children was forcing itself on the attention of Missionaries, as the only means of benefiting the natives which circumstances then allowed: but, in India, while all other modes of useful exertion were opened to the Christian labourer, he came but slowly to the conclusion, that schools were to be considered, not as secondary and subordinate in his plans, but as occupying an important and leading place in all his hopes of usefulness.

Now, indeed, the scene is happily changed. The education of the eighty or a hundred millions of people in India under the power or influence of this country, begins to engage the attention, not only of the societies whose express

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object is their spiritual benefit, but of benevolent and reflecting persons of every rank and condition. The British governments and some of the native authorities, the governor general, the bishop of Calcutta, the chaplains, missionaries, military officers, and Europeans resident in India, with numbers of the natives themselves, very generally unite to promote native education. The system originally practised in India is revived there with great success, and is now brought into action in the instruction of perhaps forty thousand native children —a number which is continually and rapidly increasing. The school-rooms used for this purpose average, in size, thirty-five or thirty-six cubits by thirteen or fourteen. They are generally formed of good and strong materials; consisting of posts and beams of wood, against which bamboos are fixed, and covered with matting. The cost of such a room is 14*l.* or 15*l.*

Society for promoting Christian Knowledge.

We have just stated, that Mr. Swartz, who laboured in India first in connection with the Danish Mission, and afterwards under the Society for promoting Christian Knowledge, always availed himself of this means of usefulness; but, in 1785, about twenty years after his connection with the Society, his views were extended, on the suggestion of the Resident at Tanjore, to the establishment of provincial English schools, for facilitating the intercourse of the natives with Europeans. The Company encouraged these schools, by the grant of 100*l.* per annum to every one that might be established. The want of suitable schoolmasters, however, prevented the extension of this design: but it served as an incitement and example to Mr. Swartz's friend and fellow-labourer, Dr. John.

The stations of the Society on the coast have schools attached to them, which will no doubt derive new vigour from the impulse which has been generally given to native education.

The Society granted 50*l.* in aid of the establishments of Dr. John; and under the patronage of the Bishop of Calcutta, it is beginning to assume a prominent rank in the great work of Indian education.

Danish Mission.

Dr. John carried with him to India a great ardour for the instruction of youth; and as soon as he arrived at Tranquebar, he assembled a body of Tamul boys around him. He continued this course for years, and had great satisfaction in seeing a number of the native youth growing up fitted for useful employments.

Encouraged by this success, and by the example of Mr. Swartz, he thought it might be practicable to establish free schools, which could be gradually extended, by the concurrence of humane benefactors. Eager upon his plan, this zealous Missionary meditated, in 1806, a voyage to Europe, chiefly with the view of obtaining support to his design. Ill health and other difficulties, however, preventing the accomplishment of his purpose, he began with a school in the nearest village, which soon numbered eighty scholars. Poor parents of all castes urgently requested the instruction of their children; and, in a short time, his schools were increased to twenty.

After pursuing this course for about two years, he appealed to the Christian World for more general support, in his forcible tract on "Indian Civilization;" to which tract he subjoined, "Proposals for establishing Native Free Schools in India." The reasonings and appeals of this venerable Missionary, grounded on his own experience, first awakened general attention to the duty and benefit of native education.

Church Missionary Society.

Dr. John had carried on his experiment on his twenty schools, by the assistance of various friends: but his little fund was soon exhausted, and he was very reluctantly obliged to begin some reductions in his establishment, after it had been maintained about three years. "Some further reductions," he writes, in November, 1812, "I have delayed till next January, in order not to grow too soon weary in well-doing, but wait if Almighty God will not open another spring to nourish my already-begun moral nursery." He concludes his earnest petition to Mr. Thomason for help with saying: "May God grant that I may find in Bengal that relief and comfort, which I have not yet been able to obtain on the coast!"

The Corresponding Committee at Calcutta most readily appropriated a part of the funds placed by the Society at their disposal, to the support of Dr. John's free schools, and thus rescued them from impending dissolution. Their resolution was communicated to the venerable man in time for him to receive

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the welcome intelligence by Christmas day, which is always a high festival with the Tamul Christians; and was observed, on this occasion, with peculiar joy and thankfulness, under the persuasion that the unexpected grant of 100 rupees monthly was but the commencement, as it has proved, of an enlarged and permanent support of the establishments which lay nearest to his heart. He survived, indeed, not many months; dying on the first of September, 1818, in the sixty-sixth year of his age: but he was joyfully occupied, in the closing scene of his life, in availing himself to the best purpose of the resource which had been opened to him, by the extension of his schools.

The Rev. Messrs. Schnarrè and Rhenius arrived at Madras, as missionaries from the Society, about the beginning of June, 1814. Here they were met by the afflicting intelligence of the death of Dr. John. Mr. Caemerer, his successor, inviting them to proceed to Tranquebar, they went thither; and Mr. Schnarrè ultimately settled there, and still continues in charge of Dr. John's school establishments; the Society, at the request of the Royal Danish Mission College, having taken them wholly under its care. Mr. Rhenius was fixed at Madras, and has diligently laboured, both there and in various places in the vicinity, in the establishment of native schools. By the last returns, there were 1076 scholars in 24 schools connected with Tranquebar, and 456 scholars in thirteen schools connected with Madras.

Besides these schools in more immediate connection with Tranquebar and Madras, there are other schools, in Travancore, or under the direction of chaplains associated with the Madras Committee, which probably raise the whole number of the children under the Society's care in the peninsula to nearly 2500.

In the North of India, also, under the direction of the Corresponding Committee at Calcutta, native education is proceeding with vigour. By the First Report of that Committee, it appears that there were, at the beginning of May of last year, nearly 1800 children in the schools of the different stations.

The establishment at Burdwan claims particular attention. About 1000 children are taught the Bengalee language, by the new method so successfully adopted in Europe. The field of labour is immense. If from thence, as a centre, schools be erected in the populous and richly cultivated territory around, it is difficult to conceive the extent of the benefits which must be imparted, when such system shall have had time fully to operate.

Baptist Mission.

The Baptist Missionaries entered early on the work of education. In 1809, a Free School at Calcutta for country-born children was suggested. This led to the establishment, at the close of that year, of the Benevolent Institution, for the instruction of children of indigent Christians, of every descent and origin, multitudes of whom are in Calcutta. In 1812, there had been admitted 310 boys, and 102 girls.

In the beginning of 1814, a proposal was issued for native schools on an enlarged scale. The number of schools at that time in various parts of the Mission amounted to nearly twenty. The attention which the Missionaries began to bestow on native education led them further to publish, in March, 1816, a tract, entitled, "Hints relative to native Schools, together with the Outline of an Institution for their Extension and Management." Their proposal met with so much encouragement, that in October 1817, the number of schools under their care was 198; and the names of scholars on their books, far exceeded 10,000, of whom there had actually attended 6703.

London Missionary Society.

The late Mr. May, of Chinsurah, finding considerable opportunities of usefulness among children, requested the Directors of his Society, in the beginning of 1813, to grant an allowance for the purpose of employing native schoolmasters. They readily complied; and urged the Society's Missionaries, at the different stations, to use their utmost endeavours to promote native schools. Schools have since that time, engaged much of the attention of their Missionaries. At Madras, for example, there are 500 scholars; at Bellary, 300; and at Calcutta, a large number, which is constantly increasing. At Chinsurah, at the time of Mr. May's death, the schools contained about 3000 children, with the prospect of an addition of 2500. Mr. May's fellow-labourers are diligently occupied in pursuing his system.

American Board of Missions.

The American Missionaries at Bombay very soon perceived the important

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place which schools occupy in the dissemination of Christian Knowledge. The plan and exertions of Dr. John had awakened their attention; and had, at the same time, strongly impressed the Board in America. The Board, in consequence, gave a wide circulation to the statements of Dr. John; and opened a Special Fund for the instruction of heathen children and youth. By the last accounts, the schools had increased to twelve, and the children to between 700 and 800. In Ceylon, also, the American Missionaries are establishing schools.

Wesleyan Missions.

In Ceylon, the Wesleyan Missionaries are carrying on schools on an extensive scale. Soon after their arrival, in 1814, they received an intimation that the Government wished them to pay particular attention to Native Education. They immediately engaged in this work with zeal; and on the anniversary of his Majesty's birth-day, in 1815, opened at Colombo, with 250 children and twenty gratuitous teachers, the first Sunday school established in that quarter of the world.

The Missionaries have since extended their day and Sunday schools into all the parts of the island occupied by them. The last return of the scholars, was 3800; and, of these, 300 were girls.

Hindoo College at Calcutta.

In our volume for 1817, p. 686, we gave some account of this remarkable institution—projected, superintended, and supported by Hindoos themselves, for the education of their own sons in the English and Indian Languages, and in the Literature and Science of Europe and Asia. This institution will probably prove a powerful means of enlightening the minds of the natives.

Calcutta School-book Society.

The objects of this Society, which was formed for the purpose of assisting the operations of all other institutions engaged in native education, are the preparation, publication, and cheap or gratuitous supply of works useful in schools and seminaries of learning.

The Society is vigorously proceeding in the preparation of elementary tables and books, in Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English. Though the labours of the Society assume an humble appearance, yet, considering the remote consequences of promoting education in so many languages, they are of no slight importance.

CHURCH OF ENGLAND TRACT SOCIETY.

The Society in their last Report, after a variety of observations connected with the nature of their institution, proceed to the following statement respecting the funds.

At the last anniversary, the Committee adverted in a particular manner to the *debt* which they had been under the necessity of contracting in order to lay in a stock of tracts, sufficient to answer the demands which are continually made from various quarters of our own land, and which were also then beginning to be made from distant countries. Since that period, two life-subscriptions of 10*l.* each, and several smaller donations, have been added to the funds of the Society; a considerable number of new names, and in particular of country clergymen, has increased the list of their annual subscribers; in addition to which they have received donations from several public charities of a similar description to their own in testimony of cordial approbation of their object. Their corresponding members at Oxford, Nottingham, Leicester, Rugby, and other places, have raised considerable subscriptions by their exertions. And, lastly, they report, that the proceeds of tracts, disposed of this year at their depositories in Bristol and London, are greater than those of any preceding year since the commencement of their institution.

This increase of their funds has enabled the Society to liquidate a moiety of the debt, which remained from the former year; but though the funds have been enlarged, the demands upon them have also been extended in almost a proportionate degree.

In consequence of the debt which the Society had contracted, they had refrained in a great measure from proceeding in the publication of new tracts. But as their resources increased, they have been enabled to proceed as usual; and have added to their list of publications five new English tracts, namely, four of the larger series, and one of the smaller kind for children and Sunday-schools: and also translations of four of their tracts into the Welsh language.

The new tracts in the larger series are the following:—

52. An Address to the Members of the Church of England on the Duty of studying the Bible.

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52. Some Account of the Life and Martyrdom of the Rev. John Bradford, Prebendary of St. Paul's, London, and Chaplain to King Edward VI., who was burnt in Smithfield on the 1st day of July, 1555.

54. A Selection from the New Version of the Psalms in the Book of Common Prayer, with an Index, in which they are arranged for the Sundays and other holidays throughout the year.

55. The Trinity in Unity: a Discourse delivered in the Cathedral Church of Canterbury, on Trinity Sunday, 1786, by the Right Rev. George Horne, D.D. late Lord Bishop of Norwich.

56. *In the Press:*—Some Account of the Life and Martyrdom of the Right Reverend Dr. Farrar, Lord Bishop of St. David's, who was burnt at Carmarthen, on Saturday, the 30th day of March, 1555.

Tract for Children and Sunday Schools.

6. The Festivals of the United Church of England and Ireland, or a short and plain Explanation of her Services for those occasions.

Welch Tracts.

1. The Life of Rev. William Tyndal.

2. The Churchman instructed in the Book of Common Prayer.

3. Preparation for Death, or the Churchman on a Sick-bed.

4. The Sum of the whole Scripture of the Old and New Testaments.

The Committee have re-printed, during the last year, large editions of Nos. 26, 30, 37, 45, 46, 47, 48, 49, 50, 51, and 52,—of which last tract, entitled "An Address to the Members of the Church of England, on the Duty of Studying the Bible," a second edition has been called for and printed during the first year of its publication.

The total number which have been published, during the last year, is *ninety-one thousand;* the greater part of which consist of those that have been *reprinted*, and which are more particularly illustrative of the History, Constitution, and Discipline of the Established Church.

But it is not alone to those members of the Church of England, who live within the borders of our own shores, that the Society limit their attention. They reported, on a former occasion, the communications which have taken place between them and their correspondents at Boston and Columbo. They now add, that their attention has been attracted to the islands of Guernsey and Jersey, and the Isle of Man. It was in the contemplation of the Committee to publish some of their tracts in the French language, for the use of the poorer members of the Established Church in the two former islands: and, for this purpose, a faithful translation was obtained of Number xxvi. ("Preparation for Death, or the Churchman on a Sick-bed"), and was revised and prepared for the press. But having been subsequently informed, that the Society's publications had already found their way to one, at least, of these islands, and were already in circulation there, in French; they have declined to proceed in their intentions, till they can obtain more explicit information on the subject.

Specimens of the Welch and English tracts have been sent to the Isle of Man, and received with the most cordial approbation; and upon the solicitation of the *Rev. Mr. Stowel*, a clergyman of the island, a sum of money was voted to enable him to publish, in the Manks language, an edition of 2000 copies of the tract just referred to. (No. xxvi.)

The present stock of tracts at the depository in Bristol is 257,358; and in the hands of agents, 127,851; the net value of which stock is estimated at 800*l.*

The donations of the Society have been but few in number, amounting only to 2746 tracts, and the reasons which have influenced the Committee in refraining from any larger donations, have been similar to those which were assigned in the last Report; "They did not think themselves at liberty to make large grants for gratuitous distribution, while the Society remained in debt." Of the few which have been thus disposed of, the Committee have received such pleasing acknowledgments, as to make it a subject of regret, that it was not in their power, or at least, within their limits of economy, to be more liberal of the stock of the Society. Some of the tracts in question, were sent to the Rev. Samuel Andrews, a missionary under the Society for the Propagation of the Gospel in Foreign Parts, stationed at New Brunswick in North America; who remarks in reply—"I think no society is more wisely calculated to lead the ignorant and thoughtless to consider and repent, and to give the pure religion of Jesus Christ a wider spread, than the Church of England Tract Society; especially amongst the middle and lower ranks of the community."

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Another portion of the Society's tracts was given to the Rev. Richard Hill, for distribution amongst the convicts on their passage to New South Wales.

The Society have issued during the year, by donations, 2746 tracts; by copies sent with the Report to the Subscribers, 1808; and by sale, 118,858: making in the whole a total of one hundred and twenty-three thousand eight hundred and twelve, which exceeds the circulation of the last year, by the number of 39,016 tracts.

The Committee proceed to lament with much feeling, the loss of two highly valued friends, the Rev. John Sangar, and the Rev. Thomas Simpson. The former was one of the Secretaries of the Society from its commencement, and both had greatly promoted its benevolent objects.

SOCIETY FOR PROPAGATING THE GOSPEL. (KING's LETTER.)

The following is a copy of the King's Letter, authorizing contributions throughout the kingdom in aid of the Society for Propagating the Gospel.

In the name and on the behalf of his Majesty,

GEORGE, P.R.

Most Reverend Father in God, our right trusty and right entirely beloved Councillor, We greet you well: Whereas the incorporated Society for the Propagation of the Gospel in Foreign Parts have, by their Petition, humbly represented unto Us, That King William the Third, of glorious memory, was graciously pleased to erect the said Corporation by Letters Patent, bearing date the 16th day of June 1701, for the receiving, managing, and disposing of the charity of such of his loving subjects as should be induced to contribute towards the maintenance of an Orthodox Clergy, and the making such other provision as might be necessary for the Propagation of the Gospel in Foreign Parts.

That the very great expenses necessarily attending that good work having frequently much exceeded the income of the Society, they have been obliged at several times, to make humble applications to our Royal Predecessors:—to her Majesty Queen Anne, in the years 1711 and 1714—to his Majesty King George the First, in the Year 1718—in 1741 and 1751 to his Majesty King George the Second, our royal grandfather—and to ourselves in the year 1779, for permission to make public collections of charity; which applications were most graciously received, and permissions granted for the purposes aforesaid, by which means the Society was enabled to carry on the good designs for which they were incorporated.

That during the period of forty years, which have elapsed since their last application, the funds of the Society have been faithfully expended in promoting the erection of Churches and Schools—in dispersing Bibles and Prayer-books, with other books of devotion—in supporting and maintaining, within our provinces of North America and elsewhere, a constant succession of Missionaries, Catechists, and Schoolmasters, by whose means the comfort and benefit of pastoral care and instruction, of public prayer, and preaching of God's word, and the due administration of the holy sacraments, have been secured to many of our subjects in those parts, and many thousands of Indians and Negroes have been instructed and baptized in the true faith of Christ.

That induced by a variety of favourable circumstances, the Society are desirous of extending the range of their labours and of using their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian Faith, in such parts of the continent and islands of Asia as are under our protection and authority; but that, owing to the state of their funds, which are altogether unequal to the expenses of such an undertaking, they are unable, without further assistance from our good subjects, to proceed in the execution of their designs: the Society, therefore, confiding in our great zeal for our holy religion, and our known affection to all our subjects, most humbly pray, that we would be most graciously pleased to grant them our Royal Letters, directed to the Lords Archbishops of our kingdom, for a general collection of charity within their several provinces, for the good uses of the Society for the Propagation of the Gospel in Foreign Parts; we taking the same into our royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promoting true piety and our holy religion, are graciously pleased to condescend to their requests, and do hereby direct you, that these our letters be communicated to the several suffragan Bishops within your province, expressly requiring them to take care that publication be made hereof on such Sundays and in such places within their respective dioceses, as the said Bishops shall appoint; and that upon this occasion the Ministers in each parish do effectually excite their parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected in the church immediately after Divine Service, and in the course of the week following, at the dwellings of the several inhabitants, by the Churchwardens and Overseers of the poor, assisted as far as may be, by the Minister and such other respectable inhabitants as may be prevailed upon to attend for that purpose: and the Ministers of the several parishes are to cause the sums so collected to be paid immediately to the Treasurer or

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Treasurers for the time being of the said Society, to be accounted for by him or them to the Society, and applied to the carrying on and promoting the above mentioned good designs; and so we bid you very heartily farewell.

Given at our Court, at Carlton House, the tenth day of February 1819, in the fifty-ninth year of our reign.

By the command of his Royal Highness the Prince Regent, in the name and behalf of His Majesty,

SIDMOUTH.

Archbishop of Canterbury.

MERCHANT SEAMAN'S AUXILIARY BIBLE SOCIETY.

In our Number for January (p. 58) we gave a statement of the number of merchant ships visited at Gravesend by the Society's agent, and of the Bibles and Testaments sold and otherwise distributed among the crews. These numbers, as we learn from the First Report of the Society just published, have since greatly increased; namely, during the preceding fifty-one weeks, up to Feb. 17, 1819, the vessels visited and supplied were 1681, having on board 24,765 men, of whom 21,671 are reported as able to read; the Bibles and Testaments gratuitously furnished, were 5773; besides 597 copies sold to individual seamen at prime cost. It is most gratifying to find that, with very few exceptions indeed, the visits of the Society's agent have been courteously and even gratefully received.

We earnestly hope the publication of this very interesting Report will awaken a wider sympathy for this most useful institution, the funds of which are hitherto not only quite inadequate to its extensive and important objects, but so very scanty as to have involved the conductors in a heavy pecuniary responsibility in the discharge of their duties. We rejoice to find that Liverpool has already imitated the example of London in forming a Marine Bible Society; that the Bible Societies of Bishops-Wearmouth and Sunderland have adopted similar measures; and that other outports may be expected to come forward in this excellent design, as soon as its benefits are more extensively known.

A few extracts from Lieut. Cox's report will furnish a sample of the proceedings of the Society, and of the benefits likely to result from its operations.

"The seamen on board the Spanish ship, No. 528, hardly knew how to be thankful enough for the two Testaments I left for their use; thanking me a thousand times in Spanish and broken English, not only while I was on board with them, but when I was at some distance in the boat."

"A very poor, but clean, and apparently thoughtful, boy, came to my office in the evening; said he belonged to a fishing smack, which was, at that time, at sea; that he was about to take his passage by No. 602, a vessel in the same employ, to join the Victory; and that, before he left the shore, he hoped I would let him have a Testament upon the terms at which they are supplied to seamen, and that he would be for ever obliged to me. Of course, I found great pleasure in complying with his request.

"The captain of No. 624 told me, that in his last long voyage, he found the benefit of giving suitable instruction to those under his orders. Every Sunday morning, it was his practice to assemble his people together, to prayers, and to hear the Scriptures read; and, in the after-part of the day, he observed, it was pleasant to see the seamen scattered about the ship, under the boats, and in other shady places, reading their Bibles. 'Great things, sir,' said he, 'can be done, if owners and commanders are pleased to put their hands to the good work, which I hope they will do, when they see it to be their interest, as well as their duty, to attend to the morals of their people.'

"No. 635 was in high order. Prayer and reading the Scriptures are the constant practice on all proper occasions. The captain seems to regard his people as his own children.

"A cooper by profession, a kind of auxiliary ship's husband, on board of No. 888, felt so much delighted with the idea of a society being formed for the express purpose of furnishing merchant seamen with the Scriptures, that he presented me with a pound note towards defraying the expenses incurred. Another captain, a part owner, followed his example, and gave me a pound note also, both wishing all possible success to so good a cause. The next day the captain arrived from London, and forwarded to me, by the slop-man, a pound, with his hearty thanks for the books."

"All, fore and aft, in No. 1037, of Waterford, were Catholics; notwithstanding which, the Scriptures were gratefully received. I liked the appearance of the crew very much, they appeared clean, sober, and orderly."

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VIEW OF PUBLIC AFFAIRS.

No foreign intelligence of much importance has arrived during the last month. The French papers are peculiarly barren of interest. The law on the liberty of the press has continued to be the chief subject of remark; and the people of France appear to be much pleased with escaping the censorship, and with the acknowledgment that governments have no right to suppress any work till after a legal conviction. An amendment, imposing penalties for offences against religion, which had been rejected by the chamber of deputies, afterwards passed with the substitution of the words "religious morals," for "religion."

Two persons have been tried at Paris for the attempt made some time since to assassinate the duke of Wellington, and were acquitted. The trial was conducted in that vague and desultory manner of which the French courts furnish constant examples, but which is a disgrace to public justice. Witnesses seem to choose with impunity whether or not they will attend, and what they will say, and in place of a regular technical examination, a sort of interlocutory proceeding takes place, in which the court, and witnesses, and counsel, and spectators all take a share. We earnestly hope this wretched system will not long exist; and that the French will, in this instance at least, condescend to copy the manners of their graver neighbours on this side the channel.

Several persons have been tried and convicted for a wild plot to carry off the Emperor of Russia, during his journey last autumn, and to make him sign certain papers, with a view to the re-establishment of the Bonaparte family on the throne of France. They have been found guilty and adjudged to suitable imprisonment, &c.

DOMESTIC.

Another accession has been made to the royal family in the person of an infant princess of the Duke and Duchess of Kent, who was born at Kensington palace on the 23d May.

The proceedings in Parliament during the last month have embraced a variety of the most interesting topics.

In both houses motions have been made for a committee on the Catholic question, which, after long discussions, were negatived. In the House of Commons the majority was only two; namely, for the appointment of a committee, 241; against it, 243. In the House of Lords the majority was somewhat more decided; namely (including proxies), contents 106, non-contents 147.

Mr. Tierney's motion for a committee on the state of the nation has given rise to the most animated and interesting debate which has occurred since the assembling of the present Parliament. The object of his motion would probably have gone to the length of a complete change of administration. It was, however, negatived in the fullest house of commons that ever sat, by 357 to 178; total, 535, being 17 members more than were ever known to vote on any former occasion.

The humane, and, as we think, wise and politic propositions brought forward in parliament to abolish lotteries, to amend the game-laws, and to regulate the employment of climbing-boys in sweeping chimneys, have, for the present, failed of success. A bill for wholly preventing their employment had previously been rejected in the upper house.

But the subject which, both in parliament and throughout the country, seems to have monopolized the public attention, to the exclusion of almost every other, is the question of the present state of the currency. Secret committees having been appointed by both houses to investigate the affairs of the Bank, after a long and laborious inquiry, they have presented Reports substantially agreeing with each other, founded, we are happy to say, on the clearest and most indubitable principles of political economy, and strengthened by the testimony of some of the first practical merchants in the united kingdom. The statements of the committees are throughout luminous and convincing, and the course recommended by them, while it is completely remedial of the evils which affect our currency, is both safe

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and practicable. It cannot be expected that we should enter at length into the reasonings employed in these Reports, or into any detail of the evidence to which they refer. It may be sufficient to state the substance of the resolutions, founded upon them, which have been concurrently proposed and adopted in both houses of parliament, not only, we are happy to say, without a division, but with even a very slight and partial opposition; namely, "That it is expedient to continue the restriction on payments of cash by the Bank of England beyond the time to which it is at present limited by law; but that a definite period should be fixed for the termination of the restriction on cash payments, and that preparatory measures should be taken to facilitate and ensure, on the arrival of that period, the payment of the promissory notes of the Bank of England in the legal coin of the realm: That, in order to give the Bank a greater control over its issues, provision should be made for gradually repaying the sum of ten millions, being part of the sum owing to the Bank for advances made on account of the public service: That it is expedient to provide, that from the 1st of February, 1820, the Bank should be liable to deliver, on demand, gold of standard fineness, having been assayed and stamped at the Mint, a quantity of not less than sixty ounces being required, in exchange for such an amount of notes as shall be equal to the value of the gold so required, at the rate of 4*l.* 1s. per ounce: That, from the month of October, 1820, the Bank shall be liable to make similar issues, at the rate of 3*l.* 19s. 6d. per ounce; and from the 1st of May, 1821, at the fixed legal rate of 3*l.* 17s. 10½d. per ounce: That from the 1st of May, 1823, the Bank shall be bound to pay their notes in the legal coin of the realm; it being provided that, during the intermediate periods, the Bank may issue gold at a *lower* rate than that which is specified above as the maximum; but, that when once reduced, it shall not be subsequently increased: and, finally, That it is expedient that all laws which prohibit the melting or exportation of the gold or silver coin of the realm, or the exportation of the gold or silver bullion, made of such coin, should be repealed."

In both houses of parliament these propositions gave rise to long and interesting discussions. Respecting those solid principles of political economy, on which the Report of the Bullion Committee in 1810* was founded, no difference of opinion is now expressed by any one distinguished character of any party. All are now agreed in those great and fundamental truths, which were assumed by that Committee as the basis of their recommendations, and by Mr. Horner as the basis of the propositions which, as their chairman, he submitted to the House of Commons. Mr. Peel, who has acted as chairman of the late secret committee, confessed that he entered the committee with a strong opinion against the soundness of Mr. Horner's principles; but that he found, on a full examination of the question, that the conviction of their truth was altogether irresistible. A similar confession was made by many other persons eminent for their talents and influence. Even the members of the cabinet, who in 1811 had so strenuously opposed Mr. Horner's propositions, and had substituted others of a directly opposite tendency, (declaring, in the face of the most overwhelming evidence to the contrary, that there was no depreciation of our currency, and that a bank-note for one pound and a shilling were equal in value to a guinea in gold), appear to have unanimously and entirely concurred in a Report which has so remarkably contradicted their former recorded opinions. The speeches of the Earl of Liverpool and Lord Grenville in the House of Lords, and of Mr. Peel and Mr. Ricardo in the House of Commons, deserve to be preserved as models of clear and comprehensive reasoning and luminous statement, on this somewhat abstruse and subtle subject.

Our readers will, probably, recollect that, from the first agitation of this momentous question, we have uniformly contended for those views of it which have now been sanctioned by the authoritative and concurrent decision of the two houses of parliament†. It may easily be imagined, therefore, that we contemplate with no small satisfaction the almost unex-

* See Christ. Observ. 1810, p. 653.

† See our vol. for 1810, p. 653; for 1811, pp. 203, 267, 326, 464; for 1816, p. 338; for 1818, p. 268; and pp. 68, 135, and 271, of our current volume.

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ampled, and certainly unexpected, revolution in the public opinion, which has been the result of the deliberations of the secret committees. We rejoice, however, in this event, not simply as a recognition of sound and safe principles of political economy in relation to our currency—although it is a question vitally affecting our commercial prosperity, and, what is still more important, vitally affecting the settled comfort of all classes of the community, and especially of the labouring class.—But we rejoice in it still more as the triumph of truth and justice over clamour, and prejudice, and sordid interest; and as a proof that our great statesmen, however they may be biassed by preconceived opinions, to the maintenance of which they have also been publicly committed, have yet the manliness, the candour, the magnanimity to avow and retract their errors, and to adopt, under the pressure of conviction, the very views they had laboured to explode. When we witness such sacrifices to truth and patriotism, we are consoled respecting our country; and are led to hope, that if the friends of moral reform persevere with steadiness in asserting their principles, there is no existing evil, however fortified by prejudice, or sanctioned by time, which will not at length yield to the omnipotent force of Truth.

It will be proper here to remark, that in both the parliamentary Reports, as well as in all the discussions which have taken place on this subject, the solvency of the Bank of England is not only admitted, but is placed, by the strongest evidence, beyond all possibility of doubt. Independently of their capital of fourteen millions, they possess a clear unencumbered surplus, over and above the amount of the outstanding demands against them, of 5,200,000*l*. No question, therefore, exists as to the solidity of the establishment, but only as to the policy of the past measures of the Directors, and the soundness of the principles by which their proceedings have been professedly guided. That they have acted, on the whole, wisely for the aggrandisement of their own institution, we do not deny; but they have very clearly proved that they ought not to be entrusted with the delicate task of conducting also the opposing interests of the public. Even to this hour they declare that they can discover no solid foundation for the opinion, now admitted by every tyro in political economy, that the price of gold and the rate of the foreign exchanges may be regulated by their issues; although it was on this very principle (of which they do not seem to have been aware) that their issues, previous to the restriction act of 1797, were uniformly regulated. It seems high time, therefore, that they should be saved from the further necessity of providing for the public interest, and should be left to their proper office of watching over their own, while parliament and government prescribe the principles which shall guide the great political machine.

But are there then no objections to the adoption of the course now proposed and sanctioned by parliament? If not, whence the prevailing alarm among the great mass of the trading community? whence the rapid fall in the public funds? whence the severe and increasing pressure of mercantile difficulty and even distress? To these questions we shall endeavour to give a brief, but, we trust, satisfactory answer.

It is admitted, that when any great financial or political error has been committed, it is scarcely possible to correct that error, and to return to a sound and wholesome state, without some degree of inconvenience. Even the most desirable changes—a change, for example, from a state of war to that of peace—seldom fail to produce to individuals, and even to classes of the community, very serious disadvantages. So, in the present instance, the error committed in 1797, of imposing on the Bank a restriction of their cash payments, which has led to a variety of evils, cannot now be corrected without some partial inconvenience. The amount of that inconvenience, however, has been greatly exaggerated. At present, happily, the depreciation of our currency is very small compared with its rate at preceding periods: it does not exceed three per cent. Now, when it is considered that the period allowed for the recovery of our paper from this trifling depreciation is four years—a period, during which the process of rectification may be carried on so slowly and gradually as scarcely to be perceptible—no rational mind can indulge any serious apprehension of danger either to our financial or our commercial operations, from the proposed

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measure. If the pressure likely to arise from its adoption were even much greater than under existing circumstances is possible, we should say that it would be more than compensated by the advantages of a return to a safe and stable measure of value. Without this the depreciation, which is now 3 per cent., may, ere long, be 30 per cent.; and the artificial impulse thus given, from time to time, by an over issue of paper, to the national enterprise, be again succeeded, as it has been heretofore, and is at the present moment, by general difficulty and distress.

It is, doubtless, true, that considerable alarm has been created throughout the country, by the proposed return to cash payments; but it is an alarm founded on a total ignorance of the subject, and which, we are sorry to say, has been fostered and encouraged by not a few individuals in the metropolis, who appear inclined, in a spirit of factiousness opposed to all their former habits of acting, to deny to the legislature the right of deciding on so grave a subject, and to endeavour to embarrass their measures by unmeaning clamour, and by the most unfounded or exaggerated representations, both of the nature of those measures and of their necessary results. In this way much alarm has certainly been created; but as it is an irrational and groundless alarm, it must soon be dissipated.

One of the artifices which has been successfully employed to increase this alarm, has been an attempt to connect the present commercial distress with the declared intention of resuming cash payments. But what is really the nature and the cause of that distress? It arises, in fact, from the very evil for which the return to cash payments is the only effectual remedy. It arises from the excessive issue of Bank paper, during the last two years. It was this which reduced the discount on commercial bills to four per cent. It was this, which by affording extraordinary facilities for raising money, enabled men of no capital to engage in distant and extensive speculations, and tempted men of substance to speculate far beyond their proper means. The effect of this over-trading is now universally felt. Immense quantities of foreign produce, of all kinds, have been poured into the country far beyond the fair demands, not only of Great Britain, but of Europe, until a complete glut has been produced. We are dying, in fact, of repletion. Our docks and warehouses are loaded with goods for which there is no vent. Of some articles, indeed, the consumption has not diminished; on the contrary, it has increased; and yet so greatly does the supply exceed the demand, that they have sunk in the course of the last twelve months, to half their former value, and to a price far below their original cost in the foreign markets. Again; the merchants whose funds, by this excessive importation, are locked up in goods that are unsaleable except at a ruinous loss, are prevented from giving to the tradesman their usual orders for manufactures to be exported, and thus the whole community are either immediately or remotely involved in the effects of this air-blown system. Would we secure ourselves against similar alternations of deceitful but mischievous activity and fallacious hope at one moment, and of real and overwhelming distress at another, we must resort to the firm and solid ground of a metallic currency, on which the real strength and resources of the country were originally founded and built up.

It remains to advert to the depression of the funds which has recently taken place, and which some persons choose to ascribe to the apprehensions excited by the parliamentary Reports on the affairs of the Bank. That it has been owing, in part, to the unfounded alarms so industriously circulated respecting the plan proposed by these Reports, we readily admit. But the effect of that alarm has been greatly increased by its being the interest of all that numerous class of monied men who are connected with the Stock Exchange, to depress the funds on the eve of a loan. Without participating in the alarm themselves, it was very natural that they should do their utmost to improve the circumstance to their own profit. But it is also to be considered that a fair doubt may be entertained whether, on a full view of our financial state, the price of the funds has not been of late too high. We have, it is true, a nominal sinking fund of sixteen millions. But of this large amount only two millions and a half are really available in reducing the national debt. Our income, exclusive of this sinking fund, falls short of our expenditure by thirteen

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millions and a half, which must be provided for either by fresh loans or fresh taxes, so that there is only in truth an efficient operation of a sinking fund to the extent, as we have already said, of two millions and a half. As a remedy for this state of things, and unless we are content to proceed, in a time of profound peace, at so slow a rate of reduction, some system of large and productive taxation must be resorted to. It is this view of our financial condition which may prevent the funds from rising again to their former elevation, even after the present panic has subsided, and more especially as a loan, to the extent of twenty-five millions, is currently spoken of as an expedient, if not a necessary measure of finance.

We shall conclude our observations on this subject with earnestly recommending it to our readers to do their utmost to dissipate the groundless alarm which has been sounded by ignorant, or designing men, respecting the effects of a measure which is not only wise in its principle, but, we are persuaded, will prove most beneficial in its operation to all classes of the community.

ANSWERS TO CORRESPONDENTS.

H.; Adelphus; M.; A Cambridge Graduate; F.; A Friend to the Liberty, and a Foe to the Licentiousness, of the Press; A——r; A Friend of Youth; X. Y.; W. M.; N. G.; J. M. A.; J. E.; A. H.; and Ignotus; have been received, and are under consideration.

Cornelius Nepos's letter to Mr. Urban, sent to our Publisher (postage unpaid), surely could not be intended for our work.

We are much obliged to Edinensis for his remarks, but have substantial reasons for not renewing the discussion to which his paper refers.

A correspondent requests us to correct a statement given in our volume for 1818, p. 809, relative to the Divinity Lectures at Westminster School. "They are read," he remarks, "according to the statutes of Westminster, in term time, by one of the Chapter to *the King's Scholars*. They are delivered from a prebendal stall by one of the Prebendaries. The boys are placed immediately under the lecturer, and it is not possible but that every one of them must hear what is actually delivered to them." Our correspondent will perceive that our statement referred to the pupils at large; his own, apparently, more immediately to the King's Scholars, though we are glad to take it, as we trust he means it, in its *largest* sense. Our correspondent adds—"With respect to the character of these lectures, those of the present Dean (Dr. Ireland) are before the public; and the Prebendary, who has since taken the office of Term Lecturer, has carefully endeavoured to do his duty, to fix attention, and to do good; nor has the labour in any instance been bestowed in vain."

We have looked out the papers of H. S., and left them at our Publisher's as desired.—Another correspondent, who requests the return of the copy of a letter sent to us in 1814, but of which he has lost the original, must be aware, that it is next to impossible for us, after so long a period, to comply with his desire, amidst the multiplicity of papers that crowd in upon us every month. Should we meet with it at any future time, it shall be returned. A third writer has set us to look over a year's correspondence for a paper, which we find was left at the place which he desired, several months since. We earnestly request that correspondents who wish for copies of their papers, in case of their not appearing in our pages, would retain a transcript at the time; as it is somewhat unreasonable to expect us, except in particular cases, to search through a voluminous correspondence for a single paper.

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE FEAR OF GOD THE SOURCE OF TRUE WISDOM AND THE SAFEGUARD OF CIVIL ORDER.

"Behold, the fear of the Lord, that is wisdom."—JOB xxviii. 28.

WISDOM is, very generally, considered a most valuable attainment. Indeed, all mankind, except, perhaps, those who through habits of vice are lost to all feelings common to humanity, view it in this light, and strive to secure its possession. But the sentiments entertained of this virtue are nearly as various as the persons by whom it is sought. The different objects of pursuit, and the different modes of acquiring those objects, are so many evidences of the opinions of men respecting what is called wisdom. In fixing on their occupations, and in forming the plans by which they intend to pursue them, they consult the advice of this directrix, and would have it understood that they regulate their actions according to her counsels. —It would, however, be well if all persons acted wisely who fancy that they do so. How desirable and how delightful would it be to see all, in their various stations, guided by *true* wisdom in the performance of their respective duties! And how blessed, how much like heaven, would human life thus become! Many of its miseries would at once vanish away; and happiness, to a considerable extent, would become its distinguishing character. But how is it that such is not the case? for men generally act according to the ideas they have of wisdom. The defect lies here: they follow a wisdom which is their *own;* a wisdom which is foolishness, the suggestion of a perverted mind, and of a corrupt heart. In a heathen country this conduct might possibly find some palliation, but in a Christian land it admits of none. There is a wisdom revealed from above, and which may be acquired by all who pray and labour to attain it: it is the wisdom of the only wise God, in which there is no error, or deficiency: it is, like its Author, perfect. It is a wisdom that flowed from the fountain of knowledge, and its principles and properties are fixed and unalterable. Were men to acquaint themselves with this heavenly wisdom, and follow its directions, the state of the world, as just remarked, would present a very different aspect; society would undergo a surprising change, and would become completely new.—A Divine manifestation of any truth with which the happiness of mankind is connected, must be always deemed of the greatest value. A discovery of right and wrong, of wisdom and of folly, according to the true and unerring standard, the mind of the Omniscient, is what cannot be sufficiently appreciated. A gracious interposition of the Deity in this respect, prevents doubts and distractions, precludes the possibility of error, gives firmness and decision to the conduct, while it leaves the obstinately wicked without the shadow of excuse. But while it carries with it these advantages, it lays on those to whom it is vouchsafed proportionable responsibilities. It becomes their

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duty to learn what the Divine mercy has revealed; to receive with thankfulness the information it has communicated; and implicitly to follow what it has enforced. No greater indignity can be offered to the Almighty than to neglect and despise his revealed will, or to prefer to it our own wisdom, by following the dictates of our own blind and depraved minds. If we desire to please the blessed and only Potentate, we must cultivate a knowledge of his word: if we are anxious to be truly wise both for this world and for that eternal one which is to follow it, we must consult the oracles of Heaven: if we really wish to be happy and to make others so, we must know and follow the unerring directions of him who is the God of wisdom, and must endeavour to point them out to our fellow-creatures, and to spread the knowledge of them throughout every branch of society.

But mere knowledge comprehends but one part of true wisdom: for we not unfrequently perceive that a knowing man is not always a wise one. It is true that wisdom includes knowledge, but it includes also something more. We have a heart as well as a mind; affections as well as understanding. We may know our duty, and yet be overruled by our evil propensities, so as to neglect the practice of it. In order to be truly wise it is necessary not only to have our understanding divinely enlightened, but to obtain something that may influence the heart, something that may curb and restrain its sinful irregularities, and subject it to the control of the understanding so enlightened. What this is, it is not difficult for us who possess a Divine revelation to know: it is a consciousness of a Superior Being, of his character, greatness, and government, as revealed in sacred writ; such a consciousness as will engender in the heart that feeling which the Scriptures denominate Fear, which is an impression that partakes of every thing that a belief in a perfect and Almighty Sovereign is calculated to produce, by no means excluding those principles of love and gratitude which the Gospel so constantly enjoins as the motives of Christian conduct. Nothing into which this holy fear does not enter can effectually subdue the impetuosities and ebullitions of a sinful heart, put an end to confusion and disorder in society, and induce us on all occasions to comply with the demands of duty, and make us truly wise unto salvation. *Behold, the fear of the Lord, that is wisdom.*

Now we find that very different considerations usually influence the hearts and conduct of men. They are induced to duty, such as it is, by motives and ends that have no reference to a Superior Being: their spring of action is not connected with Heaven, but receives all its force and power exclusively from earth. Worldly interest, greatness, honour, and pleasure are their predominating and ruling principles. While means for the gratification of their natural propensities are afforded, there may be a partial, but no farther than a partial, observance of duty. The covetous man will do what is right, so far as it happens to be consistent with his own secular advantage. The ambitious will not be reluctant to perform what is good, and even to exercise acts of generosity and benevolence, provided his own name is thereby exalted. The man of pleasure will comply with the requisitions of duty as far as they do not interfere with the gratification of his vain and sinful propensities. All these may be, to a certain extent, useful members of the community; but they are useful from no other motive than to serve their *own* ends, to satisfy their *own* selfishness and pride. Being governed by principles originating in, and terminating on, *self*, they become so contracted in their views, that they are not capable of acts of pure disinterestedness, of justice, or equity: they cannot extend be-

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nefits farther than the boundaries of some one of their ruling lusts; no spring but that which touches self in some way or other can produce action. It is owing to the prevalency of these principles that disputes, contentions, and wars arise; that disaffection, discontent, and sedition disturb the peace of society; that tyranny and oppression prevail; that injustice and corrupt practices are witnessed: in a word, that misery is so common, and happiness is so rarely to be met with in the world. The reason of these effects is very evident: individual interest and gratification becoming the sole objects of desire and pursuit, inevitably lead to disunion and discord; and these create jealousies, and rouse all the host of irritable passions; and the ultimate result, except prevented by some superior force, is disorder, violence, and destruction. One party overcomes, gains his point, and is gratified; the other is compelled to submit and to reap the fruit of his disappointment in silence. Both are rendered miserable; the one by success, and the other by loss and misfortune. The prosperous is inflated, and his desire is strengthened by being fed; and the stronger it becomes, the greater are its cravings, and the more unhappy it renders its subject. The unfortunate is made unhappy, his disappointed desire irritates his envy; and the insolence of his enemy increases the evil, so that he becomes a prey to rancorous hatred, the very passion that predominates in the minds of wicked and condemned spirits. Such are the tendency and natural effect of selfish principles; but there are many things in the course of events which retard their progress, and weaken their influence; some of them counteract each other; some of them remedy these evils, if not by a contrary, yet by a different operation; and some are over-ruled, for the lasting benefit of the community, by that invisible Hand that elicits good from evil. —The eradication of these principles is necessary for the permanent peace and happiness of mankind. As long as they continue in force, no universal union can be expected, no assurance for the performance of duty can be obtained, no uniform compliance with the directions of wisdom can be secured: for an exclusive or an excessive devotion to self is inconsistent with harmony and the promotion of general good; to do right in the present state of things is not always for our worldly interest; and to follow what *true* wisdom teaches, is seldom congenial to a selfish heart. In order to produce union there must be one standard of duty, fixed and universally observed; and one interest acknowledged and universally promoted. But where is that standard, and what is that interest? Blessed be God, we are not at a loss for an answer. The universal, fixed, unchangeable, and unerring standard, *is* the revealed will of the Omniscient; the one general, and paramount interest, is the glory of his name in the improvement, comfort, and present and eternal happiness of his creatures.

To render obedience a duty, there must be a superior; and to enforce it, there must be authority. Now the more exalted the superior, and the higher the authority, the greater is the security for its performance. The exalted stations allotted to persons in authority, and the power vested in them, both by Divine appointment and by human consent, are, no doubt, considerable in their influence: they justly and deservedly exercise no slight degree of controul over the conduct of men; but it is such a controul as, in its utmost extent, is limited and confined. The authority which one man has over another extends no farther than the boundaries of this short life. The sanctions of human laws are only temporary. Hence their weakness and insufficiency. To set duty in

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its strongest light, and to exhibit it in its most imperative demands, He who is higher than the highest must be introduced; and to enforce effectually its observance, a referance must be had to an authority which can neither be evaded nor resisted—the authority of Him who made and preserves us, and who is to determine our everlasting condition. Temporary benefits and punishments are, doubtless, powerful inducements to obedience, and tend to prevent disorder and confusion; but they are nothing when compared to those that are commensurate in duration with eternity. The allurements of interest and the sword of power may at times be effectual; at least as far as the outward action is concerned; but there are occasions on which they are too weak to exert any influence. Nothing can controul the heart under *every* difficulty and temptation, but the greatness and the presence of Him who can reward beyond the grave, who can recompence the righteous with eternal glory, and cast both the body and soul of the wicked into everlasting destruction.

The *fear of the Lord* is the only sure remedy for all the evils and disorders which disturb the tranquillity, and dissolve the bonds of society: it is the only safeguard of peace and subordination. Without this fear predominating in the heart, we can expect neither the higher nor the lower orders of the community rightly and regularly to perform their duty. Infidels boast of their system as productive of good to mankind; but their boast is vain and presumptuous. Their code, on the very face of it, falsifies their pretensions. For can that which separates the creature from his Creator—can that which denies the responsibility of man to a holy and righteous God—can that which attempts to wrest the heart from the salutary controul of an Almighty Power, be productive of unanimity and concord? Nay, rather, does it not naturally lead to disorder and confusion? Much, indeed, was said some time since, by the propagators of this system, respecting its beneficial tendency; and some proofs have been brought forward to substantiate their assertions; but nothing to the purpose. We may well account for all that has been adduced. Ambition may, at times, produce wonderful effects: but its efforts are not generally of long continuance; they soon fail; and time brings to light its weakness and its folly. While prosperity continues, while there are not many hardships to be undergone, whatever our views may be as to a Superior Being, there may not be much encroachment on the public tranquillity, especially when we connect with this, the care and diligence which the novelty of a system and a concern for its reputation, usually instil into the spirit of its inventors and conductors. But if we would see the natural effects of an avowed disbelief in a God, let us read the history of a neighbouring nation, in which he was publicly denied and insulted, and in which the abettors of the doctrine acted in perfect consistency with such a denial. They followed the propensities of their own hearts without any restraint; evidently proving by their actions that they had not the least trace of a belief that they should hereafter be called to an account for them. But a public denial of God is not necessary in order to constitute an infidel. Many, under the mask of a Christian profession, live as if there was no God; they shew no respect or regard for him; his fear is not in their hearts. What is the general character of our public delinquents who call for the exercise and visitation of the law? Are they not such as "have not the fear of God before their eyes?" They differ not in principle from professed infidels. They have excluded God from their thoughts; they act as if there were no such Being to notice their deeds or punish their crimes.

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Being tempted to satisfy their dishonest and rapacious desires, under an expectation of concealment and impunity from men, they add to this a total forgetfulness of that eye which seeth in secret, of that ear which hears the very whispers of the heart, of that Almighty hand whose grasps cannot be evaded, of that *God who shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.* (Eccl. xii. 14.)

Religion, indeed, has often suffered by the misconduct of some real, but for the most part of false, friends. Under pretence of devotedness to its service, an infidel heart has not unfrequently accomplished its design; and unhappily there have never been wanting those who impute to Christianity itself the worst of its abuses. But whatever blame may attach to any of its professors, it is not equitable to attribute their faults to the system itself, except those faults can be proved to have been taught by its doctrines, or encouraged as a part of the practice which it enforces. Wherever the Gospel is correctly known, and cordially loved, it invariably produces the wholesome fruits of righteousness. It contains every thing necessary to be known in order to shew what is right, and to induce us to its performance. It reveals a perfect rule of conduct, it enforces obedience by the highest authority; it derives its motives from heaven and from earth; its sanctions are in the highest degree awful and tremendous; it includes all the boasted advantages of natural religion, and adds to them others of infinitely more value and importance. What can infidelity do for the peace and happiness of man, in comparison with a religion like this? Or rather, as it might be unanswerably asked, what evils can infidelity do, which this religion, when properly in exercise, is not sufficient to remedy?

A difficulty, however, may occur to some minds as to the truth of its efficacy, from a review of the real state of the Christian world. Notwithstanding all our religious advantages, and the extension of knowledge and Divine truth, vice and wickedness are still awfully prevalent; and even crimes of the blackest hue are daringly and unblushingly committed. The enemy may insultingly ask, Where is your boasted religion? And the weak in the faith may be led to doubt its truth or its power. But upon due examination it will be found that though religious knowledge has, especially of late years, made great progress, yet there still prevails an awful ignorance of Divine truth in many places, among all classes of the community. With regard to the poor, it may be that the generality are instructed in the arts of writing and of reading; but this is but a small step towards the acquisition of religious truth. The knowledge of that God whom we are to fear, is a science which though capable of being attained through the Divine assistance equally by all, is yet to be learned by diligence and instruction. Very many are in name Christians, without knowing what Christianity is; without being acquainted either with its doctrines, its principles, or its duties. And how can such be expected to fear God, of whom they are ignorant? In reference to the poor, owing to their great ignorance of the nature and requisitions of the Christian faith, the state of morals among them is extremely low; many of them understand no more of the real principles of our religion than the very heathens. The root of the evil (I mean as far as outward means are concerned) is evident: it results from a want of a regular course of religious education. It is, however, consoling to see that attempts are now made to remove this evil. But great ignorance of religious truth is not confined to the lower ranks

of life; it extends to *every* rank. While other sciences are cultivated with great assiduity and application, the Divine science, the most pure, the most sublime, the most beneficial and suitable to man, is too often neglected and deemed unworthy of attention. While those that pertain to the present life are acquired with great care and labour, that which regards the invisible and eternal world, and that future life which never ends, is too often left unknown. There are many even in the highest ranks of the respectable part of the community, who in other respects are well informed, yet are miserably ignorant as to the most momentous truths of Divine Revelation. They consider themselves Christians; and yet they know not why they are so, and possess no legitimate claim to that distinction. *They know not God;* hence their impiety, hence their neglect of religious duties, and hence their manifest disregard for *Him* that ought to be feared. How different would be the conduct of all in every rank, if they were of the same opinion with the son of Sirach, when he said, *Whether he be rich, noble, or poor, their glory is the fear of the Lord.* (Ecci. x. 22.)

It must be remembered that spiritual ignorance is not a state of mind the best calculated for the patient endurance of evils. Our country has had lately to encounter arduous difficulties; difficulties which have pressed heavily on almost all stations of life. The sufferings of the poor have been and are still considerable. Can we then wonder that individuals thus circumstanced, if destitute of the principles of religion, and without the fear of God and knowledge of a Saviour, which would lead them to suffer any evil rather than commit sin, should follow their own inclinations, and, being straitened in their temporal circumstances, give way to temptation, and run from one excess to another, till they grow regardless of their character and even of their liberty and lives?

But in order to come to the core of the evil, another point must be mentioned. Where there are no good principles, the way is open for the reception of bad ones; and in these times there are not wanting those who spread such principles with great diligence. In former ages attempts to promote infidelity, to create discontent, and subvert civil order, were principally confined to the middle and higher ranks of the community; but now the mode of attack is changed. Despairing of success in other quarters, the abettors of infidelity and sedition have lately directed their poisonous darts in an especial manner to the least enlightened classes of society. Having found many of the poor in distress, they roused and irritated their feelings by endeavouring to persuade them that all their difficulties and sufferings proceeded from the misconduct of others; and, not content with this, they held out to them prospects of deliverance; and in a manner promised them plenty and happiness, if they would undertake the subversion of the state. Being aware that religion was not favourable to the promotion of their system, they endeavoured upon all occasions to erase it altogether from the minds of their followers. In some they found but few, or scarcely any, traces of it, and easily succeeded in their purpose. This being accomplished, they infused into their minds ideas the most erroneous, and most dangerous to the well-being and happiness of man, and infuriated their passions by the most extravagant and fallacious representations. What can be said of such men;—men, who having found a portion of their fellow-creatures in distress, and in a comparative state of ignorance, instead of extending relief to them, did what they could to make them more miserable, and endeavoured

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even to persuade them to consider charity as a crime?

It must be allowed that some facility has been given to the plans and intentions of those to whom the allusion is made, by the knowledge of reading now possessed by most persons even in the lowest rank of life. To be able merely to read without religious instruction is so far from being always of any real advantage to the poor in the present state of things, that it often becomes a source of incalculable evil. This cannot fail to appear evident, when it is taken into the account how widely diffused are publications which oppose every good principle and every honest feeling, and how prone human nature is to every thing that flatters its pride and countenances its corruption. Knowledge is not necessarily beneficial; its profitableness depends on its nature and quality. To know that which is good is useful; but to know what is evil is often injurious, and indeed it is always so, except it be to avoid it. To supply an individual with an ability to read without directing him how to make his reading useful, is to give him a weapon which may prove of serious consequence to himself and others. Except religious principles be taught and inculcated, except the *fear of the Lord* be impressed on the mind, the education of the lower orders will only make them more open to the impositions of the discontented, and to the delusive sophisms of intriguing and designing men. With a free press, rather, I might say, with a licentious one, it is impossible to insist too much on the necessity of accompanying education with strictly religious instruction: it is impossible to be too careful to fortify the minds of the instructed against the virulent, inflammatory, and profane trash, which malignity to God and to the best interests of man, pours forth in poisonous and pestilential torrents on this our otherwise highly favoured land. If the floodgates of infidelity be suffered to stand open, we must strengthen our barriers lest we be swept away by its overflowing streams. Let, then, the doctrines of the Gospel be faithfully taught; let the sovereignty and government of God be clearly unfolded; let his greatness, his holiness, his justice, his love, and his mercy as they are manifested in Christ Jesus, be fully explained; and let the day of judgment be brought to view, together with its most awful and infinitely important consequences, our everlasting misery or happiness; —let these things be instilled into the infant mind, and by the blessing of God, we shall succeed in impressing on the hearts of men the *fear of the Lord*, and shall establish a church *against which the gates of hell shall not prevail.*

To shew the benefits of religious instruction, how it operates even upon our present comfort and happiness, and upon the peace and improvement of society, and how much it is needed by all in every rank of life for the due performance of duty, would not be a very difficult task; but a few remarks only shall be adduced, relative more particularly to its benefits on the poor.

No one can deny that the condition of the poor is, generally speaking, attended with more hardships and sufferings than that of any other. But it is one that must exist in the present state of things: it is the appointment of God himself: *For the poor*, said Jehovah to the Israelites, *shall never cease out of the land.* In this more trying and less advantageous station, and themselves being fully aware of it, it is not an easy matter to render the poor resigned and contented with their lot. Indeed, nothing can fully effect this but religion. But a knowledge of God in Christ, and a belief in his merciful promises, do naturally produce not only submission, but a willing acquiescence in our present condition, however af-

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flictive. The prevailing consciousness that the Almighty "hath made of one blood all nations of men to dwell on all the face of the earth," and in wisdom and mercy "hath determined the times before appointed, and the bounds of their habitation," accompanied with a fear of losing the favour, and of incurring the displeasure, of our heavenly Father, and with a persuasion that he makes "all things work together for good to them that love him, and are the called according to his purpose," will raise a barrier against discontent and insubordination, which no opposing force can remove or destroy. Let the heart acknowledge the government of God, and feel itself interested in the blessings of redemption, and patience under present evils will necessarily follow. An essential principle in the motive to lawful obedience to the powers that be is the recognition of the Almighty as the universal Sovereign, and the Disposer of all events. The denial of him is also the principal source of disobedience. He that from Christian motives obeys lawful authority, obeys God at the same time, and owns his power; but he that refuses to obey such an authority, opposes the providence of the Almighty, and virtually denies his dominion. This is the view given of the subject in the word of Inspiration: "There is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Rom. xiii. 1, 2.)

Again; the view given us in Scripture of the present state of things, and of our future destination, is such as is most effectually calculated to produce contentment and submission. By misrepresenting the chief business of man in this world, and by shutting his eyes to futurity, the infidel greatly enhances the distresses of life: he makes our burdens more heavy, and our evils more intolerable. He will have us to place all our happiness in the enjoyment of present things; and, as to a future state, he attempts to deprive us of any thing like a cheering hope, by involving it in the gloom of doubt and uncertainty. When all future prospects of happiness are thus taken away, it is very natural for man to be more solicitous for the present life; and, being persuaded there is no superintending power, he will not be very scrupulous as to the means of obtaining the objects of his desires. But a Christian is taught to view things in a very different light: he regards this life as a state of probation, a state in which his principal business, and comparatively his only concern, is to make preparation for another. He is charged not to lay up treasures on earth, nor to set his affections on things below. He is to consider his life in this world as a pilgrimage, a short journey to eternity. He is, moreover, told, that faithfulness to his heavenly Sovereign, and a compliance with his will in the midst of evils, opposition, and sufferings, is but preparative to an everlasting rest, an eternal weight of glory. The representation given to him of the next world, contrasted with the present, is in the highest degree cheering. This life is short—it is but a span: the ages of the life to come have no end. The evils of our present state are soon over, and are comparatively light: the enjoyments of the next are eternal, and inconceivably great. And what can be imagined that will have a stronger tendency to promote contentment and resignation under the pressure of adversity and trouble, than this view of our present and future state? From such a view the real Christian is enabled to say with the Apostle, *None of these things move me, neither count I my life dear to me, so that I may finish my course with joy.* (Acts xx. 24.)

There is another consideration also, which must not be omitted.

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The Gospel dignifies the service and occupation of even the lowest. It estimates our services, not by their greatness or smallness, but by the principle from which they spring. There are particular branches of duty belonging to every situation. Some are of greater benefit and importance to our fellow-creatures. But what makes the difference in the sight of God, is the manner in which they are performed. The most honourable duty, and that which involves the greatest consequence to the present and eternal interests of man, will not be acceptable to God, except it be executed from motives of faith and love. But the humblest duty, the lowest service, that man is called to perform in the most depressed stations of life, if done from those principles—even a cup of cold water given to a disciple *in the name of a disciple*—shall not lose its reward. This is the light also in which the Apostle places the subject: when speaking to servants, he says, *Whatsoever ye do, do it heartily as to the Lord, and not unto men: knowing, that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.* (Col. iii. 23, 24.)

Several other things might be mentioned to elucidate and confirm the position that has been laid down. But enough has surely been said to shew that we cannot set too high a value on religious instruction, as it bears on the present and future comfort, peace, and happiness of the lower orders of society.

But the *fear of the Lord*, as before observed, is beneficial not only to one rank in life, but to every rank; and before we can expect any thing like universal happiness, this fear must penetrate into every heart, and spread throughout every branch of the community. For nothing else will infallibly direct us to act wisely for time and for eternity. No superior but the Almighty is sufficiently elevated to command universal regard and submission; no authority but His possesses the ability and power to controul the hearts as well as the actions of men; and no dominion but his extends to another life, and can command eternity to vindicate its claims. Whatever be the stations we occupy, or the duties we are called upon to perform, let the *fear of the Lord* reign in our hearts; let us never dare to offend Him, always remembering that solemn day, when a strict account of our thoughts, words, and actions must be given; and when he *will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; but glory, honour, and peace, to every man that worketh good; for there is no respect of persons with God.* (Rom. ii. 6—11.)

To the Editor of the Christian Observer.

It gave me pleasure, lately, in looking into "Smith's Theory of Moral Sentiments," to observe that he has not in that work, as far as I perceive, countenanced the atheistical proceeding so common in these days, and referred to in your Review of Mr. Rennel's pamphlet, of dethroning God from the government of the world, and substituting in his place such "phantoms" as the "law of nature," "vital properties," "energies of the mind," &c. He speaks of the "goodness," the "wisdom," the "providence of God," and the "intercession and atonement" of our Saviour, with a propriety and seriousness which few readers would look for in the pages of

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the friend and admirer of Hume. Smith, indeed, in consequence of his unhappy intimacy with that sceptical philosopher, has been, by many persons not well acquainted with his writings, gratuitously noted down as tinctured with the same infidel principles: whereas the work I have mentioned contains sentiments calculated, not only to discountenance this idea, but even to raise him much higher in the scale of orthodoxy, than many whose claims to that honourable characteristic have been less questioned.

As many of your readers may not remember the passages to which I refer, or have the work at hand to consult, I would transcribe two or three which will, I think, confirm the opinion I have advanced.

A. H.

"When the general rules which determine the merit and demerit of actions come thus to be regarded as the laws of an all-powerful Being, who watches over our conduct, and who, in a life to come, will reward the observance and punish the breach of them, they necessarily acquire a new sacredness from this consideration. That our regard to the will of the Deity ought to be the supreme rule of our conduct, can be doubted of by nobody that believes his existence. The very thought of disobedience seems to involve in it the most shocking impropriety. How vain, how absurd would it be for man, either to oppose or to neglect the commands that were laid upon him by Infinite Wisdom and Infinite Power! How unnatural, how impiously ungrateful, not to reverence the precepts that were prescribed to him by the infinite goodness of the Creator, even though no punishment was to follow their violation. The sense of propriety is here too well supported by the strongest motives of self-interest. The idea that, however, we may escape the observation of man, or be placed above the reach of human punishment, yet we are always acting under the eye of, and exposed to the punishment of God, the great avenger of injustice, is a motive capable of restraining the most head-strong passions, with those at least, who, by constant reflection, have rendered it familiar to them.

"It is in this manner that religion enforces the natural sense of duty: and hence it is that mankind in general are disposed to place great confidence in the probity of those who seem deeply impressed with religious sentiments. Such persons, they imagine, act under an additional tie, besides those which regulate the conduct of other men. The regard to the propriety of action, as well as to reputation—the regard to the applause of his own breast, as well as to that of others—are motives which they suppose have the same influence over the religious man, as the man of the world. But the former lies under another restraint, and never acts deliberately, but as in the presence of that Great Superior who is finally to recompense him according to his deeds. A greater trust is reposed, on this account, in the regularity and exactness of his conduct. And wherever the natural principles of religion are not corrupted by the factious and party zeal of some worthless cabal; wherever the first duty which it requires is to fulfil all the obligations of morality; wherever men are not taught to observe frivolous observances, as more immediate duties of religion than acts of justice and beneficence, and to imagine that by sacrifices and ceremonies, and vain supplications, they can bargain with the Deity for fraud and perfidy and violence; the world undoubtedly judges right in this respect, and justly places a double confidence in the rectitude of the religious man's behaviour." *Moral Sentiments of the Sense of Duty.* Part iii. end of chap. 4.

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"That the Deity loves virtue and hates vice, as a voluptuous man loves riches and hates poverty; not for their own sakes, but for the effects they tend to produce; that he loves the one only because it promotes the happiness of society, which his benevolence prompts him to desire; and that he hates the other, only because it occasions the misery of mankind, which the same divine quality renders the object of his aversion; is not the doctrine of untaught nature, but of an artificial refinement of reason and philosophy. Our untaught natural sentiments all prompt us to believe, that as perfect virtue is supposed necessarily to appear to the Deity, as it does to us, for its own sake, and without any further view, the natural and proper object of love and reward, so must vice, of hatred and punishment. That the gods neither resent nor hurt, was the general maxim of all the different sects of the ancient philosophy: and if by resenting be understood that violent and disorderly perturbation which often distracts and confounds the human breast; or if by hurting be understood, the doing mischief wantonly, and without regard to propriety and justice; such weakness is undoubtedly unworthy of the Divine perfection. But if it be meant, that vice does not appear to the Deity to be, for its own sake, the object of abhorrence and aversion, and what, for its own sake, it is fit and right should be punished, the truth of this maxim seems very repugnant to some very natural feelings. If we consult our natural feelings, we are apt to fear lest, before the holiness of God, vice should appear more worthy of punishment than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures, he may even justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a Being, he fears that his littleness and weakness can scarcely ever appear the proper object either of esteem or of reward. But he can easily conceive, how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the Divine indignation should not be let loose without any restraint, upon so vile an insect as he imagines that he himself must appear to be. If he should still hope for happiness, he suspects he cannot demand it from the justice, but that he must entreat it from the mercy, of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, seem, upon this account, the sentiments which become him, and to be the only means which he has left for appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the Divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide, in every respect, with those original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the most powerful Intercession has been made, and that the most dreadful Atonement has been paid for our

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manifold transgressions and iniquities."—*Theory of Merit and Demerit.* Part ii. latter part of second section.

To the Editor of the Christian Observer.

I HAVE been much surprised with arguments which I have lately heard brought forward, and that by men who ought to have known better, against the right of a Christian legislature to draw upon the public purse for religious purposes. We all well remember when the author of "the Legend of the Velvet Cushion," told us most unblushingly, that if a man chose to preach against the Being of a God on Westminster Bridge, the police, in a free country, would have no right to interfere. I have lately heard a similar argument relative to the decent observation of the Sabbath-day; but the subject which has of late most forcibly elicited this sort of remark, is the parliamentary grant of last session for building and enlarging churches. The arguments which have been urged on the other side, I have known several times met with the observation "Look at America: there is a truly *free government:* the United States have no ecclesiastical establishments: *they* allow of no taxes for religious purposes; so that the pretended *necessity* of such institutions is disproved, in point of fact, by the example of one of the most powerful and prosperous nations in the world."

To this argument I shall not oppose a variety of reasons, which will readily occur upon a due survey of the question; nor will I urge what I conceive is fully capable of proof, that America itself has deeply suffered for want of an established religion; but I will simply adduce, first, the opinion of the first and greatest President of the United States himself, respecting the necessity of religion in a free government; and, secondly, shew that even the United States have repeatedly felt it their duty to do, in point of fact, what our factious and democratical writers so vehemently condemn. In his address to the Governors of the several States, on resigning the chief command of the Army of the Revolution, General Washington observes:

"I now make it my most earnest prayer that God would have you, and the state over which you preside, in his most holy keeping; that he would most graciously be pleased to dispose us all, 'to do justice, love mercy,' and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

In his memorable inaugural address, as President of the United States, to the Senate and House of Representatives, he says:

"There is no truth more thoroughly established than that there exists, in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage; between the genuine maxims of an honest and magnanimous policy, and the solid reward of public prosperity and felicity; and that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained."

In his last address to the people of the United States, on declining a re-election to the office of Chief Magistrate of the Union, he observes:

"Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of

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men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. Let it simply be asked, where is the security for property, for reputation, or for life, if a sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of a refined education on minds of a peculiar structure reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"'Tis substantially true that virtue or morality is the necessary spring of popular governments. The rule extends with more or less force to every species of government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundations of the fabric?

"Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

What will our anti-Christian writers, who are such admirers of America, say to the following items in the estimate of the Secretary of the Treasury, for 1817.

Navy.

12 *Chaplains*, 40 dollars per month, pay and rations,	6,855
2 *Chaplains* to Congress,	1,000
Dollars	7,855

Army.

4 Brigade-*Chaplains'* compensation,	2,400
subsistence,	1,168
forage,	1,152
Dollars	4,720

In the laws of the United States, chapter 187 (An Act for the better Regulation of the Navy of the United States), it is enacted (section i. article 2.) that "the commanders of all ships and vessels in the navy, having chaplains on board, shall take care that Divine service be performed in a solemn, orderly, and reverent manner, twice a day, and a sermon preached on Sunday, unless bad weather or other extraordinary accidents prevent it; and that they cause all, or as many of the ship's company as can be spared from duty, to attend at every performance of the worship of Almighty God." By article 3, "any officer or other person in the Navy who shall be guilty of fraud, profane swearing, drunkenness, or other scandalous conduct, tending to the destruction of good morals, shall, if an officer, be cashiered, or suffer such other punishment as a court martial shall adjudge;—if a private, shall be put in irons, or flogged, at the discretion of the captain, not exceeding 12 lashes; but if the offence require severe punishment, he shall be tried by a court-martial, and suffer such punishment as a court shall inflict."

By the "Act for establishing Rules and Articles for the Government of the Armies of the United States," (chapter 20. vol. iv. p. 14), by article 2, "it is earnestly recommended to all officers and soldiers diligently to attend Divine service; and all officers who shall behave indecently, or irreverently, at any place of Divine worship, shall, if commissioned officers, be brought before a general court-martial, there to be publicly and severely reprimanded by the president. If non-commissioned officers or soldiers, every person so offending shall, for his first offence, forfeit one sixth of a dollar, to be deducted out of his next pay. For the second offence he shall not only forfeit a like sum, but be confined twenty-four hours; and for every like offence shall suffer and pay in like manner."—By article 3, "any

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non-commissioned officer or soldier, who shall use any profane oath or execration, shall incur the penalties expressed in the foregoing article, and a commissioned officer shall for every such offence forfeit and pay one dollar."

After this specimen of the laws of the United States, I hope we shall not hear so much of the intolerance of punishing offences against religion; or be told so often that the efforts of benevolent individuals in suppressing vice, would not be tolerated in "a truly free country." S. W.

FAMILY SERMONS. No. CXXVI.

Gen. xlii. 36.—*And Jacob their father said unto them, Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.*

THE history of Joseph may be considered as perhaps the most minute and beautiful illustration of the doctrine of a Divine Providence on record. In almost every step of his eventful life we behold the hand of the Almighty as it were visibly displayed, and learn to acknowledge the important truth, that "Verily there is a God that judgeth in the earth."

This great doctrine, we might conceive, needs little proof; for if God made the world, it would be strange indeed to suppose he does not govern it. He is a Pilot at the helm of the universe, directing it by his wisdom and his power; or, rather, he is the Supreme Monarch, sitting on the throne of heaven his dwelling-place, and "doing according to his will in the army of heaven and among the inhabitants of the earth; so that none can stay his hand, or say unto him, What doest thou?" Secondary causes are but his agents; "fire and hail, snow and vapour, stormy wind fulfil his word." "He upholdeth all things by the word of his power;" and so minute is his inspection, as well as so universal his controul, that "not a sparrow falls to the ground without our heavenly Father's notice." Even inanimate nature owns the providence of God. He stretches his dominion to the very extremities of creation; for "he maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: he calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

These considerations forcibly bring before us the wisdom, the power, and the majesty of the Almighty; but the Divine attribute more immediately conspicuous in the history from which the text is taken is his *goodness*. Never was the merciful nature of the Divine Providence more strikingly recorded than in that narrative. The verse before us would indeed seem at first sight to intimate the contrary. It is the language of Jacob bereaved of two of his children, and dreading the loss of a third—his beloved Benjamin, the child of his old age. But a view of the whole narrative shews, that even "in the midst of judgment God remembers mercy;" and by his unerring, though unseen, wisdom, maketh "all things work together for good to them that love him, to them that are the called according to his purpose."

I shall, first, endeavour to shew, that God arranges his dispensations, even when apparently adverse, for the real benefit of his people;

Secondly, inquire why it is that, like Jacob, we are so often inclined to murmur under them;

And, thirdly, point out some of the reasons why a different spirit ought to be cultivated.

In illustrating the first of these points, it is only necessary to consider the history of which the words of the text form a part. Every circumstance seemed calculated to aggravate the patriarch's

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affliction. His beloved son Joseph is lost, and his garment dipped in blood is brought to the tender parent, who naturally conjectures that he has been slain by wild beasts, a circumstance not unfrequent in the country where the scene occurred. To add to the patriarch's distress famine falls upon his household, so that he is obliged to send his sons a perilous journey to a distant land for food. Arriving in Egypt, they are roughly entreated, and put in ward three days. On their liberation, one of them is retained as a hostage to secure the coming of his brother Benjamin. Returning on their journey homeward, they find their money in their sacks; so that it became unsafe to go back to Egypt in case of future necessity, besides that the life of the brother whom they had left behind was thus, to all appearance, exposed to danger. But the most afflicting intelligence to the aged parent was the necessity of sending Benjamin to the governor of Egypt. It was then that he broke out in the impassioned language of the text, "Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

What a painful aspect had these affairs! Well may the Scriptures affirm, "Verily thou art a God that hidest thyself, O God of Israel the Saviour!" Yet amidst all, the hand of Providence was directing the most afflicting events of the history to a happy termination. Joseph and Simeon were still alive. The sun was about to burst upon the gloomy scene; and to dispel every cloud; the lost child is restored; his brethren are affectionately provided for; Simeon is released; so that "the spirit of Jacob their father revived," and he was constrained, in the language of joy and gratitude, to exclaim, "It is enough: Joseph my son is yet alive; I will go and see him before I die."

Now there is no reason to doubt that the providence of God is always as truly, though not as conspicuously, employed in the guidance of human affairs, as in the history of Joseph. Various other narratives of Scripture afford visible indications of his hand; and, indeed, the whole of Divine Revelation is eminently intended to impress us with a sense of his providential superintendence, and to shew us that his government is directed for the benefit of his people.

Secondly, Such being the case, let us next proceed to inquire why it is that, like Jacob, we are so often inclined to murmur under the events of God's providence. The causes of this disposition may be usually traced to ignorance or unbelief. In looking at an afflicting dispensation, we exclaim with the patriarch, "All these things are against me!" forgetting that God can include even these painful inflictions among the "all things that work together for good to them that love him." Outward occurrences, it is true, may be distressing; but amidst all, the eye of Faith will look higher than the present scene; and her language will be, "Truly God is good to Israel, even to such as are of a perfect heart." We do not know enough of the love, and the faithfulness, and the wisdom of God; we do not sufficiently study his character, or consider how his attributes mercifully combine for the benefit of his servants. And even where our knowledge is sufficiently perfect to suggest these conclusions, our faith is often too weak to derive the comfort which they are calculated to promote. We do not place in our Father which is in heaven even the confidence which we often give to an earthly friend. We are slow of heart to believe all that prophets, and apostles, and holy men of old have recorded on this subject. We can trust the Almighty only while we can perceive the evident tendency of his providential arrange-

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ments; but the moment they become apparently adverse, our faith too often sinks, and we begin to murmur, where, perhaps, if we knew all, we had most reason to "rejoice and be exceeding glad." We forget, also, that the Administrator of God's government is that blessed Saviour who died for us and rose again, and who still liveth to make intercession on our behalf. To him was all power given in heaven and on earth; and we have reason to rejoice that he is a High Priest who can be touched with the feeling of our infirmities, and who will not suffer our faith to be tempted in this point beyond what we are able to bear, but will so arrange the events of Providence, that sooner or later, either in this world or another, we shall have cause to exclaim, with earnest gratitude, "Surely goodness and mercy have followed me all the days of my life."

In considering the events of Providence we should never forget that "we see but in part." We have no power of forming a true judgment of the full extent of any one circumstance, except by taking into our calculation the goodness and wisdom of Him who is the Supreme Director of all things. In dealing towards us the Almighty sometimes seems to act, as it were, by contraries: he wounds, that he may heal; he kills, that he may make alive. But at the time of the infliction we cannot always perceive this gracious intention. When, for example, God sends upon an individual a variety of troubles, he is not, perhaps, aware at the moment that those afflictions are to be the means of bringing him to a knowledge of salvation; that they are intended to plough up the rocky ground of the heart, and to prepare it for the reception of the spiritual seed of eternal life. Yet this is no unusual mode of operation with our gracious Creator. He deprives us of false satisfactions, in order to give us the true. He tears from us earthly comforts, to draw us to himself. Affliction is the school in which he frequently disciplines his faithful servants, in order to shew them what is in their hearts, and to increase in them every Christian grace and virtue. God sometimes conceals the light of his countenance, to render it more valued and more eagerly sought for. "The backslider in heart is filled with his own ways;" in order to teach him the folly and ingratitude of forsaking God, and to render his evil course displeasing even to himself. The world is suffered to disappoint us: this is to render heaven more delightful, and to raise the affections of the sufferer towards higher and more enduring possessions. Among the spirits of the just made perfect, who now surround the Eternal Throne, very many would, doubtless, acknowledge that it was some afflictive dispensation of Providence that first led them to serious reflection respecting their eternal welfare, and was thus eventually overruled by an unerring Hand for their salvation. Yet at the moment of the infliction they were probably ignorant of its gracious design, and could, perhaps, see in it nothing but what was penal. They, perhaps, murmured at their lot, and thought, like Jacob, that all those things were against them. But no sooner was their ignorance dispelled and their faith sufficiently matured than they found reason to bless God who bringeth good out of evil, and often renders his most painful inflictions the medium of eternal benefit to the souls of his creatures.

Thirdly, Having thus seen that it is our ignorance or want of faith that makes us so often view the afflictive dispensations of Divine Providence as adverse and severe, let us examine why we ought to form a contrary conclusion. The principal reason, and one fully sufficient, is the Word of God himself. He constantly represents himself in

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as as a gracious and merciful parent, who willeth not the death of a sinner, but rather that he turn from his wickedness and live. "God is love;" and whatever may be our narrow views of a small part of his dispensations, which is all that we can see, and even that but imperfectly, his great attribute remains unaltered. He is the unseen Friend, and Guide, and Protector of his people, at the worst of seasons and amidst the most afflictive events. If, as Scripture informs us, "God is gracious unto every man, and his mercy is over all his works," how much more must this be the case as respects his faithful people? Having "delivered his own Son for us all, shall he not with him also freely give us all things?" Has he not expressly told us, that "Godliness is profitable for all things, having the promise of the life that now is as well as of that which is to come?" Has he not graciously promised that neither "tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword shall separate us from the love of Christ?" And if such be the fact, ought we not to endeavour to believe that it is so, and to derive the comfort which flows from it?

There may be many wise reasons for suffering afflictions to fall upon the righteous, but none of them are inconsistent with the attribute of the Divine love. In the case, for example, of Jacob, how conspicuously was the glory of God exhibited in the events which befel him, and how much spiritual benefit may we not reasonably conclude accrued to him from the dispensation! Adverse events try our spiritual graces: they strengthen and mature our character; they lead us from the world to God. Hence St. Paul was able to "glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope." The Israelites met with many adverse events in the wilderness; they had to contend with numerous difficulties; and oftentimes, under the pressure of affliction, they murmured against Jehovah, and thought his dispensations severe and unmerciful. But at length he revealed to them by his servant, the secret motive of his conduct towards them; "Thou shalt remember all the way which the Lord thy God led thee these forty years, to humble thee, and to prove thee, and to know what is in thine heart, whether thou wouldest keep his commandments or not." Thus they perceived, when duly enlightened by knowledge, and influenced by faith, that the events of God's providence were connected with their spiritual welfare, and were intended as means of grace to perfect their sanctification. Indeed, nothing has usually a more blessed effect upon a servant of God than the apparently adverse events of life: they lead him to more frequent prayer; they deaden his eagerness for the world; they render mercies doubly valuable; valuable in themselves, and valuable by contrast; they are like the discords in music, that give sweeter effect to the melody and harmony of the piece.

There are, then, many and powerful reasons why very different conclusions should be formed respecting the Divine inflictions, from those which we are apt to cherish when suffering under them. We should learn to view God as a merciful Father, who does not chide willingly or without reason; and in full confidence in his mercy, no less than in his wisdom and his power, should commit ourselves to him as a faithful Creator, "submitting ourselves wholly to his holy will and pleasure, and studying to serve him in righteousness and true holiness all the days of our lives."

It will not, perhaps, be necessary from the foregoing remarks to point out any particular inferences. The whole subject leads to practical lessons of great importance in

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rendering us humble in prosperity and resigned in adversity. It shews the duty of trusting to the love and wisdom of God to choose for us better than we could choose for ourselves, and to render his providential transactions towards us conducive to our spiritual and eternal welfare.

But there is one point of the utmost consequence to notice, and without which we might be in danger of wresting this most useful and animating doctrine to our own destruction; namely, the persons for whom all things thus work together for good. Had a wicked man said, in the language of Jacob, "All these things are against me," his words would have been true in the most awful sense; for "there is no peace, saith my God, to the wicked." With such, temporal afflictions are not softened by the reflection that they flow from the hand of a tender Parent, who in the midst of judgment remembers mercy. On the contrary, the wicked can only look upon their temporal afflictions as marks of the Divine displeasure, and as anticipations of those never-ending judgments which are reserved for the impenitent in a future world.

It is, then, of great importance to inquire what is our character before God. Are we his children, being adopted into his family and under the salutary correction of his fatherly love; or are we in a state of rebellion against him, and exposed to his unmitigated wrath? In the one aspect, all the inflictions of Providence will appear to us as salutary and merciful; in the other, they are indicative of the displeasure of a justly offended God, who is angry with the wicked every day. In order, then, to meet with satisfaction the events of Providence, we ought to know that the God who directs all things, is our friend. By nature we have deprived ourselves of this inestimable blessing through our sins. We need, therefore, a new heart: we must repent of those sins, and place our trust in that blessed Saviour who died for them. Being then justified by faith, we shall have peace with God, and all the events of his providence will tend to our welfare. They may not, indeed, be always agreeable to our wishes; but they will be such as he who knows us better than we know ourselves, sees to be fittest for our benefit. Let us, then, acquaint ourselves with God and be at peace; let us cherish a spirit of faith and love towards our Redeemer; remembering that if God is for us, none can be against us; and that if possessed of his favour, and living under the guidance of his Holy Spirit, come what may, we shall be safe for an eternal world.

To the Editor of the Christian Observer.

I FULLY agree with your correspondents who have answered SCRUTATOR, and am anxious that the same measure of justice which has been done by them to the Old-Testament saints should be extended to the twelve Apostles of our Lord. Surely *they* were not less instructed or enlightened than their predecessors; yet we find the most orthodox writers continually using language respecting them, which when employed by Scrutator respecting their forefathers, is considered highly reprehensible, and of a Socinian aspect. Even that justly revered and eminently pious and judicious commentator, Mr. Scott, remarks; "They (the twelve Apostles) were in many things greatly prejudiced and mistaken, and especially *they were strangers to the real nature of salvation by his atoning sacrifice and faith in his blood, but in general they were teachable upright believers.*" (Scott's Commentary, John vi. 66—71.) Now this is almost verbally the language for which Scrutator is censured. He says of the Old-Testament saints, "they believed generally the pro-

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mise of God;" but he adds, whether they considered the Messiah "as a Sacrifice for sin, in whom they were to obtain forgiveness and acceptance with God, is less apparent." I think both the essayist and the commentator decidedly wrong, in speaking of persons as "*believers*" who were "*ignorant of the real nature of salvation by the atoning sacrifice of Christ;*" though I can well conceive that neither party ever for a moment imagined that he could be suspected of a Socinian predilection for using such an argument.

A FRIEND TO FAIRNESS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

PROCEEDING on the principles suggested in my last paper, allow me to subjoin (though I fear the subject is becoming somewhat trite) a few more remarks on the interesting Cowper, abstaining equally in this, as in my former communication, from any imputation of plagiarism, and simply endeavouring to attach greater merit and beauty to his ideas by the detection of their close affinity, in point of poetic structure, or sublimity, or pathos, with those of the long-accredited worthies of classic fame. My last paper contained detached passages. I have endeavoured to make the present a more connected series; and confined it to one book, his "Winter Walk at Noon."

The anxious remembrance of departed blessings which were possessed neglected, but are regretted in their loss, is depicted with peculiar beauty, and the distant allusion (such I conceive it) to the pursuit of Orpheus after his lost Eurydice, in those lines—

"That *softer* friend, perhaps more gladly still
Might he *demand* them *at the gates of death*,"

is full of affecting interest. This infatuation of man has often fallen under the chastisement of poetic satire. It is, indeed, truly lamentable that

"Blessings brighten as they take their flight;"

and it surely argues a woful perversity in the human soul, never to understand a treasure's worth,

"Till time has stolen away the slighted good.
'Tis cause of half the poverty we feel,
And makes the world the wilderness it is."

Need I add how strenuously this argument is urged to induce our acceptance of those rich largesses of love and mercy in the Gospel, which a reconciling God offers to-day, but which none of us can presume to say shall not be withdrawn on the morrow?

There are some expressive lines not far from the commencement of the book, on the moral lessons which a well-tutored mind may receive from the natures and habits of the lower animals.

"Attachment never to be wean'd," &c.

"And gratitude for small
And trivial favours, lasting as the life,
And glistening even in the dying eye."

Similar thoughts occur in many of the best writers. There is a passage in the writings of Philo, commencing Μιμηται θηριων ενιων, which has great beauty; but, as I have not the passage at hand, I must translate from the translation of Barbeyrac, in his notes on Grotius de Bello et Pace. "At least, O man, imitate some of the inferior animals, who know how to acknowledge the benefits which they have received. Dogs protect our houses, and will even die for their

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masters when they see them in any imminent danger. Shepherds' dogs precede the flocks, and there fight as long as life remains, to prevent their masters sustaining any loss. Would it not be a most shameful circumstance that man should suffer himself to be surpassed in gratitude by the dog—the more gentle by the more ferocious animal? If terrestrial animals are not sufficient to teach us this lesson, let us consider the birds which cleave the air, and let us learn from them our duty. Storks, when old age prevents them from flying, remain in their nests; and the young ones who have received life from them, fly over sea and land in order to procure something for their sustenance. The old ones enjoy the rest which their age demands, and live in abundance and luxury: the young ones cheerfully support the fatigue of their excursions, by the pleasure which they feel in paying what they owe to their parents, and by the hope which they entertain of receiving in their turn the same assistance in their old age."

Without vouching for Philo's facts, I would just refer the reader to Parkhurst's Hebrew Lexicon, under the word חסד, for a serious attempt to prove that this account of the stork is not fabulous, and for some citations from the classics, from Pliny, Bochart, Dr. Shaw, and other naturalists and travellers, but particularly Burcherodde the Dane, in illustration of the alleged fact. But what is the conclusion of Philo from the supposed circumstance? "Should not it render ashamed those unnatural men who do not take care of their parents; and who neglect the persons whom they ought to assist alone, or in preference to all others, and especially as in assisting them they only render to them what they have received from them? For children have nothing which does not previously belong to their parents, either because these have either really bestowed it, or, at least, because they have supplied the means, and have enabled them to acquire it elsewhere." Cicero, likewise, in his treatise *de fin. Bon. et Mal.* citing instances among the brute creation of co-operation, "Itemque formicæ, apes, ciconiæ aliorum etiam causa quædam faciunt," takes occasion to rebuke the unsociableness of some men who seem to have nothing in common with kindred humanity, and cannot mingle in the rejoicings, or meet in the sympathies of others. Quintilian also, in his Institutes, has a similar passage. "Si curam reipublicæ horteris, ostendas apes etiam formicasque non modo muta sed etiam *parva anima alia in commune tamen laborare*;" thus deprecating that churlish indifference which would shut itself up in the pursuit of its own pleasures, and refuse to lend a helping hand to forward the great cause of brotherhood in the world. I cannot but contrast this spirit with that of our great charitable societies, in which talents and piety delight, "*in commune laborare*," for the consolation of a distressed world.

While we hear from other lips besides those of Gay, that many a philosopher has failed to acquire graces like those which some even of the animal creation instinctively exhibit, let us, nevertheless, recollect that Christianity, ever elevating those who become her pupils, has imparted both the skill to discern and the wisdom to imitate those examples of social worth, which are displayed in the peaceful affection of the dove and the fidelity of the dog, and thus to walk by the guidance even of these lesser lights, in gratitude to God and love to man.

In a subsequent passage of the same beautiful book, Cowper justly condemns that blind and injurious doctrine, by which the sceptic would remove the government of this lower world from that "Wonderful Counsellor" to whom it is immutably consigned, under the sup-

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position that laws have been enacted from eternity, by which such continued superintendance on the part of the Supreme Being is rendered unnecessary, and may, therefore, well be spared. This mischievous sentiment is pointedly urged by Tully himself, and has since been transfused and enlarged upon with advancing impiety in our own times. I say *advancing*, because Cicero had not scriptural light to guide him when he wrote, in his second book *de Nat. Deor.* 66, "*Magna* Di curant, *parva negligunt.*" The Son of God had not then taught us, that the worthless sparrow (worthless in man's view) is sustained in its flight, by the same unseen hand of Omnipotence that supports the arch of heaven, and rolls and spreads through immensity his universe of worlds, and wilderness of suns, and that it falls not to the ground without his special cognizance and his express permission. It is not less cruel to man than impious towards God—*since* this cheering truth has been proclaimed by the lip of Him who knew no guile, who was too good to deceive, and too wise to be deceived—for persons to attempt to annul this Divine attribute, and to contend that in the origin of things,

"When all creation started into birth,
The infant elements received a law
From which they swerve not since, that, under force
Of that controlling ordinance, they move,
And need not His immediate hand, who first
Prescrib'd their course to regulate it now.
Thus dream they, and *contrive to save* a God
Th' *incumbrance of his own concerns*, and spare
The Great Artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task."

Assuredly this is no trifling error. We must learn to relinquish this infidel scepticism as to the interference of the Deity in the minutest event of our little history, and believe (for surely we have enough to compel the belief) that, though we should be mean and impotent as the very insect which wanders over the parched heath for subsistence, which spends all its day in idle insignificant chirpings, and at night takes up its contemptible habitation on a blade of grass; yet that His eye is fixed upon us, that He follows through every winding in our path, that he is privy to all we do and say, and knows the secret movements of our inmost souls. This intimate consciousness and acquaintance on the part of God with every thing connected with our existence, is a circumstance so fraught with consolation, and affords such a counteraction to the sense of littleness and insecurity, which we are too apt to attach to our present existence, and imparts also such a degree of importance to our history, that we might imagine the temptation greater to its reception than its rejection. The latter is to be accounted for only on the supposition that within that bosom which refuses to recognise this supervision of Omniscience, there is lurking such disaffection to God, perhaps such open and positive rebellion against his authority, that the individual is conscious his indignation would be kindled against him as a transgressor. But the truth remains the same. To use the elegant language of a modern writer: "It is not for us to bring up our minds to this mysterious agency; But such *is* the incomprehensible fact, that the Being whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal: that though his mind takes into its comprehensive grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he

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gives birth to every feeling and every movement within me; and that with an exercise of power which I can neither describe nor comprehend, the same God who sits in the heaven and reigns over the glories of the firmament, is at my right hand to give the every breath which I draw, and every comfort which I enjoy." Thus also the venerable Augustine speaks of God in his comment on Psalm cxlv. 16. "O tu bone Omnipotens, qui sic curas unumquemque nostrum tanquam solum, et sic omnes tanquam singulos." I might perhaps add on this subject the testimony even of Pope, in his Essay on Man, though I fear he rather means that God is *indifferent* to all than that he is *interested* in any.

"He sees with equal eye, as God of all,
A hero perish or a sparrow fall:
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.
No great, no little: 'tis as much decreed
That Virgil's gnat should die, as Cæsar bleed." Epist. i. line 86.

Cowper views his "happy man" as cheerfully acquiescing in this Divine allotment.

"He is the happy man whose life e'en now," &c.

A passage something similar to one discussed in the Satires of Horace, lib. i.

"At qui tantulo eget quanto est *opus, is neque limo*
Turbatam hausit aquam, neque vitam amittit in undis."

In the same book occurs a sentiment which goes to establish the truth already so largely alluded to;

"even that his meaner works
Are all God's care, and have an interest all—
All in the universal Father's love.
For he charged the Jew
T' assist his foe's down-fallen beast to rise,
And told the bush-exploring boy, that seiz'd
The young, to let the parent bird go free."

The command is in Deuteronomy xxii. 6, 7, and was given probably, as far as the people of Israel were concerned, to cherish in them feelings of that tenderness and compassion which would afterwards demand a larger application to bereaved and destitute humanity. It certainly intimates on the part of God any thing rather than *forgetfulness* of his creatures. In the *νεθτικον* of Phocylides there is a singular passage, bearing a strong resemblance to this, and referred to by various commentators on the above passage. *Μηδε τις ορνιθας καλιης αμα πασσας ολεσθω. Let no man destroy all the birds of a nest together.* Cowper proceeds to state the ordinary conduct of an all-provident Deity, as the best exemplification of these precepts furnished by himself.

"The Governor of all himself to all
Is bountiful: in his attentive ear,
The unfledg'd raven and the lion's whelp
Plead not in vain for pity on the pangs
Of hunger unassuaged."

How beautifully is the same truth stated in Psalm cxlvii. 9, and again in Job xxxviii. 39—41, where it is adduced as the prerogative of mercy and power equally Divine! "Wilt thou hunt the prey for the lion, or fill the appetite of the young lion, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat." I may observe that both these creatures, the lion and the raven, were *unclean* by God's own declaration, and yet he has mercy on them daily.

How opposed to this is the conduct which Cowper deprecates in the conclusion of this very interesting book—I mean, the conduct adopted by a world which cares not for God, towards his despised but not despicable church!

"The self-approving haughty world,
That as she sweeps them with her whistling silks,
Scarce deigns to notice them, or, if she see,

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Deems them but ciphers in the works of God;
Receives advantage from their noiseless hours
Of which she little dreams," &c.

"The man whose virtues are more felt than seen,
Must drop, indeed, the hope of public praise;
But he may boast, what few that win it can,
That if his country stand not by his skill,
At least his follies have not wrought her fall."

H.

To the Editor of the Christian Observer.

THE following considerations have been suggested to my mind by the queries of J. M. W. inserted in your last Number.

That which constitutes the soul of man is not the intellectual or the moral principle alone, but the understanding, will, and affections united. The co-operation of these in the production of actions well pleasing to God, constitutes that state of perfection in which our first parents were created, and from which they fell by their disobedience to the Divine injunction. The doctrine of the Fall accounts for that conflict which often exists in a greater or less degree, according to the occasion which produces it, between the rational and moral principle in the mind. By the moral principle I understand the will and affections as shewn in the outward act—by the intellectual principle, the understanding as approving or disapproving the act. These two principles are frequently at variance, and experience shews how ineffectual a counteraction the intellectual opposes to the moral principle in the generality of cases. Now this fact evinces the possibilty of an understanding in some measure enlightened, being united with a perverse will and irregular affections. And what does this union exhibit, in its effects on the conduct? Surely the inferiority of the rational to the moral principle in its practical influence.

But inferiority does not necessarily imply subserviency. I therefore cannot agree with J. M. W. when he asserts the complete subserviency of the rational to the moral principle. Experience does not warrant the assertion. What is more common than to hear men say, with reference to their past conduct, "Fool that I was, for yielding to my perverse will and wayward affections, in opposition to the dictates of my reason!" This proves, that though their reason was weaker than their passions, it was not blinded by them: it was *inferior*, but not *subservient*. And these expressions they apply as well to their criminal as to their imprudent conduct.

In that awful description which St. Paul gives of the vices of the Gentiles, he considers their conduct as aggravated, inasmuch as it was opposed to the will of God as known to them. The Apostle there speaks of man not simply as in an unregenerate state, but as under a peculiar judgment of God, for being willingly led captive by Satan. It is clear that they acted against their natural sense of duty, depraved as it was by nature. Christianity alone can enlighten the understanding, sanctify the will, and regulate the affections—and she alone can give both the rational and moral principle their proper sway.

W. D. L.

To the Editor of the Christian Observer.

THE circumstance of Cato's having perused the treatise of Plato on the immortality of the soul, before his suicide, has led many persons to imagine that that great philosopher advocated the cause of self-destruction. This, however, is not strictly the case; for though Plato shews that the wise and good man, according to his notions of wisdom

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and goodness, should not be afraid to part with life, he does not mean to intimate that he has a right to throw it away. He does not say with Epictetus, that if we are in trouble, "*the door is open;*" a passage which, I well remember, severely taxed Mrs. Carter's ingenuity to get over. Permit me to translate a few lines from that Dialogue of Plato, to shew his opinion of a crime which has been considered so peculiarly disgraceful to *this* country*. "A philosopher," says Plato, "will never lay violent hands on himself, for that is not lawful even to those to whom death is the most desirable. They are not allowed to procure that remedy for themselves, though it be ever so necessary: for God has placed us in this life as in a post which we are never to quit without his permission. The gods take care of us, and we must conduct ourselves as their peculiar property. If one of your slaves should dispatch himself without your command, you would think that he had done you an injury, and would punish him if it lay in your power."

CANDIDUS.

To the Editor of the Christian Observer.

THE source of the Nile has for ages formed a subject of learned interest and conjecture; and, perhaps, your readers may not be displeased to peruse the following account of a journey to the source of another river scarcely less celebrated, and certainly of not less interest to this nation—the Ganges.

At a meeting of the Asiatic Society, held at Chouringhee last August, the Marquis of Hastings, president, in the chair; the journal of a survey to the heads of the rivers Ganges and Jumna, by Captain Hodgson, was presented by the president. Captain Webb's survey in 1808, having extended from the Doon valley to Cajane near Reital, Captain Hodgson commences his scientific and interesting labours from the latter place, which by a series of observations he found to be in latitude 30°. 48'. 28". N. He left Reital on the 21st of May, 1817. On the 31st he decended to the bed of the river, and saw the Ganges issue from under a very low arch, at the foot of the grand snow bed. The river was bounded on the right and left by high rocks and snow; but in front, over the debouchee, the mass of snow was perpendicular, and from the bed of the stream to the summit the thickness was estimated at little less than 300 feet of solid frozen snow, probably the accumulation of ages, as it was in layers of several feet thick, each seemingly the remains of a fall of a separate year. From the brow of this curious wall of snow, and immediately above the outlet of the stream, large and hoary icicles depended. The Gaghoutri Brahmin, who accompanied Captain Hodgson, and who was an illiterate mountaineer, observed, that he thought these icicles must be Mahadeo's hair, from whence, he understood, it is written in the Shaster, the Ganges flows. Captain Hodgson thinks that the appellation of the "cow's mouth" is aptly given to this extraordinary debouchee. The height of the arch of snow is only sufficient to let the stream flow under it. Blocks of snow were falling on all sides, and there was little time to do more than to measure the size of the stream; the main breadth was twenty-seven feet, the greatest depth about eighteen

* I am not sure that this heavy charge is quite correct. Paris, which does not contain near so many inhabitants as London, had 150 cases of suicide, in 1782; whilst the average number in London, for twenty-eight years preceding 1810, has been calculated at 32 annually. Among 80,000 inhabitants in Edinburgh, the suicides have been said not to exceed four. In Geneva, among 25,000 inhabitants, the annual average when the preceding facts were collected, was about eight.

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inches, and the shallowest part nine or ten inches. Captain Hodgson believes this to be the first appearance in day-light of the celebrated Ganges. Zealous in the prosecution of his inquiries, he attempted to proceed forward, but was obliged to return, having frequently sunk in the snow, one time up to his neck, and there being evident marks of hollows beneath.

The height of the halting place, near which the Ganges issues from under the great snow bed, is calculated to be 12,914 feet above the sea; and the height of a peak of the Himalaya, called St. George by Captain Hodgson, is estimated to be 22,240 feet above the surface of the sea.

Captain Hodgson, in his account of the course of the river Jumna, observes, that at Jumnoutri the snow which covers and conceals the stream is about sixty yards wide, and is bounded on the right and left by precipices of granite: it is forty feet and a half thick, and has fallen from the precipices above. He was able to measure the thickness of the bed of snow over the stream very accurately by means of a plumb-line let down through one of the holes in it, which are caused by the stream of a great number of boiling springs at the border of the Jumna. The thickness is forty feet five inches and a half. The head of the Jumna is on the S. W. side of the grand Himalaya ridge, differing from the Ganges, inasmuch as that river has the upper part of its course within the Himalaya, flowing from the south of east to the north of west; and it is only from Sookie, when it pierces through the Himalaya, that it assumes a course of about south 20 west. The mean latitude of the hot springs of Jumnoutri appears to be 30.58. Captain Hodgson made his observation April 21, 1817.

B. D.

To the Editor of the Christian Observer.

It is quite lamentable to hear of instances, almost every month, of persons dying through the wilful or accidental administration of poison. Whether the evil is more common than in former times I cannot decide; though I suspect it is, and that it arises chiefly from a more familiar use of potent chemical preparations than was formerly the case. Happily, however, modern science has discovered such powerful correctives, as, if duly and *immediately* applied, would greatly diminish the danger, and frequently save the life of the sufferer. A medical practitioner cannot always in a town, and in the country can very seldom, be brought to the spot in time sufficient to prevent the fatal effects of active poisons. Every person of ordinary intelligence ought therefore to be acquainted with a rational mode of acting on such unhappy occasions; for though I should be among the last to encourage that system of domestic quackery which has become but too common, the case in question is of a very different kind. Almost the whole effect of the corrective arises from its *prompt* administration; and though the danger of mistake as to quantity, &c. is not inconsiderable, and therefore renders speedy medical attendance absolutely necessary, yet where the nature of the poison is known, as is very often the case, the proper remedy is so easily ascertainable that it would be most ill-judged to neglect applying it from an over scrupulous hesitation—I mean of course where medical skill is not very near at hand. Where the nature of the poison is not certainly known, the danger of domestic practice will of course be proportionably great; but where it *is* known, the following table of correctives, abridged from Orfila's work on Poisons, may be of consi-

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derable service in mitigating the symptoms till the arrival of a skilful practitioner. Most of these correctives are substances of prompt and easy access.

POISONOUS SUBSTANCES.	SYMPTOMS.	CORRECTIVES.
Concentrated acids: the vitriolic, nitric, muriatic, oxalic, &c. known by the names of oil of vitriol, aqua-fortis, spirit of sea salt, &c.	Burning pain, vomiting. Matter thrown up effervesces with chalk, or salt of tartar, or lime, or magnesia.	Calcined magnesia: one ounce to a pint of warm or cold water. A glassful to be taken every two minutes, so as to excite vomiting. Soap, or chalk and water; mucilaginous drinks afterwards, such as linseed-tea, or gum arabic and water.
Alkalies: soda, ammonia, lime, &c.	Nearly the same: the ejected matter does not effervesce with alkalies, but with acids.	Vinegar and lemon juice: a spoonful or two in a glass of water very frequently; simply warm water.
Mercurial preparations: corrosive sublimate, &c. &c.	Sense of constriction in the throat: matter vomited sometimes mixed with blood.	White of eggs: twelve or fifteen eggs beaten up and mixed with a quart of cold water. A glass full every three minutes. Milk, gum-water, linseed-tea.
Arsenical preparations: white arsenic, &c. &c.	Extreme irritation, pain, sickness, and speedy death, if the poison be not soon counteracted.	Warm water with sugar, in large quantities, to excite vomiting. Lime-water, soap and water, pearl-ash and water, mucilaginous drinks.
Preparations of copper, brass, &c. verdigris, halfpence, pins, &c. &c.	Symptoms nearly the same as from mercury.	White of eggs: (*see under mercury*) mucilaginous drinks.
Preparations of antimony: emetic tartar, &c.	Extreme sickness, with other symptoms of poison, as above stated.	Warm water, or sugar and water; afterwards a grain of opium, or fifteen drops of laudanum every quarter of an hour, for two or three times.
Nitre.	Obstinate vomiting, sometimes of blood, &c. &c.	The same as for arsenic, with the exception of lime-water and alkalies.
Phosphorus.	Like mineral acids.	Same treatment.
Lead: sugar of lead, Goulard's extract, &c.	Great pain in the stomach, with constriction of the throat, &c. &c.	Large doses of Glauber's or Epsom salts, in warm water.
Opium, henbane, hemlock, nux vomica, deadly nightshade berries, mushrooms, &c. &c.	Stupor, desire to vomit, heaviness in the head, dilated pupil of the eye, delirium, and speedy death.	Four or five grains of tartar emetic in a glass of water: if this does not succeed, four grains of blue vitriol, as an emetic. Do not give large quantities of water. After the poison has been ejected, give vinegar, lemon juice, or cream of tartar. Strong coffee also is useful.

F. E.

To the Editor of the Christian Observer.

THE following somewhat quaint, but, as it appears to me, not unpoetical lines, were written in the Churchyard of Richmond, Yorkshire, October 7, 1816, by Herbert Knowles, who died February 17, 1817, aged nineteen years.

E.

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"*It is good for us to be here. If thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.*" MATT. xvii. 4.

"METHINKS it is good to be here:
If thou wilt, let us build—but for whom?
Nor Elias, nor Moses appear,
But the shadows of eve, that encompass the gloom,
The abode of the dead, and the place of the tomb.

"Shall we build to Ambition? Oh, no!
Affrighted, he shrinketh away;
For see! they would pin him below,
To a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.

"To Beauty? Ah, no!—She forgets
The charms which she wielded before—
Nor knows the foul worm, that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

"Shall we build to the purple of Pride,
The trappings which dizen the proud?
Alas! they are all laid aside—
And here's neither dress nor adornment allow'd,
But the long-winding sheet and the fringe of the shroud!

"To Riches? Alas, 'tis in vain!—
Who hid, in their turns have been hid:
The treasures are squander'd again—
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

"To the pleasures which Mirth can afford—
The revel, the laugh, and the jeer?
Ah! here is a plentiful board!
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here!

"Shall we build to Affection and Love?
Ah, no! they have wither'd and died,
Or fled with the spirit above—
Friends, brothers, and sisters, are laid side by side,
Yet none have saluted, and none have replied.

"Unto Sorrow? The dead cannot grieve:
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve!
Ah! sweetly they slumber, nor hope, love, or fear—
Peace, peace is the watchword, the only one here!

"Unto Death, to whom monarchs must bow?
Ah, no! for his empire is known,
And here there are trophies enow!
Beneath, the cold dead, and around the dark stone,
Are the signs of a sceptre, that none may disown!

"The first tabernacle to Hope we will build,
And look for the sleepers around us to rise!
The second to Faith, which ensures it fulfill'd—
And the third to the LAMB of the great sacrifice,
Who bequeathed us them both, when he rose to the skies!"

REVIEW OF NEW PUBLICATIONS.

Memoir of the Rev. Henry Martyn.

(*Continued from* p. 310.)

THE rapidity with which we have been compelled to pass through the events of Mr. Martyn's life has not admitted of our detailing the various severe attacks of disease which had debilitated his already delicate constitution. He brought a feeble frame to India in the first instance, and symptoms of a disorder to which more than one of his family had fallen victims, had at different times discovered themselves. About the end of the year 1810, the state of his health became such as to demand an immediate change; and either a sea voyage or a visit to England was considered as the only means of

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checking the progress of disease. At this period particular circumstances determined him to adopt a measure, which, had his friends fully known his physical weakness, they doubtless would not have allowed him to prosecute. To these circumstances we shall briefly advert.

Mr. Martyn, our readers should be apprised, had for some time been diligently employed in superintending the translation of the New Testament into the Persian language, by Sabat. Two of the Gospels, which had been printed by way of experiment, being subjected to the examination of some individuals qualified to judge of the merits of the translation, many deficiences were discovered; and even after a careful revision by Mr. Martyn and Sabat, it was still found that the version, though suited to the classical eye, had too large an infusion of the Arabic idiom to render it well adapted for general circulation. This determined Mr. Martyn to visit Persia in person, that he might correct and complete the translation at the fountain head of Persian literature. Having consulted his friend Mr. Brown on this important subject, he received from him the following striking letter, sanctioning, though with a sort of despairing acquiescence, his proposed expedition.

"But can I then (said he) bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia, than in India. Where should the phœnix build her odoriferous nest, but in the land prophetically called 'the blessed?' And whence shall we ever expect, but from that country, the true Comforter to come to the nations of the East? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold." pp. 345, 346.

In consequence of this determination, we find him embarked, and in the bay of Bengal, in January, 1811, on his voyage for Bombay. The occurrences which took place in the five months after his departure from the mouth of the Hoogly are recorded, partly in his private journal, and partly in a letter to Mr. Corrie, from Shiraz.

The two following extracts from his journal, in the bay of Bengal, are interesting; the first as shewing what honours are rendered, in some instances at least, even by unbelievers, to the devout and consistent Christian missionary; and the second, as displaying the frame of mind essential to that character.

"Our captain was a pupil of Swartz, of whom he communicated many interesting particulars. Swartz, with Kolhoff and Joonicke, kept a school for half-cast children, about a mile and a half from Tanjore, but went every night to the Tanjore church, to meet about sixty or seventy of the king's regiment, who assembled for devotional purposes: afterwards he officiated to their wives and children in Portuguese. At the school Swartz used to read in the morning, out of the "German Meditation for every day in the year:" at night he had family prayer. Joonicke taught them geography; Kolhoff, writing and arithmetic. They had also masters in Persian and Malabar.

"At the time when the present Rajah was in danger of his life from the usurper of his uncle's throne, Swartz used to sleep in the same room with him. This was sufficient protection, 'for (said the captain) Swartz was considered by the natives as something more than mortal.' The old Rajah, at his death, committed his nephew to Swartz." pp. 354, 355.

"Jan. 24th to 31st. — Generally unwell. In prayer my views of my Saviour have been inexpressibly consolatory. How glorious the privilege that we exist but in him! Without him I lose the principle of life, and am left to the power of native corruption, a rotten branch, a dead thing, that none can make use of. This mass of corruption, when it meets the Lord, changes its nature, and lives throughout, and is regarded by God as a member of Christ's body. This is my bliss, that Christ is all.

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Upheld by him, I smile at death. It is no longer a question about my own worthiness; I glory in God, through our Lord Jesus Christ.'" pp. 357, 358.

On the 22d of May Mr. Martyn landed at Bushire, in the Persian dominions, designing to proceed from thence to Shiraz. At Bushire nothing of any particular interest occurred; and on May 30, he set out on his intended expedition. He gives the following account of his external appearance when entering on his journey.

"Our Persian dresses were ready, and we set out for Shiraz. The Persian dress consists of stockings and shoes in one; next a pair of large blue trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add, that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India—that I am sitting on a Persian carpet, in a room without tables or chairs—and that I bury my hand in the pilaw, without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental." p. 368.

The following is an extract from the journal of his first night's journey.

"As the night advanced, the cafila grew quiet: on a sudden one of the muleteers began to sing, and sang in a voice so plaintive, that it was impossible not to have one's attention arrested. Every voice was hushed. As you are a Persian scholar, I write down the whole, with a translation:—

'Think not that e'er my heart can dwell
Contented far from thee:
How can the fresh-caught nightingale
Enjoy tranquillity?
Forsake not, then, thy friend for ought
That slanderous tongues can say;
The heart that fixeth where it ought,
No power can rend away.'" pp. 369, 370.

It is with pain we transcribe the passage which immediately follows the preceding, and which exhibits an affecting picture of the sufferings of this servant of God in prosecuting his labours in the cause of his Redeemer.

"At first the heat was not greater than we had felt in India, but it soon became so great, as to be quite alarming.—When the thermometer was above 112°, fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126°: in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. ——, who sat it out, continued to tell the hour and height of the thermometer: with what pleasure did we hear of its sinking to 120°, 118°, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing." pp. 370, 371.

The following passage is a pleasing specimen of the devotional feelings which every object in nature seems to have excited in Mr. Martyn's mind, and of his gratitude to God amidst all his sufferings.

"June 7th.—Left the caravansara at one this morning; continued to ascend. The hours we were permitted to rest the musquitoes had effectually prevented me from using, so I never felt more miserable and disordered: the cold was very severe; for fear of falling off, from sleep and numbness, I walked a good part of the way. We pitched our tent in the Vale of Dustarjan, near a crystal stream, on the banks of which we observed the clover and golden cup: the whole valley was one green field, on which large herds of cattle were browsing. The temperature was about that of the spring in England. There a few hours sleep recovered me, in some de-

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gree, from the stupidity in which I had been for some days. I awoke with a light heart, and said, 'He knoweth our frame, and remembereth we are dust. He redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies. He maketh us to lie down in the green pastures, and leadeth us beside the still waters. And when we have left this vale of tears, there is no more sorrow, nor sighing, nor any more pain. The sun shall not light upon thee, nor any heat; but the Lamb shall lead thee to living fountains of waters." pp. 376, 377.

On June 9th they reached the Plain of Shiraz.

Before entering upon the history given by Mr. Martyn of his residence in that city, it may not, perhaps, be inexpedient to present our readers with a few preliminary remarks on the state of public opinion in the kingdom of Persia. To some of them the topic may be familiar, but, generally speaking, the volumes in which information of this kind is collected, are of so expensive an order as to be inaccessible to the majority of readers. And we are the more tempted to supply any deficiency of this sort under which individuals may labour, by having before us at this moment a splendid collection of the most accredited works which relate to Persia. The few statements which we shall make will, we hope, give new interest to the discussions contained in the work of Mr. Martyn, and will abundantly confirm his views of the miserable state of the mighty kingdom in which he laboured so indefatigably to diffuse the knowledge of revealed truth.

It is of course known to all our readers that the religion of Persia is Mohammedanism. The form of that spurious religion, however, which prevails is not that which is generally diffused over the East. The Persians are sectaries from the more prevalent system. From the time of the establishment of the Suffavean dynasty on the throne of that country, the tenets of the *Sheah* system have, properly speaking, constituted the national religion.

It is scarcely necessary for us to say, that the regular code of Mohammedanism is contained in the Koran. Its distinguishing tenets are that "there is one God, and that Mohammed is his prophet." It assumes, however, the general truth of the Jewish and Christian Scriptures, and allows that Moses and Jesus are prophets, though inferior to the impostor of Arabia. The disciple of this false prophet is taught, that the Divine Being has sent down 104 sacred volumes for the instruction of his creatures, of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, have been successively delivered to Moses, David, Jesus, and Mohammed, which last being the seal of the prophet, those revelations are now closed for ever. The Pentateuch, Psalms, and Gospel are, moreover, considered, though Divine in their nature, as so corrupted by the carelessness and wickedness of man, as to deserve no regard except where they harmonize with the precepts of the Koran.—The Mohammedan believes in the existence of a hell, in which infidels alone are to be for ever plunged. The faithful are promised a paradise prodigal in all the delights of sense and animal indulgence. At the entrance is a delicious fountain, one cup of the waters of which will allay thirst for ever. The soil of paradise is said to be musk and saffron—its stones, pearls and jacinths; and the trunks of its trees are gold. Among these the chief is the tuba, or tree of happiness; a branch of which, bearing delicious fruit, is said to extend to the house of every believer. From the root of this tree, which is said to reach further than a horse could gallop in a century, flow rivers of milk, and wine, and honey. In addition to the enjoyments springing from

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these various sources, the believer is promised indulgences of the most sensual and unhallowed nature. Frequent prayer is enjoined to the Mohammedan. Fasting is required, especially during the month Ramazan, when the Koran is supposed to have been sent from heaven. A pilgrimage to Mecca, where is the Caaba or temple built by Abraham, in imitation of a model dropt from heaven, is also enjoined.—Wine and games of chance are forbidden; but the prohibition is little regarded. Mohammed also prohibits his followers from eating the blood of animals, or swine's flesh, or any creature which dies of itself. He allows, and even enjoins, them to extend their religion by the sword.

Such is the regular creed, as found in the Koran. It is not our intention to notice the almost innumerable sects into which Mohammedans are divided: it has been asserted that it would fill a volume even to name them: but we wish, in order to give our readers some conception of the state of religion, so called, in Persia, to notice the particular sect of which the people of that kingdom are members.

The Koran, notwithstanding the additions continually made to it by the impostor during his own lifetime, left many points of high importance altogether untouched. Hence it became necessary to the followers of the prophet to annex to it traditions and interpretations which might extend the scope of the accredited volume. These additions are called Sonna; and those who admit their authority, and who may be considered as the great orthodox body of Mohammedans, are called Soonees. Among the dissenters from this body are the Sheahs, who are distinguished from the Soonees, among other peculiarities, by their preference for the family of Aly, and their rejection of a considerable part of the interpretations and traditions to which we have referred. Their enmity to the Soonees is implacable and is the perpetual source of intestine and foreign war. More than three centuries have elapsed since the kingdom of Persia adopted the Sheah faith as the national religion; and it is scarcely possible to conceive, in their peculiar circumstances, surrounded on all sides by Soonees, what discord springs from this source. Bigotry, persecution, and the deadliest hostility breathe in every member of the one sect against every member of the other.

It is desirable, also, in this place to notice the Sooffees, a body of philosophic devotees who are rapidly diffusing themselves over the kingdom of Persia, and to whom Mr. Martyn frequently alludes. They appear to be precisely what he defines them—a body of mystic latitudinarians. Their rise seems to be nearly co-existent with Mohammedanism itself; and, in the first instance, their enthusiastic zeal was one of the instruments by which the conquests of this false religion were achieved. But their contempt for many of the tenets of Mohammedanism, their dislike to its forms, their pretence to a distinct communion with the Deity, their mystical indifference to all opinions, their philosophical Pyrrhonism, will render them, if they should ever be brought vigorously to co-operate, most formidable antagonists to that spurious faith. The Soofeism of Persia is evidently the Idealism of the Eastern and Western countries of the world. It is to be found under various modifications, in the most splendid philosophical theories of Greece and Rome, in the system of the Indian Vyasa, in the mystical writings of France and Germany; and we have at least something of an approximation to the philosophical part of it in the system of the Ideal philosophers of every part of Europe. In Persia it is associated with much enthusiasm, much self-indulgence, gross sensuality, incredible vanity,

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and universal scepticism. It has been properly termed "the belief of the imagination," and is accordingly susceptible of all the forms and emotions which that creative and intemperate faculty is qualified to communicate.

Having thus noticed the opinions of the population of Persia, we will give their character on the authority of Mr. Edward Scott Waring, and a recent traveller, Captain Pottinger. Here, however, we ought to state our surprise and regret, that in looking through the extensive works of Malcolm and Morier, we find scarcely any judgment expressed, and, indeed, scarcely any estimate attempted, of the general character and moral habits of the Persians. Morier's work is highly valuable on many accounts, and especially on account of the author's laudable endeavour to apply the facts and scenes before him to the illustration of Scripture. But it seems to us to be a defect in so extensive a production, that it should not enter into a discussion of those points most interesting to the moralist and the Christian—we mean the state of moral and national character. It is a trite but a most just sentiment, that "the proper study of mankind is man"—and not man as the mere creature of ceremonies, and courts, and processions, and dinners, and dances, but man as a moral agent, under the dominion of various religious and political institutions. But to such an extent is this study neglected by many of our modern travellers, that we search in vain for any materials of which the philanthropist or moralist may avail himself in his deliberations for the improvement of foreign and benighted countries. If we take away the observations of Mr. Martyn himself, the committees of our Bible or Missionary Societies would derive but little assistance, in the prosecution of their benevolent objects, from any of the travellers who have given us accounts of Persia.—We shall here produce the solitary passages to which we have referred, from Mr. Edward Scott Waring, and Captain Pottinger.

"The people of Shiraz," remarks Mr. Waring, "appeared to me mean and obsequious to their superiors and to their equals, if they had a prospect of advantage, but invariably arrogant and brutal in their behaviour towards their inferiors, always boasting of some action they never performed; delighted with flattery, although they are aware of the imposition. .... The military men in Persia are constantly boasting of the feats of their prowess, although it is probable that they were never in an action in their lives, or engaged in any expedition of the least danger. ..... It must be confessed that the Persians are pleasing and entertaining companions; but not the least reliance is to be placed on their words or most solemn protestations. You should always, therefore, be on your guard against their insidious offers; and to be so, it is necessary to distrust all their declarations. The manners of the Persians are formed, in a great degree, on the principles of Lord Chesterfield: they conceive it their duty to please; and to effect this, they forget all sentiments of honour and good faith. They are excellent companions, but detestable characters. ..... A people who are given to a life of robbery and rapine, will necessarily have a number of words which express the various modes of plunder; and, excepting the Mahrattas, I do not believe there is a language where the different gradations of robbery, to the perpetration of the most atrocious crimes, are more distinctly marked. ..... The Persians have but a faint notion of gratitude; for they cannot conceive that any one should be *guilty* of an act of generosity without some sinister motive. They reason upon their own feelings; and as they are conscious that they

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never perform any action but with a view to their own immediate advantage, they naturally infer that these motives operate with similar effect upon every other individual. Philosophers have held it for a maxim, that the most notorious liar utters a hundred truths for every falsehood. This is not the case in Persia: they are unacquainted with the *beauty* of *truth*, and only think of it when it is likely to advance their interests. They involve themselves, like the spider, in a net of the flimsiest materials, but which neither offers commencement nor end to the eye of investigation.

"The generality of Persians are sunk in the lowest state of profligacy and infamy; and they seldom hesitate alluding to crimes which are abhorred and detested in every civilized country in the universe." (Tour to Shiraz, by E. S. Waring, Esq.)

Thus far Mr. Scott Waring. Captain Pottinger was the assistant to the resident at the court of his highness the Peeshwa; and he is a man of ability, and had considerable opportunity of becoming acquainted with the people of whom he speaks. Let his testimony then be considered.

"That spirit of egotism and false pride which they all inherit from the highest to the lowest, makes them, even in their infancy, dogmatical to a degree sometimes bordering on rudeness.

"Among themselves, with their equals, the Persians are affable and polite; to their superiors servile and obsequious; and towards their inferiors haughty and domineering. All ranks are equally avaricious, sordid, and dishonest, when they have an opportunity of being so; nor do they care for detection when they have once reaped the benefit of their superior genius, as they term it. In licentious indulgences none can exceed them, and some of their propensities are too execrable and infamous to admit of mention. In short, to close this outline of the Persian character, I shall add, without fear of confutation, that from my own observation I feel inclined to look upon Persia, at the present day, to be the very fountain head of every species of cruelty, tyranny, meanness, injustice, extortion, and infamy, that can disgrace or pollute human nature, and have ever been found in any age or nation." Pottinger, p. 212.

The only difficulty we experience in perusing these accounts, arises from their unmingled darkness: they are, perhaps, too sweeping and indiscriminate to be admitted without a certain feeling of distrust.

Having thus endeavoured, by a very hasty sketch of the scene of Mr. Martyn's labours, to prepare our readers to accompany him, we shall now return to the Memoir under consideration. The following quotations appear to us to be among those by which they are likely to be interested.

The passage in which his first settlement at Shiraz is announced, will shew our readers his precise circumstances.

"Arrived at the celebrated seat of Persian literature, Mr. Martyn, having ascertained the general correctness of the opinion delivered at Calcutta, respecting the translation of the New Testament, by Sabat, commenced immediately another version in the Persian language. An able and willing assistant, in this arduous and important work, presented himself in the person of Mirza Seid Ali Khan, the brother-in-law of his host Jaffier Ali Khan. His coadjutor, he soon discovered, was one of a numerous and increasing religious community, whose tenets (if that term be not inapplicable to any thing of so fluctuating and indefinite a nature as their sentiments) appear to consist of refined mysticism of the most latitudinarian complexion; a quality, be it remembered, entirely opposite to the exclusive character and inflexible spirit of Christianity, and which pervading, as it does so completely, the system of Soofeism, sufficiently accounts for its toleration under a Mahometan despotism of a purer and more absolute kind than exists even in the Turkish dominions.

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"In Jaffier Ali Khan, a Mahometan of rank and consequence, to whom Mr. Martyn had letters of recommendation, he found a singular urbanity of manners, united to a temper of more solid and substantial excellence—a kindness of disposition, ever fertile in expedients conducive to the comfort and convenience of his guest. There was in him also, as well as in his brother-in-law, what was still more gratifying, an entire absence of bigotry and prejudice; and on all occasions he was ready to invite, rather than decline, the freest interchange of opinion on religious topics." pp. 377—379.

The following account of Mr. Martyn's manner of dealing with his Mohammedan coadjutor may assist others who undertake to convince an objector of the value of the Gospel.

"Seid Ali, while perusing the twelfth of John, observed, 'How he loved these twelve persons!' 'Yes,' said I; 'and all those who believe in him, through their word.' After our work was done, he began to say, 'From my childhood I have been in search of religion, and am still undecided. Till now, I never had an opportunity of conversing with those of another religion. The English I have met in Persia have generally been soldiers, or men occupied with the world.' To some remarks I made about the necessity of having the mind made up upon such a subject, considering the shortness of our stay here, he seemed cordially to assent, and shed tears. I recommended prayer, and the consideration of that text, 'If any man will do his will, he shall know of the doctrine,' and spoke as having found it verified in my own experience, that when I could once say before God, 'What wilt thou have me to do?' I found peace.—I then went through all the different states of my mind at the time I was called to the knowledge of the Gospel. He listened with great interest, and said, 'You must not regret the loss of so much time as you give me, because it does me good.'" pp. 389, 390.

The following brief sketch of a Sabbath in the heart of a Mohammedan country will be regarded with pleasure by those who, doomed to wander in strange lands, fear, that shut out from the ordinances of religion, they shall not feel the presence of their country's God.

"July 14th (Sunday).—The first Sabbath morning I have had to myself this long time, and I spent it with comfort and profit. Read Isaiah chiefly, and hymns, which, as usual, brought to my remembrance the children of God in all parts of the earth: remembered, especially, dear ——, as he desired me, on this his birth-day." p. 394.

We should have been happy to have extracted the account which follows of a public conference with the Moojtuhid or Professor of Mohammedan law. It is characterized as well as all the similar discussions, by an endeavour on the part of the follower of Mohammed, to divert the mind from the real and substantial topics in dispute between the parties to metaphysical quibbles and niceties; to those vain questions which the most curious cannot settle if they would, and which the wise would scarcely be anxious to settle if they could. No bait is more successful in captivating the half-awakened conscience than such topics. Thousands are amusing or inflaming themselves with subtle controversy, when they ought to be working out their salvation with fear and trembling.

The frequent disputations with Mohammedans of all classes, and the now widely circulated fact that he was engaged in a translation of the new Testament into Persian, excited much attention and alarm among the leading Mohammedan teachers; and on the 26th July appeared an Arabic defence of Islamism. The estimate of this defence, formed by the editor on a view of a translation of it among the papers of Mr. Martyn, is as follows:

"This work, as far as a judgment of it can be formed from a translation discovered amongst Mr. Martyn's papers, is written with much temper and moderation, and with as much candour as is consistent with that degree of subtlety which is indispensable in an apology for so glaring an imposture as Mahometanism.

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"The Chief Moollah begins by declaring his desire to avoid all altercation and wrangling, and expresses his hopes that God would guide into the right way those whom he chose. He then endeavours, in the body of the work, to shew the superiority of the single perpetual miracle of the Coran, addressed to the understanding, above the variety of miracles wrought by Moses and by Christ, which were originally addressed only to the senses, and that these, from lapse of time, become every day less and less powerful in their influence. And he concludes with the following address to Mr. Martyn:—

"'Thus behold, then, O thou that art wise, and consider with the eye of justice, since thou hast no excuse to offer to God. Thou hast wished to see the truth of miracles. We desire you to look at the great Coran—that is an everlasting miracle.'

"This was finished by Ibraheem ben al Hosyn, after the evening of the second day of the week, the 23d of the month Iemadi, the second in the year 1223 of the Hegira of the prophet. On him who fled be a thousand salutations!'" pp. 401, 402.

To this treatise Mr. Martyn replied in Persian; and the nature of the reply is thus stated by the editor.

"After replying to the various arguments of Mirza Ibraheem, Mr. Martyn shews why men are bound to reject Mahometanism — that Mahomet was foretold by no prophet—that he worked no miracle—that he spread his religion by means merely human, and framed his precepts and promises to gratify men's sensuality, both here and hereafter—that he was most ambitious, both for himself and his family—and his Coran is full of gross absurdities and palpable contradictions—that it contains a method of salvation wholly inefficacious, which Mr. Martyn contrasted with the glorious and efficacious way of salvation held out in the Gospel, through the Divine Atonement of Jesus Christ." p. 403.

The following extract contains a curious account of a visit of Mr. Martyn to a Sooffee doctor.

"In the evening we went to pay a long promised visit to Mirza Abulcasim, his preceptor in Soofeism, one of the most renowned Soofies in all Persia. We found several persons sitting in an open court, in which a few greens and flowers were placed; the master in a corner, a very fresh looking old man, with a silver beard. I was surprised to observe the downcast sorrowful looks of the assembly, and still more at the silence that reigned. After sitting some time in expectation, and being not at all disposed to waste my time sitting there, I said softly to Seid Ali, 'What is this?' He said, 'It is the custom here, to think much and speak little.' 'May I ask the master a question?' said I. With some hesitation he consented to let me; so I begged Jaffier Ali to inquire, 'What is the way to be happy?'

"This he did in his own manner: he began by observing, 'that there was a great deal of misery in the world, and that the learned shared as largely in it as the rest; that I wished, therefore, to know what we must do to escape it.' The master replied, 'that, for his part, he did not know; but that it was usually said, the subjugation of the passions was the shortest way to happiness.'

"After a considerable pause, I ventured to ask, 'What were his feelings at the prospect of death—hope, fear, or neither?' 'Neither,' said he, 'and that pleasure and pain were both alike.' I then perceived that the Stoics were Greek Soofies. I asked, 'whether he had attained this apathy?' He said, 'No.' 'Why do you think it attainable?' He could not tell. 'Why do you think that pleasure and pain are not the same?' said Seid Ali, taking his master's part. 'Because,' said I, 'I have the evidence of my senses for it. And you also act as if there was a difference. Why do you eat, but that you fear pain?' These silent sages sat unmoved. One of the disciples is the son of the Moojtuhid, who, greatly to the vexation of his father, is entirely devoted to the Soofi Doctor. He attended his calean with the utmost humility. On observing the pensive countenance of the young man, and knowing something of his history from Seid Ali, how he had left all to find happiness in the contemplation of God, I longed to make known the glad tidings of a Saviour, and thanked God, on coming away, that I was not left ignorant of the Gospel. I could not help being a little pleasant on Seid Ali, afterwards, for his admiration of this silent instructor. 'There you sit,' said I, 'immersed in thought, full of anxiety and

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care, and will not take the trouble to ask whether God has said any thing or not. No: that is too easy and direct a way of coming to the truth. I compare you to spiders, who weave their house of defence out of their own bowels; and a pretty sort of thing it is when it is made; or to a set of people who are groping for a light in broad day.'" pp. 408—410.

Soon after this we find an interesting account of a visit to the ruins of Persepolis; over which, however, as well as over his descriptive portraits, which afford much insight into the circumstances of the bulk of the thinking part of the Persian population, we are compelled to pass.

Surrounded by such society, and an actor amidst such scenes, our readers may be solicitous to know the state of Mr. Martyn's mind. The following passage from his journal in the commencement of the year 1812, towards the conclusion of which he rested from his labours, will prove that though surrounded by every thing anti-Christian and unholy, his own mind had not been injured by the contagion.

"The last has been, in some respects, a memorable year. I have been led, by what I have reason to consider as the particular providence of God, to this place, and have undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe that God is acting. The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works, the more I am ashamed of them. Coarseness and clumsiness mar all the works of man. I am sick, when I look at man, and his wisdom, and his doings, and am relieved only by reflecting, that we have a city, whose builder and maker is God. The least of His works here it is refreshing to look at. A dried leaf, or a straw, makes me feel myself in good company: complacency and admiration take place of disgust." p. 488.

On the 24th day of May, one year after entering Persia, Mr. Martyn quitted Shiraz to reach Tebriz, in hopes of there obtaining such an introduction from our ambassador, as might give him free access to the throne of the monarch to whom he designed in person to present his Persian New Testament.

During his journey to Tebriz he encountered many hardships, with much neglect and rudeness from some of the authorities of the places through which he passed. His frame continued greatly to suffer from repeated attacks of fever, so that on his arrival at Tebriz he appeared in the last stages of debility and exhaustion. After a violent fever of nearly two months' duration, he left Tebriz, with a hope, if such in his circumstances it might be called, of getting to England.

It should be recorded, to the honour of Sir Gore Ouseley, our ambassador to the court of Persia, and his lady, that nothing could exceed the kindness which they manifested towards this interesting wanderer in his hours of need and debility. The following letter is the last which he is known to have written.

"I wrote to you last ——, in great disorder. My fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days. Yet it has pleased God to restore me to life and health again: not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My daily prayer is, that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident. Self-confidence has often let me down fearful lengths, and would,

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without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other, at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and strength; but, at other times, I am thoughtless and bold, as if I had all life and strength in myself. Such neglects, on our part, are a diminution of our joys; but the Covenant! the Covenant stands fast with Him for his people, evermore. I mentioned my conversing sometimes on divine subjects. In these I am sometimes led on by the Sooft Persians, and tell them all I know of the very recesses of the Sanctuary. But to give an account of all my discussions with these mystic philosophers must be reserved to the time of our meeting. Do I dream, that I venture to think and write of such an event as that? Is it possible that we shall ever meet again below? Though it is possible, I dare not indulge such a pleasing hope.

"In three days I intend setting my horse's head towards Constantinople, distant about 1300 miles. Nothing, I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish. Ignorant as I am of Turkish, should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here; his and Lady Ousseley's attentions to me, during my illness, have been unremitted. The Prince Abbas Mirza, the wisest of the king's sons, and heir to the throne, was here some time after my arrival. I much wished to present a copy of the Persian New Testament to him, but I could not rise from my bed. The book, however, will be given to him* by the ambassador. Public curiosity about the Gospel, now for the first time, in the memory of the modern Persians, introduced into the country, is a good deal excited here and at Shiraz, and at other places; so that, upon the whole, I am thankful at having been led hither and detained, though my residence in this country has been attended with many unpleasant circumstances. The way of the Kings of the East is preparing: thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Sion." pp. 490—492.

We should have been happy to have made several extracts from his journal in this last sad journey from Tebriz towards Constantinople. But we have already transgressed the bounds which we had prescribed to ourselves. We will, therefore, conclude our narrative with one extract more, which records his sufferings, from the cruelty of a Tartar of the name of Hasan Aga, to whose guidance he had been consigned; and which conveys to us his last aspirations for a brighter and better inheritance, before the cord was cut which detained him from it. This passage is of the deepest pathos, and most tragic interest.

"October 2d.—Some hours before day, sent to tell the Tartar I was ready; but Hasan Aga was for once riveted to his bed. However, at eight, having got strong horses, he set off at a great rate, and over the level ground he made us gallop as fast as the horses would go, to Chiflick, where we arrived at sunset. I was lodged, at my request, in the stable of the post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee-room. As soon as it began to grow a little cold, the ague came on, and then the fever; after which I had a sleep, that let me know too plainly the disorder of my frame.

"In the night, Hasan sent to summon me away, but I was quite unable to move. Finding me still in bed at the dawn, he began to storm furiously at my detaining him so long; but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay; for we flew over hill and vale to Shiraan, where he changed horses. From thence we travelled all the rest of the day and all night: it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying: I hardly knew how to

* "Sir Gore Ousseley presented Mr. Martyn's New Testament to the King of Persia; who, in a public rescript, expressed his approbation of the work. He also carried the MS. to St. Petersburgh, where, under his superintendance, it was printed and put into circulation."

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keep my life in me. About that time there was a village at hand—but Hasan had no mercy. At one in the morning, we found two men under a wain, with a good fire; they could not keep the rain out, but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain, but the night was pitchy dark, so that I could not see where the road was under my horse's feet. However, God being mercifully pleased to alleviate my bodily sufferings, I went on contentedly to the munzil, where we arrived at break of day.—After sleeping three or four hours, I was visited by an Armenian merchant, for whom I had a letter. Hasan was in great fear of being arrested here: the governor of the city had vowed to make an example of him, for riding to death a horse belonging to a man of this place. He begged that I would shelter him, in case of danger; his being claimed by an Englishman, he said, would be a sufficient security. I found, however, that I had no occasion to interfere. He hurried me away from this place without delay, and galloped furiously towards a village, which, he said, was four hours distance, which was all I could undertake in my present weak state: but village after village did he pass, till night coming on, and no signs of another, I suspected that he was carrying me on to the munzil; so I got off my horse, and sat upon the ground, and told him, 'I neither could nor would go any further.' He stormed, but I was immoveable, till a light appearing at a distance, I mounted my horse, and made towards it, leaving him to follow, or not, as he pleased. He brought in the party, but would not exert himself to get a place for me. They brought me to an open veranda, but Sergius told them I wanted a place in which to be alone. This seemed very offensive to them; 'And why must he be alone?' they asked; ascribing this desire of mine to pride, I suppose. Tempted, at last, by money, they brought me to a stable-room, and Hasan and a number of others planted themselves there with me. My fever here increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground, and slept.

"5th.—Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken; yet the merciless Hasan hurried me off. The munzil, however, being not distant, I reached it without much difficulty. I expected to have found it another strong fort at the end of the pass, but it is a poor little village, within the jaws of the mountains. I was pretty well lodged, and tolerably well till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

"6th.—No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend, and comforter! O! when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more." pp. 520—524.

Scarcely had Mr. Martyn breathed these holy desires after the "rest which remaineth to the people of God," than he was translated to the world on the verge of which he had so long stood. He died at Tocat, about the 16th of October, 1812, either of the plague, or of the disorder whose ravages in his constitution, are so painfully recorded in the above quotation.

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No further particulars have been collected respecting his deeply affecting, we will not say *untimely*, death, in addition to those already mentioned in our volume for 1813, p. 269.

His affectionate and devout biographer having thus conducted us to the grave over which he was, we doubt not, one of the sincerest mourners, proceeds to give us an estimate of Mr. Martyn's character and talents; to which he adds similar testimonies from the pens of Mr. Thomason and Mr. Corrie in India, and Mr. Martyn's intimate friend the Rev. C. J. Hoare, of Blandford in Dorset. Of his literary character Mr. Hoare remarks:—

"Mr. Martyn combined in himself certain valuable, but distinct qualities, seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with present attainments. His mind, which naturally ranged on a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons whose reasoning faculty does not suffer from their imagination, nor their imagination from their reasoning faculty; both, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion that the classics and poetry were his predominant passion." p. 527.

The biographer has probably seen, though he has not extracted, the testimony borne by that distinguished traveller, Morier, to the impression produced in Persia by the talents and piety of Mr. Martyn. Our readers will, doubtless, be happy to receive the evidence of an individual so justly entitled to confidence.

"We had not been long at Tebriz, before our party was joined by the Rev. William Couning and the Rev. Henry Martyn. The former was attached to our embassy as chaplain; the latter, whom we had left at Shiraz, employed in the translation of the New Testament into the Persian language, having completed that object, was on his way to Constantinople. Both these gentlemen had suffered greatly in health, during their journey from Shiraz. Mr. Martyn had scarcely had time to recover his strength, before he departed again. He remained some time with the Armenian Patriarch and his monks, at Etchmiatzin, and his memory is highly revered amongst them. He had a relapse of his fever in Turkey; and, as he travelled with a Tartar, a mode evidently too violent for his weak frame, his disorder obliged him to stop at Tocat, where he died. The Persians who were struck with his humility, his patience, and resignation, called him a *merdi khodâi*, a man of God; and indeed every action of his life seemed to be bent towards the one object of advancing the interest of the Christian religion. When he was living at Shiraz, employed in his translation, he neither sought nor shunned the society of the natives; many of whom, constantly drew him into arguments about religion, with the intention of persuading him of the truth and excellence of theirs. His answers were such as to stimulate them to further arguments; and, in spite of their pride, the principal Mollahs, who had heard of his reputation, paid him the first visit, and endeavoured in every way to entangle him in his talk. At length he thought that the best way of silencing them was, by writing a reply to the arguments which they brought both against our belief, and in favour of their own. His tract was circulated through different parts of Persia, and was sent from hand to hand to be answered. At length it made its way to the King's Court, and a Mollah of high consideration, who resided at Hamadan, and who was esteemed one of the best controversialists in the country, was ordered to answer it. After the lapse of more than a year, he did answer

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it: but such were the strong positions taken by Mr. Martyn, that the Persians themselves were ashamed of the futility of their own attempts to break them down; for, after they had sent their answer to the Ambassador, they requested that it might be returned to them again, as another answer was preparing to be given."—Mr. Morier adds: "I have heard since my return to England, that Mr. Martyn's tract has been sent to a Mollah of great celebrity, residing at Bagdad, in the hope that he may be more successful in refuting it. Such answer has never yet been given; and we may infer from this circumstance, that if, in addition to the Scriptures, some plain treatises of the evidences of Christianity, accompanied by strictures upon the falseness of the doctrines of Mohammed, were translated into Persian, and disseminated throughout that country, very favourable effects would be produced. Mr. Martyn caused a copy of his translation of the New Testament to be beautifully written, and to be presented by the ambassador to the king, who was pleased to receive it very graciously. A copy of it was made by Mirza Baba, a Persian, who gave us lessons in the Persian language; and he said, that many of his countrymen asked his permission to take Mr. Martyn's translation to their homes, where they kept it for several days, and expressed themselves much edified by its contents*."

In conclusion, we cannot resist adding a very few remarks which the perusal of Mr. Sargent's work has suggested to us.

In the first place, we have been deeply impressed at almost every point of it, with the absolute necessity of the most vigorous, substantial, zealous, and unbending piety in the character of every one who is selected for the office of a missionary. What could have been hoped for from ordinary zeal in the circumstances of Mr. Martyn? What could have sustained him, under the pressure of a withering climate, and the inward ravages of disease, and the scourge of insult and persecution, but a faith and love the most exalted, and stedfast, and unbending? How obvious is it that no "novice," no man whose mind has not been disciplined by long habits of vigilance and devotion, and purged, by the powerful influences of Divine grace, from earthly affections, should be confronted with obstacles so trying to human nature. We feel it the more necessary to urge this point, because as the demand for missionaries increases, and the pecu-

* The testimonies to Mr. Martyn's character are indeed numerous. We could wish that our author had extracted the following from the pen of one who knew him well, and valued him highly:—"I speak of a Christian minister, well known to many of you, and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God, and shared with him the intercourse of private life, to pause for a single moment over the tomb of Martyn, recollection would dwell with melancholy pleasure upon that candour of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly-mindedness, which distinguished him alike in the privacy of retirement, and in the walks of public occupation. If it be asserted, that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labour. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age."—See Dealtry's Sermon before the Church Missionary Society, preached May 4, 1813.

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niary compensation attached to their function is rendered an object worth secular competition, the danger of unfit persons thrusting themselves into the office will be proportionably increased. In this country a certain measure of decency and propriety of conduct is usually secured in a minister by the forms of society and the vigilance of public inspection. But the missionary in distant countries must, generally speaking, be nearly his own master—must have strong and frequent temptations to neglect his duty—must be exposed to trials of which the inhabitants of a professedly Christian community can form no adequate conception. If therefore we should fail to exercise the closest vigilance in the selection of agents—if we should admit of any other quality as a substitute for deep and tried piety—or imagine that the mere scholar or adventurer can be a fit instrument for carrying the Cross of the Redeemer into the regions of idolatry, the best hopes of our missionary institutions would be disappointed. We have but to observe the utter inefficiency of a cold-hearted and perfunctory ministration of the mysteries of the Gospel in our own country, to infer what it is likely to achieve in the dark recesses of idolatry.

Another observation which has been almost forced upon our attention in the perusal of this work, is the high importance of a regular education to the efficiency of a missionary, especially when employed in the East. We know, indeed, that the best education and the amplest powers are but weakness itself; a mere "withered hand" in the work of the ministry, without the "mighty energy" of the Spirit of God. But, at the same time, we are every day more and more strongly impressed with the importance of carrying the wavering and uncertain mind of man through the stages of a regular education. Not a few of the errors, perplexities, and commotions which infest the church of God, spring from ignorance. The church at this moment is suffering to the very quick from follies, heresies, innovations, and schisms thus engendered.

In the case of Mr. Martyn it is scarcely possible to measure the benefit of his early self-discipline, of his attention to the rules of rigid demonstration, of the habit of rejecting the excrescences of a subject, and seizing upon the vital and substantial points of investigation. Every faculty he had ever exercised, every science he had studied, every language he had learned; all the patience and self-denial perpetually required, and exercised, and cherished in the process of a regular education, were perpetually called into action in almost every step of his career. So that it may be fairly affirmed, that had he been a less learned, or less disciplined man, he must in many very important points, have been a worse missionary. Nor was the benefit of his education confined to his influence upon *others*. We perceive it in his own religious character. Few men have been more marked than Mr. Martyn by that noble enthusiasm of character which spurns at obstacles, which lavishes every feeling and faculty of the man on the prosecution of great objects, which "counts not even life dear" to the possessor, if only he "may finish his course with joy and the ministry which he has received of the Lord Jesus." But the peculiarity in the case of Mr. Martyn is, that this ardent and entire self-devotion was as much subjected to rule as the most sober and drowsy faculties of the mind. We do not even discover in the volume before us any instances of excess or extravagance in opinion. Let those, then, who, either in the ministry at home, or in missionary enterprizes abroad, imagine that education, if not a clog and encum-

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brance on the free spirit of religion, is at the best no real auxiliary to it, consider the example of Mr. Martyn, and correct their estimate of the value of early discipline and learning.

We will conclude this extended article by congratulating our readers on the comparatively cheering aspect of religion in the East. It is no small ground of gratitude and exultation, that the New Testament of Mr. Martyn is put into circulation in Persia, and that the remembrance of his piety and talents survives to commend his translation to the attention of its population. There has arrived in this country a curious copy of Persian verses, with which in some new edition the author of these Memoirs will, it is to be hoped, indulge the reader, and in which the virtues of Mr. Martyn are celebrated in the most exalted language. But our hopes are by no means bounded within the circumference of Mr. Martyn's exertions. Wherever we look, India brightens under our eye. Schools, colleges, churches, missionaries, multiply while we gaze. Prejudices are giving way. The monstrous apologies for heathenism, and sceptical insinuations against Christianity—the false alarms respecting the ingress of missionaries into the East—the sickly whinings over the injuries of meek and innocent idolatry—the base and unfounded charges on the missionaries, as the authors of revolt—are heard no more. In all quarters there is life and movement; and hope spreads her "golden wing" upon a soil hitherto abandoned to darkness and despair. "Though absent in the flesh, yet present in the spirit," how must Henry Martyn, and those of his fellow-soldiers who have fallen under the banner of the Cross, "joy" as they "behold" the kindling glories of the world beneath. It is not their only happiness that they have

> ——— "sunk to rest,
> By all their country's wishes blest,"

that we shed the warm tear of gratitude, and admiration, and love, over their graves or their histories; but that from their ashes has arisen a flame which, under the powerful influences of Divine grace, is rapidly illuminating the wide and cheerless wastes of idolatry. It is their eternal consolation that angels are triumphing and rejoicing in the conquest which the Redeemer of the world has granted to the labours of his ardent, devout, disinterested, and suffering servants.

Sermons preached in the Tron Church, Glasgow. By THOMAS CHALMERS, D. D., Minister of the Tron Church, Glasgow. Glasgow, Smith: London, Longman. 1819. 8vo. pp. 525. Price 12s.

WE welcome the appearance on our horizon of some fresh corruscations from a luminary whose progress we some time since traced amongst the shining orbs of visible glory above us, and whose renewed light and warmth, we trust, will produce highly beneficial effects upon our moral atmosphere. We remember with much pleasure Dr. Chalmers's splendid march over the field of modern astronomy, and his laudable endeavour to reconcile the speculations of science to the Christian system: nor have we forgotten those treasures of moral and spiritual excellence which many among us had the opportunity of beholding profusely, though far from ostentatiously, displayed when he favoured our Southern metropolis with a transient visit. We were, in consequence, desirous to become still more intimately acquainted with the doctrines and the diction to which such vast effects were owing;—to arrest the vivid fires which shot athwart the distant cloud, in order to subject them to the test of a closer and more direct examination. This wish certainly did not proceed from an un-

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meaning curiosity, nor, we trust, from a carping spirit of criticism. We simply desired to reflect in deliberate stillness, and the silence of our closets, upon the arguments and illustrations which had passed by us too rapidly to admit of the full examination which their merit seemed to demand. Dr. Chalmers has met our earnest desires in the present volume. We have now the opportunity we sought of analyzing the elements of that rich and glowing combination which had enraptured, and, we are sure, edified so many. We have the statements, the periods of this very interesting preacher, upon the ordinary topics of divinity, now before us; and we assure ourselves, that if they want any thing of lustre, from the absence of that life and animation which characterized them, as delivered by Dr. Chalmers himself, still enough of the essential and valuable qualities of his peculiar mind appears in these writings to render them, in their wide diffusion, a most important addition to our theological stores; and we trust they will prove a light irradiating the darkness of many generations. The observations which we ventured to suggest on a former occasion, in our Review of the Astronomical Lectures, with respect either to the reasoning, or to the style of this highly-respected and pious minister, by no means proceeded from any intention of invalidating the authority of his strong views and pointed statements on the most important of all subjects. And if we still must be free to pass an opinion on the present volume, as exhibiting many remaining symptoms of the same direct *mannerism* which we felt it our duty to blame on a former occasion, we must express with equal strength the same degree of respect and assent to his general authority. This we should be more strongly inclined to do on this occasion, as the fault we speak of meets us, in the present instance, with far less frequency and with diminished obtrusiveness. It seems to be, less than before, the fate of this inestimable writer, not only to think, but to write, differently from other men. Very many passages of a strong and solid texture are to be found in this volume, which are at the same time conveyed in the established modes of thought and expression. Where we find elaborateness, we do not find, in the same proportion as formerly, a corresponding peculiarity: and where that peculiarity is observable, it is frequently connected with such aberrations, not to say lapses, of the pen, as evidently prove that *style* of any kind was, at the moment, far from the preacher's thoughts; and that to unconscious habit, rather than to taste and choice, we must ascribe what a slight revision might very easily and very considerably have amended.

We are confident, in short, after an attentive reading of this volume, that it is Dr. Chalmers's growing conviction, that in order to attain variety he must be more frequently unlike himself; that he must, in order to suit all tastes, occasionally forego his own; and that it would be a mistaken policy, with a view to keep up a long and undivided attention, to give to originality itself of the highest order, by a perpetual recurrence, the effect of monotony, and thus, perhaps, divert the mind of the learner from the subject-matter of the discourse, by the peculiarity of the style in which it is conveyed. If this is still too frequently the case in the present volume, we must add, that it is frequently *not* the case; and where the outline of roughness and bluntness is maintained, we find the filling much more often of an ordinary kind, and the colouring far more subdued.

Dr. Chalmers appears to us to write under the most vivid conception and clearest view of the subject before him. Every thing comes fresh from his pen, as from

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the first bursting of an overflowing fountain; and we should conceive that he has a thousand hope, by the constant reiteration of ideas which have powerfully occupied his own mind, to convey the same impressions, in all their fulness, to the hearts of others. He seems to play with his subject with the ease of entire comprehension; to turn and toss it into every possible position; to exhibit it in all its parts and proportions; and to invite attention, sometimes by a rapid accumulation of particulars, all bearing on the general point, and at others by the introduction of a single quaint and peculiar turn, which appears in his mind to stand proxy for a multitude of feelings. The result of the whole is an expansive, an effervescent, a sparkling, but sometimes a confused and overbearing eloquence.

Still Dr. Chalmers writes like a philosopher. His words are all representatives of things. His thoughts and conceptions seem derived from the recesses of a deeply reflective and introverted mind: and it is impossible to rise from his pages without a full conviction that their author is intimately versed in the anatomy of the human heart. There is a strong thread of what may justly be called *sentiment* running through the texture of his argument: and if we come to inquire what sentiment, good and true, really means, we shall find it means little else than an expression of those moral instincts and involuntary associations of the imagination, which more or less visit the breast of every man on presenting before him certain trains of thought, certain actions, events, or appearances. It may have *feeling* or not as its own basis in the mind of the writer; but it certainly, and with strong effect, addresses itself to the feelings of the reader; and that which may have but proceeded from the invention of the one, may thus lodge with irresistible power in the heart of the other. This sentiment, however, if not meeting with either a very reflective understanding or impressible affections in the breast of the reader, will often tend to much obscurity, and render the writing inapplicable to his case. On this account we do not think that the sermons of Dr. Chalmers, even those now before us, would suit every class of mind, particularly amongst the lower and more uncultivated ranks of life.

But the philosophy of Dr. Chalmers must be considered as of the very highest order. He writes, and thinks, and feels like a divine. His philosophy is the philosophy of true Christianity; the essential produce of the sacred Scripture. We cannot express too warmly the satisfaction we derive from seeing the high reasoning and investigating powers of such a mind turned to the discovery of truth in its purest forms; nor how greatly we rejoice in marking the genuine principles of the pure and undefiled religion of Jesus Christ successfully brought into comparison with the most correct principles of metaphysical and moral science. No rational believer in Christianity ever doubted for a moment what would be the result of such a comparison: although not a few who claim to themselves the exclusive title of *rational*, have thought it necessary to omit, in their limited code of doctrine, some of the strongest appeals to the instinctive and irresistible feelings of human nature; and others, less attentive to the gift of reason than the faculty of the imagination, have suffered the latter to range without control far beyond the prescribed boundaries of the former. The preacher before us has happily called forth into exercise both powers of the human soul: he has applied both, without fear, and with the most decisive success, to the investigation and confirmation of many of the highest and most appalling truths of the

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Gospel: and it is only, perhaps, from the unusual closeness with which he has followed up the doctrines and the very words of Scripture by the confirmations of an enlightened philosophy that even his divinity may carry with it some obscurity to those who "have not their senses by reason of use fully exercised to discern both good and evil."—Happy shall we be, under the guidance of so powerful a mind, and the sanction of so pious and devoted a heart, to acquire additional strength and light to the cause of our common Christianity, and daily to enlarge the circle of learners in this high school both of Christian doctrine and Christian practice. In proportion as the principles are studied on which Dr. Chalmers founds his belief of the Scriptures, and the deductions he draws from the sacred page, we are persuaded, will their value and their solidity appear. And whilst the doctrines of the Bible remain for ever the same amidst all the fluctuating varieties of human opinion, we feel no hesitating conviction, that as the true science of human nature shall be better understood by means of such discriminating observers as Dr. Chalmers, the more familiar shall we grow with those profound and inspired truths, which are addressed to man, as man, by that Omniscient being who best understood our nature, and adapted the disclosures of revelation to the actual exigencies of our case.

The present volume of sermons purports to be a collection of addresses originally delivered, as they are now affectionately dedicated, to the members of the Tron Church Congregation in Glasgow; and representing, we presume, a specimen of their much valued pastor's ordinary style of doctrine and admonition. In the preface, Dr. Chalmers distinctly states the topic most urgently, and most frequently insisted on, to be the depravity of human nature—its depth, its extent, and its cure—a topic which is usually touched upon with no small degree of delicacy by the majority of human reasoners. The proud philosopher sparns at it: the rational divine, following close in his track, scruples it: the mere moralist seems to see in it the blasting of all his fairest prospects of human perfectibility: the philanthropist is too candid, and many, who have perhaps known or fancied an ill use made of it, (and what other sound scriptural doctrine has not been abused?) are too cautious to admit it in its true extent, and prefer our modified English of "*very far gone* from original righteousness," to the stronger Latinism of "*quam longissimè*." Now Dr. Chalmers, finding the strongest expressions on this head fully warranted by the Divine Record, has no scruple in stating all he thinks and feels on the doctrine of human depravity. Indeed, the very delicacy which others have manifested seems with him the very reason for casting off all reserve, and making what is but a slight and unessential appendage to *some* systems, the very foundation on which is constructed the whole of his Christian edifice. He does this, not to affront the philosopher, or to deject the moralist, or to shock the philanthropist; but because he finds upon investigation, that the fact is as it is stated to be; and that therefore it is consonant to the soundest principles of philosophy so to state it; and that to decline such a view, is to shut our eyes to an actual and undeniable disorder of the human soul, and consequently to lose all hope, and forfeit all right, of cure. He states it, not to injure the cause of morals, but to support it, and because a knowledge of the disease is absolutely necessary to a due application of the remedy provided in the Gospel; a remedy adequate to the worst symptoms of the disease, and, in the highest degree of which hu-

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man nature under the Divine grace is capable, salutary, purifying, and invigorating. "In opposition to every apparent obstacle from the justice of God, or the impotency of man," says our author in his preface, "our wants are fully provided for in the Gospel."

"There we behold the amplest securities for the peace of the guilty. But there do we also behold securities equally ample for their progress, and their perfection in holiness; insomuch, that in every genuine disciple of the New Testament, we not only see one who, delivered from the burden of his fears, rejoices in hope of a coming glory—but we see one who, set free from the bondage of corruption, and animated by a new love, and a new desire, is honest in the purposes, and strenuous in the efforts, and abundant in the works of obedience." p. vi.

With such views we are not afraid to meet Dr. Chalmers upon the highest scriptural ground he may be pleased to assume, in stating the doctrine of human corruption. Neither do we withhold our cordial assent to the propriety of that method which he goes on to vindicate as his own choice in treating on moral subjects, with a view to impress them on the mind of the learner; namely, the frequent iteration, and *almost* identical inculcation, of the same truth. The distinction in this respect between speculative truths, and such as are allied to practice and moral feeling, as referred to by Dr. Chalmers, is perfectly correct. In the former case, repetition may be superfluous: in the latter, it is oftentimes absolutely essential. The remark, indeed, forcibly reminds us of the old fashioned, but not therefore less estimable, Bishop Patrick's comment on the word Deuteronomy, or recapitulation by Moses of the heads of the Divine law. "The reason of the repetition of the very same thing over and over again, is that he might make it sink into their minds by being often inculcated. Some have been so foolish as to make this an objection against the book having been composed by Moses, which only shews their great ignorance; all wise men having even judged it necessary to say, τα αὐτα περι των αὐτων, the very same things concerning the same things, that they might be thoroughly understood, and fixed in the memory of their auditors, and settled in their hearts and affections*."

The frequency of recurrence in this volume, though by somewhat different paths, to the same all-important truths—for which, indeed, as respects the rules of composition, Dr. Chalmers modestly apologizes in his preface—would make any distinct analysis of the seventeen sermons of which it is composed, rather a vague and unpleasing task. We shall, however, as we proceed, mention the texts of each; and, classing such of the sermons together as bear the strongest features of resemblance, shall extract from each class such passages as may serve to give the reader some, though a very imperfect, idea of Dr. Chalmers's full conception of the subject before him.

The first, second, and third sermons we are disposed to consider as of a class by themselves, enlarging respectively on,

1. The Necessity of the Spirit to give effect to the Preaching of the Gospel; from 1 Cor. ii. 4, 5: "And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration

* Ἐδειναι χρη ὁτι ου ραδιον δογμα παραγενεσθαι ἀνθρωπω, ἰι μη καθ' ἑκαστην ἡμεραν τα αὐτα και λεγη τις και ἀκουη, και ἁμα χρωτο προς τον βιον.—Epictet. Patrick ad Deut. 1. May not some light be thrown, by this principle, on the apparent repetition in the several Gospels of the same truths, but placed in different periods of our Saviour's life? Is it not probable, that the very same observations fell frequently from lips studious far more of benefit than novelty, and that they are therefore properly referred by different Evangelists to different parts of the history.

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of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God."

2. The mysterious Aspect of the Gospel to the Men of the World; from Ezek. xx. 49: "Then said I, O Lord God, doth he not speak parables?"

3. The Preparation necessary for understanding the Mysteries of the Gospel; from Matt. xiii. 11, 12: "He answered and said unto them, Because it is given to you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

The three leading conceptions which meet us respectively in these three sermons, are—1. The total incapacity of man, in his natural state, for making any progress whatever, or indeed any beginning in the proper, that is to say, the *experimental*, knowledge of Divine things; 2. The consequent indifference, or rather solid objection that he entertains to those mysterious statements of Divine Truth, which are to him no better than *parables;* 3. The absolute necessity for seeking out of ourselves, though not without our own exertion and instrumentality, the means of attaining Divine knowledge, and a progressive advancement in the paths of holiness. From the variety of just and impressive observations with which, in his own original way, our preacher traces out the several conclusions at which he aims, we must again state, that we feel it will be very difficult to select any that will convey an adequate idea of the strength and vividness of his conceptions on these most interesting points. From the very full opening sermon, in which the natural feebleness of man and his acquired power through prayer for Divine illumination, are nobly contrasted, we have the following specimen of that *synthetical* method of reasoning, beginning from the simplest elements, and marching on to the highest combinations, for which Dr. Chalmers is so eminent.

"We read of the letter, and we read also of the spirit of the New Testament. It would require a volume, rather than a single paragraph of a single sermon, to draw the line between the one and the other. But you will really acknowledge that there are many things of this book which a man, though untaught by the Spirit of God, may be made to know. One of the simplest instances is, he may learn the number of chapters in every book, and the number of verses in every chapter.—But is this all? No; for by the natural exercise of his memory, he may be able to master all its historical information. And is this all? No; for by the natural exercise of his judgment he may compare Scripture with Scripture,—he may learn what its doctrines are,—he may demonstrate the orthodoxy of every one article in our national Confession,—he may rank among the ablest and most judicious of the commentators,—he may read, and with understanding too, many a ponderous volume,—he may store himself with the learning of many generations,—he may be familiar with all the systems, and have mingled with all the controversies, and yet, with a mind supporting as it does the burden of the erudition of whole libraries, he may have gotten to himself no other wisdom than the wisdom of the letter of the New Testament. The man's creed, with all its arranged and its well weighed articles, may be no better than the dry bones in the vision of Ezekiel, put together into a skeleton, and fastened with sinews, and covered with flesh and skin, and exhibiting to the eye of the spectators, the aspect and the lineaments of a man, but without breath, and remaining so, till the Spirit of God breathed into it, and it lived. And it is in truth a sight of wonder, to behold a man who has carried his knowledge of Scripture as far as the wisdom of man can carry it,—to see him blest with all the light which nature can give, but labouring under all the darkness which no power of nature can dispel,—to see this man of many accomplishments, who can bring his every power of demonstration to bear upon the Bible, carrying in his bosom a heart unchecred by any one of its consolations, unmoved by the influence of any one of its truths, unshaken out of any

one attachment to the world, and an utter stranger to those high resolves, and the power of those great and animating prospects, which shed a glory over the daily walk of a believer, and give to every one of his doings the high character of a candidate for eternity." pp. 32—34.

We know not how to pass by what is of more rare occurrence in the present volume—a most exquisite image in a following page, by which the preacher illustrates his own just caution, that by Divine illumination we are not to understand the revelation of any new truth;—a pretence so congenial to the visionary and enthusiastic.

"He (the Spirit) does not make us wise above that which is written; but he makes us wise up to that which is written. When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see any thing which has not a real existence in the prospect before us. It does not present to the eye any delusive imagery,—neither is that a fanciful and fictitious scene which it throws open to our contemplation. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields, and woods, and spires, and villages. Yet who would say that the glass added one feature to this assemblage? It discovers nothing to us which is not there; nor, out of that portion of the book of nature which we are employed in contemplating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth, or a single character to the book of revelation. He enables the spiritual man to see what the natural man cannot see; but the spectacle which he lays open is uniform and immutable." pp. 35, 36.

The happy alliance between prayer and study, depicted in this sermon, and which strongly reminds us of the fine saying of Bishop Saunderson, "Study without prayer is atheism; prayer without study is presumption;" is most instructively exemplified towards the end by the character of St. Paul; of him, who "did homage to the will of God by the labours of the ever-working minister, and did homage to the power of God by the devotions of the ever-praying minister."

From the second sermon, in which the reception given by moderns to the peculiarities of Christianity is well illustrated by that given to the parables of Ezekiel by his hearers, who "wanted either principle to be in earnest, or patience for the exercise of attention, or such a concern about God as to care very much about his will," we might extract some very excellent epitomes of Christian doctrine, as contrasted with the ordinary, the worldly, and the rational statements of pretended scriptural truth, by which scriptural words and ideas are alike banished, and the essence of the Cross is made wholly to cease. According to Dr. Chalmers, and we agree with him in the remark, it is a very different thing to speak on the one hand of affection to God as a Father, service to him as a Master, and allegiance as a Sovereign; and on the other, to use and understand the closer and more exclusive and experimental phrases and *ideas* of the New Testament, relative to sanctification, the atonement, the blood of the everlasting covenant, the spirit of adoption, fellowship with the Father and the Son, growing up unto Christ, &c. &c.: and those persons who would admit the former appeals as level to their natural apprehension, would, in hearing of the latter, we believe, often throw themselves upon the couch of oscitancy, and say, "Ah! Lord God, doth he not speak parables?" We cannot, however, forget, that the very analogies with which our author contrasts the more scriptural language, are the chosen analogies of Scripture itself; and that the appeal is made by Jehovah himself to the verdict of our common reason. "If I be a father, where is mine honour; if I be a master, where is my fear?" It does not seem at all necessary, for giving Scripture morality its full force, to set

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aside the divine appeals to the common sense of mankind: indeed, in one respect it is injurious to do so, as they form a sort of link between the natural and the spiritual ideas, of which we are alike capable, and are frequently an incipient step towards higher and more scriptural attainments. The Spirit of God condescends to small initial movements, and commencing instruments in the divine life: and "the honest and good heart," having been first convinced of its delinquency, even on the commonest claims of the Divine Being, considered as a Father, Master, or Sovereign, may be led hereafter to see in these very terms, as applied to Him, a meaning and a mystery which does not belong to the same terms in their ordinary use; and on these very analogies may thus be grafted the new and extensive Christian relations of a reconciled Father, a Master by purchase, a King by conquest, and the Head over all things to his Church.

In making this stricture, however, we are the farthest possible from any wish of diminishing the force of an observation which lies at the very root of truth, and has a most distinct and vivid application to many writers and preachers of the present day, and indeed of every period in which the profession of Christianity is widely extended, while the real and growing knowledge of its truths is comparatively confined. We agree with Dr. Chalmers, that there are multitudes of half-way Christians, who would have nothing to object to the inculcation of morality, even of a high stamp, couched in ordinary language, but the very essence of whose objection against the real truth is, that it goes beyond that language, and inculcates something which, though but indistinctly understood by them, is evidently far above their ordinary ideas, expressions, and predilections relative to virtue and moral obligation. They comprehend just so much as to wish to hear no more. "There is a certain want of adjustment between the truth as it is in Jesus, and the prevailing style of their conceptions." p. 75. And we highly approve the appeal made to such in pp. 77—79:

"Have they ever, to the satisfaction of their own minds, disproved the Bible? And if not, how can they sit at ease, should all the mysteriousness which they charge upon evangelical truth, and by which they would attempt to justify their contempt for it, be found to attach to the very language, and to the very doctrine of God's own communication? What if it be indeed the truth of God... the language of the offended Lawgiver... and yours the case taken up in this very Bible, whose phraseology and whose doctrine are so unpalatable to you, when it tells us of the preaching of the Cross being foolishness?" &c.

The author, in the conclusion of this sermon, beautifully expatiates on the value of the doctrines of grace upon a death-bed.

"We never saw the dying acquaintance, who, upon the retrospect of his virtues and of his doings, could prop the tranquillity of his spirit, on the expectation of a legal reward. O no! this is not the element which sustains the tranquillity of death-beds. It is the hope of forgiveness. It is a believing sense of the efficacy of the Atonement. It is the prayer of faith offered up in the name of Him who is the Captain of all our salvation. It is a dependence on that power which can alone impart a meetness for the inheritance of the saints, and present the spirit holy, and unreproveable, and unblameable, in the sight of God." p. 82.

It is perhaps hardly worth while to advert, *in mediâs res*, to defects of a purely literary kind; yet we certainly could wish the parting warning against the hope of a death-bed repentance had not been ushered in by such a maze of metaphor as the following:

"The effects of the alienation of a whole life, both in *extinguishing* the

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light of your conscience, and in *rivetting* your *distaste* for holiness, will be accumulated into such a *barrier* in the way of your return to God, as *stamps* upon death-bed conversions a grievous *unlikelihood*," &c.

The third sermon contains a reiteration of the inefficiency of human efforts, without Divine grace, for the purposes of saving illumination: and is chiefly valuable as a plain practical disquisition on the three great means of acquiring a knowledge of Divine truth; namely, reflection, prayer, and doing the will of God; and, also, as affording a complete vindication, not so much of the doctrine that Divine assistance does not derogate from the duty of human activity, as of the fact that human diligence, in the performance of every known duty, does not necessarily promote a legal spirit, or invalidate a man's reliance on the grace and merits of a Saviour.

"While the artificial interpreter of Christ's doctrine holds him to be wrong, Christ himself may recognize him to be one of those who keep his sayings, and to whom therefore he stands pledged to manifest himself. The man, in fact, by strenuously doing, is just the more significantly and the more energetically praying. He is adding one ingredient to the business of seeking, without which the other ingredient would be in God's sight an abomination. He is struggling against all regard to iniquity in his heart, seeing that if he have this regard God will not hear him. To say, that it is dangerous to tell a man in these circumstances to do, lest he rest in his doings and fall short of the Saviour, is to say, that it would be dangerous to place a man on the road to his wished-for home, lest when he has got upon the road, he should stand still and be satisfied. The more, in fact, that the man's conscience is exercised and enlightened, (and what more fitted than wilful sin to deafen the voice of conscience altogether?) the less will it let him alone, and the more will it urge him onward to that righteousness which is the only one commensurate to God's law, and in which alone the holy and inflexible God can look upon him with complacency. Let him humbly betake himself, then, to the prescribed path of reading, and prayer, and obvious reformation,—and let us see if there do not evolve upon his mind, in the prosecution of it, the worthlessness of all that man can do for his meritorious acceptance with the Lawgiver." pp. 94, 95.

As far as we can judge, it is impossible for any language to speak more agreeably to reason or Scripture, than the above passage. And we must add, on a review of the three foregoing sermons, that if anything is more remarkable than the strength and earnestness, and fullness and conclusiveness of their several statements of the truths of the Gospel, it is the guard of moderation and consistency throughout, by which every doctrine is retained within its proper rank and disciplined service: nothing is out of line or keeping with the rest: the very doctrine of human depravity is made, through the intervention of Divine grace and heavenly mercy, to conduce to human duty; and every statement, as far as we can trace the effect on our own minds, is admirably calculated, according to the old definition of good doctrine, "to humble the sinner, exalt the Saviour, and conduce to holiness of heart and life."

But a further progress is made in these several grand objects, through the following three, or we may more properly say five, sermons, which are respectively as follows.

IV. "An Estimate of the Morality that is without Godliness. (Job ix. 30—33). 'If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man as I am, that I should answer him, and we should come together in judgment. Neither is there any days-man betwixt us, that might lay his hand upon us both.'

V. "The Judgment of Men compared with the Judgment of God. (1 Cor. iv. 3, 4). 'With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is the Lord.'

VI. "The Necessity of a Mediator

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between God and Man.' (Job ix. 33). 'Neither is there any days-man betwixt us that might might lay his hand upon us both.'

"VII. The Folly of Men measuring themselves by themselves. (2 Cor. x. 12). 'For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.'

"VIII. Christ the Wisdom of God. (1 Cor. i. 24). 'Christ, the Wisdom of God.'"

In the first of these sermons, which treats of the first two verses of the text prefixed to it, we find, 1. A delineation of that species of virtue to which simple nature is competent, and which is represented under the notion of being "washed with snow water;"—2. An exhibition of its total and radical incompetency to stand the test of that Being whose scrutiny is as "a refiner's fire;" which incompetency is still further represented by the appearance of one "plunged in the ditch." The acquirements in the one case, and the demands in the other, are contrasted in the following short extract.

"There are a thousand things which, in popular and understood language, man can do. It is quite the general sentiment, that he can abstain from stealing, and lying, and calumny,—that he can give of his substance to the poor, and attend church, and pray, and read his Bible, and keep up the worship of God in his family. But, as an instance of distinction between what he can do, and what he cannot do, let us make the undoubted assertion, that he can eat wormwood, and just put the question, if he can also relish wormwood. That is a different affair. I may command the performance; but have no such command over my organs of sense, as to command a liking, or a taste for the performance. The illustration is homely; but it is enough for our purpose, if it be effective. I may accomplish the doing of what God bids; but have no pleasure in God himself." pp. 122, 123.

There is much instructive remark in the description given, through the whole of this sermon, of that "*surface displayed* without a living principle of piety," which it is its object to expose. We much approve of the view given of this subject in reference to the character of Job himself in the opening: and at the same time we cannot speak too highly of the very pointed and satisfactory caution at the conclusion, in reference to the preaching of John the Baptist, against a crude and unguarded method of speaking of those sincere, though not evangelical, acts of virtue and habits of morality which are often among the initial attempts of a mind partially enlightened, and which our Lord doubtless includes, when he says, that whoso will do the will of God shall know of the doctrine. Had we space, we should with great satisfaction give a passage towards the close of this sermon, in further illustration of the idea of *ungodly* morality, beginning, "Conceive for a moment that the belief of a God were to be altogether expunged from the world;" and shewing how much of *this* morality would still remain; that is, how little its existence depends on any reference to the Divine authority.

But we must pass on to the next, or fifth, sermon of the collection, which carries on the same subject of the deficiency of human morality, not, as we should have expected, from the third verse of the former text in Job, which was ready to the hand of our preacher, and would better have explained his numeral III. at the opening of the sermon, but from 1 Cor. iv. 3, 4. The subject-matter of both texts seems to us to admit of nearly the same use, which is, in short, to trace out specifically the leading points of distinction between the judgment of men and that of God. "There is a distinction founded upon the claims which God has a right to prefer against us, when compared with the claims which our fellow-men have a right to prefer against us;—and there is a distinction founded upon that clearer and more elevated

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sense which God has of that holiness without which no man shall see his face ....." These several topics are finely expanded, with plain but forcible and commanding eloquence, to which it would be impossible to do justice by any single quotation. We were particularly struck with the depth of reasoning contained in a remark, in substance as follows: That the sum-total of claims which our fellow-men have upon us, even though fully answered, would be so far from setting us free in the eye of God, that were he to have dealt that same measure to men, with which men are bound to be satisfied from each other, we had been undone for ever. It was a step beyond all claims of mortals upon the mercy of each other which rescued us from eternal woe. And it is only an imitation of that *step beyond*, in our conduct towards each other for *God's sake*, which can answer *his* demands upon us, in return for his mercies to our souls. That imitation of himself, which is the essence of God's claims upon his creatures, Dr. Chalmers beautifully expresses as a desire in the Almighty to diffuse over the face of creation a *multiplied resemblance* of *himself*.—We will now reward our readers, who may have followed us through this slight exposition of the doctrine contained in this sermon, by the following quotation from the close of it, in which the preacher enlarges on his own words, that "the testimony of our fellows will as little avail us in the day of judgment, as the help of our fellows will avail us in the hour of death."

"And, have you never thought, when called to the chamber of the dying man —when you saw the warning of death upon his countenance, and how its symptoms gathered and grew, and got the ascendency over all the ministrations of human care and of human tenderness,—when it every day became more visible, that the patient was drawing to his close, and that nothing in the whole compass of art or any of its resources, could stay the advances of the sure and the last malady,—have you ever thought, on seeing the bed of the sufferer surrounded by other comforters than those of the Patriarch,—when, from morning to night, and from night to morning, the watchful family sat at his couch, and guarded his broken slumbers, and interpreted all his signals, and tried to hide from his observation the tears which attested him to be the kindest of parents,—when the sad anticipation spread its gloomy stillness over the household, and even sent forth an air of seriousness and concern upon the men of other families,—when you have witnessed the despair of friends, who could only turn them to cry at the spectacle of his last agonies, and had seen how little it was that weeping children and inquiring neighbours could do for him,—when you have contrasted the unrelenting necessity of the grave, with the feebleness of every surrounding endeavour to ward it, has the thought never entered within you, How powerless is the desire of man!—how sure and how resistless is the decree of God!

"And on the day of the second death, will it be found, that it is not the imagination of man, but the sentence of God that shall stand. When the sound of the last trumpet awakens us from the grave, and the ensigns of the last day are seen on the canopy of heaven, and the tremor of the dissolving elements is felt upon earth, and the Son of God with his mighty angels are placed around the judgment-seat, and the men of all ages and of all nations are standing before it, and waiting the high decree of eternity —then will it be found, that as no power of man can save his fellow from going down to the grave of mortality, so no testimony of man can save his fellow from going down to the pit of condemnation. Each on that day will mourn apart. Each of those on the left hand, engrossed by his own separate contemplation, and overwhelmed by the dark and the lowering futurity of his own existence, will not have a thought or a sympathy to spare for those who are around him. Each of those on the right hand will see and acquiesce in the righteousness of God, and be made to acknowledge, that those things which are highly esteemed among men are in his sight an abomination. When the Judge and his attendants shall come on the high errand of this world's destinies,

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they will come from God,—and the pure principle they shall bring along with them from the sanctuary of heaven, will be the entire subordination of the thing formed to him who formed it." pp. 167—170.

It will not, we believe, be found so easy by our readers, any more than by ourselves, to determine, with regard to the last sentence, *who* are to *come from God*; "the Judge and his attendants," or "this world's destinies;" as it will be to say that in either case the expression is *hard*, and such as convinces us that, in passages similar to the above, our preacher literally lays the reins on the neck of his imagination, and does not always very accurately inquire whither it is taking him. There is in Dr. Chalmers a singular mixture of pathos and sublimity, with great strength of metaphysical reasoning. It is difficult to say which is the most congenial to his very powerful mind, or to which he brings himself up with the largest demand upon his mental activities. But assuredly we have much oftener reason to hint at the redundancies, and we could almost presume to say vagrancies, of his eloquence, than at any defect in his argument.

In connection with the sermon under consideration, we are disposed to bring into view the next but one, which is but a step further in progress of the same argument, and naturally connects itself with that which we have just considered. The text we have already mentioned; and the subject, that of "the folly of men measuring themselves by themselves," leads to a view of the worthlessness of mere human commendation founded on the exhibition of mere human virtue. This view is as striking and as completely characteristic of Dr. Chalmers's best and most original style of argument, as any which the volume contains. The opening observations are usefully directed against the too-frequent self-deception, practised even by professors of a strict and peculiar Christianity, to whom the text is immediately addressed, in looking to others "of eminent name for godliness and orthodoxy," and gathering to themselves the grounds of an "insidious security," from seeing in such persons "a certain degree of conformity to the world, or a certain measure of infirmity of temper, or a certain abandonment to the natural enjoyments of luxury, or idle gossiping, or malignant pleasure in commenting on the faults and failings of the absent;" whilst they take occasion from the sight "to allow in themselves an equal extent of indulgence," &c. This ground, however, the preacher soon quits, and applies himself to the still more leading and primary delusion of the world at large, who, by a comparison with each other on the mere grounds of natural virtue, "fortify themselves altogether against an entire reception of the truths or of the overtures of the Gospel." Dr. Chalmers here most successfully pursues his peculiarly strong and clear line of analogical, and, as we have before ventured to call it, *synthetical*, argumentation, beginning from the simple possibility of superior attainments in a narrow sphere of exertion in human life, which, however admirable amongst compeers, could have no weight at all if brought into competition with similar attainments in a higher sphere; thence proceeding to the insignificancy of the highest possible natural attainments or social advantages amongst fellow-men, compared with the matchless magnificence of superior orders of beings, and the loftiness of the Supreme Governor of the universe; and again from thence rising to the further stage of moral superiority, which may attain its highest pitch in our comparison with each other, and yet without touching the height of admeasurement with the still more advanced but necessary attainments of the heavenly virtues. Our author here brings forward illustrations as new as they are cogent, in which

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different comparative attainments in the scale of earthly virtue, are, in reference to a standard higher than all, made to sink into their just and legitimate nothingness. The three cases which he puts of this comparative virtue, according to an inferior standard, are found in a supposed body of fraudulent invaders of the king's revenue; of a set of more "picturesque" adventurous banditti, hardy, ferocious, and sanguinary; or of the same persons brought to the termination of their crimes, a place of confinement, or a scene of distant banishment. The whole series of reasoning and progressive illustration, than which nothing can be more masterly or more decisive, is summed up in the following comprehensive paragraph.

"We want not to shock the pride or the delicacy of your feelings. But, on a question so high as that of your eternity, we want to extricate you from the power of every vain and bewildering delusion. We want to urge upon you the lesson of Scripture, that this world differs from a prison house, only in its being a more spacious receptacle of sinners,—and that there is not a wider distance, in point of habit and of judgment, between a society of convicts, and the general community of mankind, than there is between the whole community of our species, and the society of that paradise, from which, under the apostacy of our fallen nature, we have been doomed to live in dreary alienation. We refuse not to the men of our world the possession of many high and honourable virtues: but let us not forget, that amongst the marauders of the highway, we hear too, of inflexible faith, and devoted friendship, and splendid generosity. We deny not, that there exist among our species, as much truth and as much honesty, as serve to keep society together: but a measure of the very same principle is necessary, in order to perpetuate and to accomplish the end of the most unrighteous combinations. We deny not, that there flourishes on the face of our earth a moral diversity of hue and of character, and that there are the better and the best who have signalized themselves above the level of its general population: but so it is in the malefactor's dungeon, and as there, so here, may a positive sentence of condemnation be the lot of the most exalted individual. We deny not, that there are many in every neighbourhood, to whose character, and whose worth, the cordial tribute of admiration is awarded: but the very same thing may be witnessed amongst the outcasts of every civilized territory,—and what they are, in reference to the country from which they have been exiled, we may be, in reference to the whole of God's unfallen creation. In the sight of men we may be highly esteemed,—and we may be an abomination in the sight of angels. We may receive homage from our immediate neighbours for all the virtues of our relationship with them,—while our relationship with God may be utterly dissolved, and its appropriate virtues may neither be recognized nor acted on. There may emanate from our persons a certain beauteousness of moral colouring on those who are around us,—but when seen through the universal morality of God's extended and all-pervading government, we may look as hateful as the outcasts of felony,—and living, as we do, in a rebellious province, that has broken loose from the community of God's loyal and obedient worshippers, we may, at one and the same time, be surrounded by the cordialities of an approving fellowship, and be frowned upon by the supreme judicatory of the universe. At one and the same time, we may be regaled by the incense of this world's praise, and be the objects of Heaven's most righteous execration." pp. 212—214.

We must add one more passage which follows, in proof of our being really in this state of moral alienation and penal banishment from the presence and favour of our Creator.

"The whole history of our world gives evidence to its state of banishment from the joys and the communications of paradise. Before the entrance of sin did God and man walk in sweet companionship together, and saw each other face to face in the security of a garden. A little further down in the history, we meet with another of God's recorded manifestations. We read of his descent in thunder upon Mount Sinai. O what a change from the free and fearless intercourse of Eden! God, though surrounded by a people whom

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he had himself selected, here sits, if we may use the expression, on a throne of awful and distant ceremony; and the lifting of his mighty voice scattered dismay among the thousands of Israel. When he looked now on the children of men, he looked at them with an altered countenance. The days were, when they talked together in the lovely scenes of paradise as one talketh with a friend. But, on the top of Sinai, he wraps himself in storms, and orders to set bounds about the mount, lest the people should draw near, and God should break forth upon them." p. 216.

We must now leave the reader to appreciate the general result of the three foregoing sermons, as bearing on the great question of the total inadequacy of all human virtue to meet the demands of Divine justice, or in any measure to conciliate, by itself, the regard of Divine favour. To us they speak a very definite, and most edifying language; such as lays the best possible foundation for the two next sermons, the last of this series; the consideration of which we must defer to our next Number.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—History of the Indian Archipelago, by J. Crawford;—Memoirs of the Protector Cromwell, by Oliver Cromwell, a descendant;—Life of the Admirable Crichton, by P. F. Tytler;—Life of Wm. Lord Russell, by Lord John Russell;—A Journal in Carniola and Italy, by W. A. Cadell;—Travels in the East, edited by R. Walpole;—The London Institution, and Porsoniana, by Mr. Partington;—No. I. of a New Quarterly Scientific Publication, by Dr. Brewster, and Dr. Jameson;—A general History of Music, by Dr. Busby;—Manual of Mineralogy, by Professor Jameson;—Statistical Account of Ireland, by W. S. Mason.

In the press:—Letters from Palestine;—Geometrical Analysis, and the Geometry of Curve Lines, by Professor Leslie;—Reliquiæ Statisticæ de Hibernia;—Travels in the North of Germany, by T. Hodgkin;—Polyglot Grammar, by Rev. —— Nolan;—Geometrical Problems, deducible from the first six books of Euclid's Elements, by Rev. M. Bland.

Oxford.—The Prize Compositions are adjudged to the following gentlemen:—English Essay—The characteristic Differences of Greek and Latin Poetry; S. Richards, B. A. Fellow of Oriel College. Latin Essay—"Quænam fuerint præcipue in causa, quod Roma de Carthagine triumphavit?" A. Macdonnell, B. A. Student of Christ Church. Latin Verses—"Syracusæ," the Hon. E. Geoffrey Smith Stanley, of Christ Church. Sir Roger Newdigate's Prize: English Verse—"The Iphigenia of Timanthes;" H. J. Urquhart, Fellow of New College.

Cambridge.—Sir William Browne's three gold medals for the present year were adjudged as follows:—For the Greek Ode, *Reginæ Epicedium*, to Mr. H. Waddington, Scholar of Trinity College. For the Latin Ode, *Thebæ Ægyptiacæ*, to Mr. T. H. Hall, Scholar of King's College. For the Epigrams, *Discrimen Obscurum*, to Mr. R. Okes, Scholar of King's College. The Chancellor's gold medal for the best English Ode, to Mr. T. B. Macaulay, of Trinity College: subject, *Pompeii*.

At the late Hants County Sessions an appeal was instituted by the Rev. Henry Wake, Rector of Over Wallop, against the accounts of the overseers of that parish, who had been in the habit of eking out the labourers' wages by an allowance from the poor rates. This practice was so commonly understood by the farmers, that they made engagements with their labourers accordingly, and the men were induced to accept almost any wages from those who hired them. The chairman (the Earl of Carnarvon) said, the payment of a portion

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of labourer's wages out of the poor rates was illegal, and should be disallowed; that it was alike unjust in principle and practice, and pressed heavily on the small farmer, on the shopkeeper, and on other persons in the parish, who contributed a larger proportion towards the poor rates than the more extensive occupiers of land. The overseers were accordingly directed to refund 25*l.* to the Rev. H. Wake, and to discontinue the practice.

Distribution of Waterloo Prize Money.—Commander in chief, 60,000*l.*; general officer, 1,250*l.*; field officer 420*l.*; captain, 90*l.*; subaltern, 33*l.*; serjeant, 19*l.*; rank and file, 2*l.* 10*s.*

Imprisonment for small Debts.—The Society for the Relief of Persons imprisoned for Small Debts, at their last annual meeting reported, that the number of debtors released, and discharged by them from sixty-two prisons, during the past year, was 1,138, who had 888 wives and 2,187 children: the average expense of their liberation cost only 2*l.* 17*s.* 2½*d.* each. At this meeting 68 prisoners were relieved for the sum of 228*l.* 9*s.* 7*d.* Of 92 cases, 23 were rejected, and 6 deferred.

French Prize.—The Society for the Encouragement of National Industry in France, has proposed a prize of 3,000 francs (125*l.* English) for the discovery of a metal or composition of moderate price, which shall not be hurtful to animal economy, nor oxidizable either by water or by the juice of vegetables, or which shall at least be greatly less so than iron or steel, without imparting any colour or taste to the substances in the preparation of which it is employed.

An effort is making by the French government to naturalize in France the Thibet Goat, which yields that hair or wool of extraordinary fineness from which Cachemire shawls are fabricated. A vessel has arrived at Marseilles with a large flock of them, sent by M. Jaubert from the Crimea.

Russia.—The Emperor has lately rescinded the law or custom by which the privilege of engaging at pleasure in any art or manufacture was confined to the nobility, and to men of business, who are members of the first and the second body of artizans. By an imperial ukase, dated Dec. 28, 1818, O. S. the peasantry of the empire are now allowed to establish manufactories and warehouses at their own pleasure. This order also exempts peasants who establish works, during the first four years of the existence of such works, from all imposts to which peasants engaged in commerce are subjected by the laws of Feb. 11, and Dec. 19, 1812.

Disease similar to Cow-pox in Persian Sheep.—Mr. Bruce, the British Resident at Bushire, reported some time since, that the cow-pox was well known in Persia by the Eliaats, or wandering tribes. He has since made particular inquiries on this subject amongst several tribes who visit Bushire in the winter to sell the produce of their flocks, such as carpets, rugs, butter, cheese, &c. Every Eliaat that he has spoken to on this head, of at least six or seven different tribes, has uniformly told him, that the people who are employed to milk the cattle, caught a disease, which, after having once had, they were perfectly safe from the small-pox, and that this disease was prevalent among the cows, *but more prevalent among, and more frequently caught from, the sheep.* Mr. Bruce adds—"Of the truth of this account I have not the smallest doubt, as the persons of whom I inquired could have no interest in telling me a falsehood; and it is not likely that every one whom I spoke to should agree in deceiving; for I have asked at least some forty or fifty persons. To be more sure on the subject, I made more particular inquiries of a very respectable farmer, who lives about 14 miles from this, and who is under some obligations to me: this man confirmed every thing that the Eliaats had told me, and further said, that the disease was very common all over the country, and that his own sheep often had it. There may be one reason for the Eliaats saying that they caught the infection oftener from the sheep than the cow, which is, that most of the butter, ghee, cheese, &c. is made from sheep's milk, and that the cows yield very little, being more used for draugh than any thing else."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons extracted from the Lectures of Bishop Porteus, and intended for the use of the younger Clergy, and for Families; by Thomas Baker, M.A. 9*s.*

Sermons on Faith Doctrines and

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Public Duties; by the Very Rev. Wm. Vincent, D.D. 10s. 6d.

Lectures on the Book of Jonah, designed chiefly for the Use of Seamen; by George Young. 8vo. 5s.

Elementary Discourses, or Sermons addressed to Children; by John Burder, M.A. 12mo. 4s.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In addition to the usual Monthly Extracts of the Society (to say nothing of a variety of local Reports), we have now before us the Report presented at the last anniversary (5th of May), with the speeches delivered on that occasion, and the very interesting tour of the Rev. John Owen, on the continent, in behalf of the Society. We cannot do any thing like justice to these and numerous other documents of this great institution. The speeches alone, in detail, would occupy a third of a whole Number of our work. We shall, however, present our readers with copious extracts from them, reserving the less temporary documents to a future occasion.

Lord Teignmouth having taken the chair, apologies for unavoidable and unwilling absence were received from the Duke of Kent, Earl Harrowby, the Bishops of Durham, Norwich, and Gloucester, and the Chancellor of the Exchequer. An abstract of the Report was then read by the Rev. W. Dealtry, from which it appeared, that the issues of Bibles and Testaments, within the year, have been 123,247 Bibles, and 136,784 Testaments; being an increase beyond the issues of the preceding year, of 65,930 Bibles and Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than fourteen years, more than Two Millions Three Hundred Thousand Bibles and Testaments. The cash account stands as follows:—

Total net receipts (including 56,604*l.* 3s. 3d. in contributions from Auxiliary Societies, and 27,499*l.* 2s. 10d. in Receipts for Bibles and Testaments, Reports, and Monthly Extracts)	L.94,396 17 10
Total net payments (including 47,371*l.* 15s. 7d. for Bibles and Testaments in the languages of the United Kingdom)	L.92,237 1 4

The Bishop of Cloyne remarked: "It is several years ago since the friend of my youth, whose name I shall never mention without the utmost respect and affection—the late Sir William Jones—threw out in print, an idea, that, if a single Gospel were translated into the language of the Hindoos (he fixed particularly upon that of St. Luke), and left to itself, without note or comment, he was sure that the effects, in a few years, would exceed even the warmest anticipations of his fellow-Christians. It was some years afterwards, when a few pious individuals—among whom were our venerable and respectable president, our secretaries, and several other gentlemen, some of whom are now present, and others are gone to their reward—considered whether it was possible to print the Word of God in three or four languages, and to distribute it in our own, and in the neighbouring kingdoms. Now, Gentlemen, fourteen

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years have passed over our heads; and what has been the effect? Instead of printing only a few Bibles, or a single copy of St. Luke, we have produced above two million three hundred thousand Bibles, or parts of the Scriptures. Instead of spreading them only through our own country, and the neighbouring nations, we have spread them to the extremity of the east and the west; all over the vast empire of Russia, concerning which you have heard such a gratifying account to-day, as none of us shall easily forget. I can only apply to our friends in this last country, the beautiful metaphor of our poet Thompson, to his own countrymen, that their labour, in spreading the rays of the glorious Gospel among barbarous tribes, is like their own *Aurora Borealis*, illuminating the darkness of the northern winter:

"As from their own pure North in radiant streams,
Bright over Europe burst the Boreal morn.

"I only entreat you, which, indeed, after hearing the Report, appears very unlikely to be the case, not to relax in your exertions. Still water and cultivate those off-sets of the tree of life which you have planted. Watch over their branches, for they will bear fruit to the immortal happiness of yourselves and your posterity. The recollection of this will afford you unspeakable satisfaction through your lives, and upon your death-beds. For myself, when I arrive at that period of all human exertions, to which my age and infirmities tell me I am fast approaching, I shall look back upon no hours of a long and varied life with so much heart-felt pleasure as on those in which, under this roof, and in conjunction with you, I have laboured to spread the name of my blessed Saviour to the utmost extremity of the earth."

His Royal Highness the Duke of Gloucester (on moving thanks to the President) said: "I feel double satisfaction in having this opportunity of bearing my tribute to the merit and exertions of our noble chairman, and of expressing that anxious and sincere interest that I must ever feel in the prosperity of this institution. Gentlemen, from its earliest foundation, I have been one of its warmest and sincerest friends. Its object is to obey the orders of our Saviour, in circulating the doctrines of the Christian religion throughout the world; to enlighten those who are born under the shadow of death; who have not had the means of being instructed in that knowledge which is alone our support and comfort in this world, and upon which alone we found our future hopes. Gentlemen, allow me to congratulate you upon the success that has attended your endeavours. The Bible has now been printed or is preparing to be printed, in nearly seventy languages; in Russia alone, in twenty-six. Almost every sovereign in Europe has protected your Society; and from almost every quarter you receive a favourable account of its proceedings. Gentlemen, in a good cause there can be no doubt of success. It is unnecessary for me to urge you to prosecute your endeavours. There can be no doubt but that every year will present you with a more favourable Report. Gentlemen, allow me to repeat how warm and sincere a friend I am to this institution, and to express a hope that your exertions will not barely be continued, but, if possible, be increased."

The above motion was seconded by Professor Kieffler fom Paris (interpreting secretary to the king of France, who presented an address in French), expressive of his great pleasure in attending the meeting and assuring the Society of the favourable regard of his government to the objects of the institution. He stated the Bible Society in Paris to be rapidly advancing, and presented three copies of the Turkish New Testament just printed at Paris, as the first fruits of the whole Bible in the same language, to be immediately undertaken by him, with the advice and assistance of Baron Sylvestre de Sacy. The learned Professor also stated, that the government of France would extend to the Protestants of that country the most effectual protection, and that the British and Foreign Bible Society might continue with all confidence to address themselves to the members of the present administration, for any friendly service they may need, assured that they will always find them disposed to render them every assistance in their power." He spoke in the highest terms of the utility of Mr. Owen's wise and conciliatory conduct while in Paris, in enforcing these benevolent impressions.

Lord Teignmouth having forcibly pointed out some of the numerous coincidences in favour of the Society,

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proceeded as follows:—"But the instance to which I would particularly advert, of the coincidence of means with the views of the Society, is that of the facilities afforded for the communication of the doctrines of salvation to heathen nations. For this purpose, translators, out of the common course, and of no ordinary attainments, were required. They have been found in the Russian dominions, in Labrador, and in China; above all, in India, and there particularly among the Baptist Missionaries; whose arrival in that country preceded the formation of our institution by a few years only, and who have printed versions of the Scriptures, or parts of them, in not less than sixteen dialects in which they never before appeared, and are now prosecuting their meritorious labours to an indefinite extent. But far be it from me to ascribe that prosperity in which we have so much reason to exult, either to the influence of the principle of our institution, or to any means and agency purely human: the praise of it is wholly and exclusively due to Him alone, from whom all holy desires, all good counsels, and all just works do proceed."

William Wilberforce, Esq. M.P. Vice-President, on moving thanks to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, Cambridge, and Gloucester, remarked: "My Lord, what has been said upon other occasions is strictly true, that when we come to form any adequate idea of the real benefits which result from our institution, the very magnitude of them, the very immensity of the scale of the building, prevents our having any just and due feeling concerning it. It is too large for us to comprehend, and to grasp with the ordinary feelings of our nature. In order to form a more just conception of the benefits to arise from our labours, we shall do better to banish from our minds all the ideas of empires and nations, and take a single copy of the Scriptures, follow it into the little dwelling in which it is delivered, and see those who have not enjoyed the benefits of instruction, with which a bounteous Providence has favoured us, hanging upon the words of truth and mercy that are there recorded for the consolation of the sorrowful, and for easing the guilty heart of its pangs. Then we behold them with a deep feeling of compunction, reading of a Saviour who died for sinners, of a Holy Spirit promised them for the change of their natures, while a principle of gratitude begins to warm their hearts: soon you find them engaging in one common prayer, and a prayer, I trust, in which we ourselves shall not be forgotten.

"But when we come to consider, that this is but a single individual case, taken from among those two million three hundred thousand of which we have been speaking; when we recollect, that the benefit conferred, adapts itself to all circumstances, suits all individuals, from the monarch upon the throne to the peasant in the cottage, and becomes to both alike, a spring of new life, and thought, and action; that it is productive of individual improvement, of individual comfort, of domestic peace and happiness, of social delight and enjoyment; and that it goes on, enlarging its sphere, till it enlightens kingdoms, and forms the cement of political society; I say, when, my lord, you trace it in all its effects from man to man, from society to society, from nation to nation, the world at length becomes too narrow for its operations, and you are carried on to that better and future state, where its blessings shall be seen in all their vast and endless dimensions.

"Of all the labours of this Society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although at present it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigour, proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this Society: and I am sure your lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which Christianity had there to contend. Undoubtedly it was there that infidelity (to speak the language of Scripture, 'the god of this world') seemed to have intrenched himself, as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been upon its good behaviour, forced sometimes even to assume the credit of Christian principles; but in the East Indies, we have had an opportunity of seeing this baneful principle, in all its native hideousness: there infidelity thought itself secure; there the god of this world was

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not obliged to veil his real occupation, pursuits, and tendencies. What was the consequence, and what were the effects? We beheld all around us smeared with blood, and polluted by lust and cruelty; scenes of such detestable barbarity as seemed to be intended for the very purpose of displaying his triumph over all the instincts of human nature, rendering parents destroyers of their own children, and children of their parents; in short, in every way of horror that can be conceived, mocking, and rioting, in deadly triumph, over all the tender feelings of the human heart, and all the convictions of the human understanding: it was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O! my lord, let us learn, hence, the blessings which we owe to Christianity. Even that barrier has been forced. Forced did I say? No, even there, that Almighty Power which is able alone to enlighten the understanding, and to soften the heart, has not so much enabled us to get the better of them, as to make them conscious of their own darkness, credulity, and folly. They have begun to be convinced that all their pretensions to superior light and purity, all their claims to exclusive respect are ill founded: — they are, therefore, in that state which seems to render them peculiarly accessible to those holy Scriptures which we are endeavouring to put into their hands.

"There is one point on which I feel peculiar anxiety, that, in foreign countries, and more especially in that country to which our friend belongs, who lately addressed us, (Professor Kieffler), we should be in our views and feelings justly appreciated.

"I cannot help wishing, that it should be distinctly known, how much they who are the promoters of this good work, they who are busying themselves in the circulation of the Scriptures, are of opinion, that the principles of that blessed book should prompt them to use their utmost endeavours, not merely for delivering our unhappy brethren in Africa from the darkness and superstition of Paganism, but also for delivering them from that, which, so long as it subsists, must prevent almost the possibility of any communication to them of Divine truth: I mean the continuance of the detestable Slave Trade. We have sometimes, I fear, been misunderstood upon this subject. It has been imagined that our hostility to it in this country was founded chiefly on political grounds, or, at the utmost, on grounds of tender feeling and humanity. Now, undoubtedly, it is our great duty as Christians, to love each other as brethren, and to endeavour, wherever we can, to dry the tear, and ease the pangs, of our common nature: but, my lord, I do protest to you, that my grand arraignment of this most detestable and guilty practice, the Slave Trade, is, because it is chargeable with holding in bondage, in darkness, and in blood, one-third of the habitable globe; because it erects a barrier along more than three thousand miles of the shores of that vast continent, which shuts out light and truth, and humanity and kindness.

"Even when we have been enabled to avail ourselves of a temporary cessation of the traffic, to make a lodgment in that country, so as to give to the wretched Africans a conception of the religion we profess, immediately we are oppressed and overwhelmed by its revival, and are obliged to draw back, and desist from our operations. O, my lord, it is not an ordinary contest in which we have been engaged: the question is, whether the god of this world is to have the mastery in Africa; whether that part of the world is to be given up to all that is detestable and cruel, to every species of fraud and barbarity, or whether we are to endeavour to rescue it from such a tyranny, and to be occupied for the common benefit of those poor creatures, in endeavouring to heal their wounds and to assuage their sorrows. Let us remember, that to abolish the Slave Trade is the first necessary and indispensible step, to any attempt at moral improvement. No one knows this better than my illustrious friend who sits near me; for no one has acquired that knowledge by more constant attention to the subject, and no one also feels it more deeply than he does: I trust, therefore, I shall be pardoned for appealing to him, and appealing to this assembly. I am, on this ground, contending, my lord, for the precepts and doctrines of the holy Scriptures. I am contending, in the best manner that I am able, for the introduction of them into that part of the world, when I contend for the doing away of that which obstructs their introduction. And I was glad to have the opportunity of pointing out to our friend from Paris, (for I am sure he will report it where it

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may have its influence), our conviction, that all our efforts in Africa must be useless, unless this reproach to our religion, and this obstruction to our benevolence, be utterly removed."

Admiral Lord Gambier, (on seconding thanks to the Royal Dukes), remarked: "Such are the admiration and the love that I have for this institution, that I am at a loss to find language strong enough to express them. I have often said, and I shall never cease to think and to say, that this institution is, of all blessings this nation ever enjoyed, the greatest and most distinguished."

His Royal Highness the Duke of Gloucester replied: "There is nothing which I consider as more honourable, nothing more gratifying, than to receive any mark of approbation from a portion of my countrymen: more particularly from this distinguished assembly. Gentlemen, I am satisfied that I am speaking the sentiments of my illustrious relatives, as well as my own, when I testify to you our gratitude for your kindness to us, and express the greatest anxiety and readiness to render the warmest assistance—I say the *warmest* assistance—to this good, this great, this glorious cause."

John Gurney, Esq. King's Counsel, having moved thanks to the Vice-Presidents, the Rev. William Roby, one of the Secretaries to the Manchester and Salford Auxiliary Society, expressed in detail his views of the institution.

The Right Hon. Charles Grant, M. P. Secretary of State for Ireland followed. "When some friends of mine in this place did me the honour, just now, to desire that I would come forward with the motion I hold in my hand, I declined a compliance with their kind importunities; difficult, as it undoubtedly was, to resist the persuasions of those who are in the habit of persuading mankind. At length, however, I have yielded: and the argument which has prevailed with me, was, that my silence might possibly be interpreted as a mark of indifference to the interests of this institution. Indifference to the interests of this institution! My lord, who is there that does not delight to join in associations, the object of which is to promote even ordinary consolations, and to suggest ordinary hopes; and can there be indifference in any mind, to the interests of a Society like this—a Society whose character is pre-eminently that of hope and consolation? And what words are those, my lord, in the midst of a suffering and sorrowful world? A society of hope! Of what hope? Not the hope that belongs to earth, not the hope that inspires the enterprise of the mere politician,—not the hope that harnesses the chariot of conquest, or spreads the canopy of empire; but the hope that dwells in the sanctuary—the hope that watches by the sick bed, and kneels beside the tomb.—A society of consolation also: and what is that consolation, and for what misery? Not the misery of feverish hopes, and wicked passions;—not the misery of blasted ambition, and designs of iniquity withered in the bud;—but the misery of the loss of those whom we have loved—the misery of those pangs of separation which blot from our eyes all the charm and fascination of life:—and the consolation which this institution presents, is commensurate (and I can say no more of it) to the agony of that distress.

"My lord, a few years ago, when I had the honour of presenting my sentiments to this audience—at least, to the audience then present at our anniversary meeting;—and, perhaps, I might still almost use the expression, 'this audience;' for surely it is not impossible that many who then partook in our pleasure, and swelled our acclamations, are even now, though invisible to mortal eyes, watching over the proceedings in which we are engaged:—but when I last had the honour of standing here to express my sentiments, I ventured to anticipate a period, when, from the borders of remote rivers, and unknown lands, the delegates of kindred societies should crowd round us, to offer their homage to the parent institution; and, in proof of that universal charity which we attempt to diffuse, to join in our common adoration of the God and Father of all mankind:—little, however, did I then imagine that we should so soon see the day when that anticipation should begin to be accomplished; and accomplished, not (as I then imagined) from the borders of unknown rivers and distant regions, but accomplished in the instance of that very nation with whom we were then in a state of hostility, and a hostility which appeared almost irreconcileable. Yes, my lord, we have been compared to conquerors, and our conquests have indeed outstripped those of any which history records: but, in this instance, we appear to act the part, not merely of adventurous, but of

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wise conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our powers nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom—our sister kingdom, I will rather call it—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, 'The Pyrenees are no more.' My lord, the British Channel and the Straits of Dover are no more! The Alps and the Appennines are no more! The mighty ocean between this country and India is no more! Who has not followed the steps of those who, warmed with the spirit of this institution, have gone forth to plant, in distant regions, the Christian religion? Who has not followed the steps of Martyn? Who has not sympathized with his feelings? Who has not traced his sorrows and his sufferings, and felt almost at home while weeping over his tomb in a strange land?"

The remainder of this animated speech was chiefly devoted to a survey of the vast moral improvement, and the rapid march of liberal opinion, for which the present reign has been justly celebrated. Mr. Grant concluded as follows:—

"Let us not then shrink from our pursuit: let us be convinced that, in diffusing the Scriptures, we consult not merely the passing gratification of a moment, but the deepest, the most permanent, and the most comprehensive interests of human nature."

The Hon. Charles Shore, son of the President, pointed out the improbability of the Society being subverted, either by internal or external causes. He remarked:

"The only opposition which appears to me at all worthy of being thrown into the opposite scale to that which contains the amount of your successes, is that which nature has provided in the pathless desert—the impervious forest, the icy mountain, and the frozen sea; opposition with which industry and civilization have in vain contended, and by which the march of discovery itself has been arrested; and I express with confidence the hope, that wherever discovery shall transgress those vast primeval limits with which nature seems to have circumscribed the sphere of civilized society, this institution will be foremost in its train to dispense the light of revelation to the new regions which may thus, in a manner, be summoned into existence."

Sir Montague Cholmeley, Bart., having moved thanks to the treasurer; the Rev. Samuel Wood, after a variety of observations, described, in very animated terms, the character of his country, (Ireland), as ardent, generous, and capable of unfolding itself to great advantage, under the means of moral cultivation: he adverted to the benefits already conferred upon Ireland, by the establishment of schools and Bible societies; and concluded by stating, that having been called upon to second a motion of thanks to the worthy treasurer, he should beg leave to do so by presenting to his lordship 1500*l*., as a moiety of a legacy to the Society by an Irish lady, and he hoped, by the next anniversary, to be able to transmit 1500*l*. more.

John Thornton, Esq. (the Treasurer) gave a general statement of the Society's accounts with a few pertinent remarks, and was followed by David Morier, Esq., his Majesty's Consul-general, from France; who observed, that he was happy, in being able to confirm the statement given of the favourable view entertained of this Society in France; and of the union to which it had given rise—a union which, he had no doubt, was established on a permanent basis.

The Rev. B. W. Mathias, one of the secretaries of the Hibernian Bible Society, alluded to the impediments which have occurred to the operations of the Irish Bible Society, by the late prevailing sickness and distress; notwithstanding which their funds had increased, since last year, no less than 340*l*. He particularly dwelt upon the importance of the New Testament in the native Irish language, a large impression of which has been struck off by the British and Foreign Bible Society. He also gave his warm testimony to the societies which have so zealously and laudably exerted themselves for the diffusion of education, and a knowledge of the holy Scriptures, among the poor in that country.

The Rev. John Owen, after applauding the great exertions of Mr. Dudley, and lamenting his absence, remarked, amidst a variety of observations, that, having been deputed by the Committee of the Society, to visit a portion of the continent, he considered it his duty to bear his public testimony to the friendship, the zeal, the affection, with which their cause is espoused, and their agents

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are generally received. "The Society," said he, "may have enemies in France, (she is not without them in England,) but certain it is, that they are not to be found among the liberal and enlightened part of her population; and the work which has this day been laid upon your table, and the hands by which it has been deposited, sufficiently prove, that from the government of that country, it has nothing like discountenance or hostility to fear. How warmly its object is cherished by Protestant communities, I need not say: but I cannot forbear adducing, as an instance of its approbation by certain Catholics at least, the memorable language of the Pro-Vicar General of Constance; when, on taking my leave of this venerable ecclesiastic, I desired to be informed what message I should bear to the members of the British and Foreign Bible Society, 'Tell them,' he replied, '*we are one.*'"

The honourable and reverend Gerard Noel (on moving thanks to the Scotch Presbyteries, Auxiliary Societies, &c.) said, "I cannot avoid giving re-utterance to some, at least, of those feelings with which my heart has swelled during the progress of the present day. O, my lord! we have indeed met to bear tidings which have filled the bosoms of angels with unspeakable joy. We have met to hear of the wonderful works of that God, who, by the instrumentality of this institution, is diffusing his abundant blessings to a wretched and benighted world. I declare, that, when I consider the sort of feelings elicted from the human heart on these occasions; when I consider the range which this institution takes through the world, I am ready to look upon this meeting as a sort of house of representation for the whole earth, where every nation has its representative, and among whom we have seen the loved representative of Africa, who has just left this room.

"The motion put into my hands proposes that the thanks of this meeting be given to the numerous auxiliaries in Scotland, &c. Scotland having been noticed, a string has been touched, which vibrates most pleasantly; and I cannot, in justice to that country whence I have lately returned, but give vent to a few of those feelings which my residence there produced. I attended the meeting of a Bible Society in that very town from whence you have received so many contributions from the beginning—I mean Glasgow; and it was in the very church of that respected friend, in whose house I passed many a happy hour, whose voice not long since, in this very town, delighted the ears, and gladdened the hearts, of thousands who heard him; I allude to Dr. Chalmers: in the church of that respected individual I was witness to the expansion of the same kindred and blessed feelings which have thrilled the bosoms of my fellow-countrymen here. And I can bear my testimony that this institution, wherever it is founded, elicits the same feelings, and produces the same results: binds man to man, and heart to heart, while it binds man to his God and Saviour. I found, during a residence of more than twelve months in Scotland, that a stranger is not a stranger there: he has but to touch this string of the British and Foreign Bible Society, and he finds melody in every heart, and a home in every house."

Dr. Macbride, Lord Almoner's Reader of Arabic, and Principal of Magdalen Hall, Oxford, "could not reconcile it to his sense of duty, to decline bearing his testimony of approbation, and publicly expressing his gratitude to God, for granting to these latter ages of his church the discovery of an instrument so simple, yet so efficacious, for evangelizing the world, and for the unparalleled success with which he has been pleased to bless it, during so many years. The same sentiment, he doubted not, pervaded every bosom in the assembly, and he trusted they would all retire resolved, with Divine assistance, to promote, at their respective homes, this sacred cause by more strenuous exertions, and, especially, by more earnest prayer."

Sir T. D. Acland, Bart., in moving thanks to the President, invited the meeting, by its acclamation, to testify the sense which they entertained of his lordship's valuable services, and to express the happiness that they felt, at seeing his lordship still able to appear among them, and still fresh, he would hope (amidst all his infirmities), to carry on, for many years, that glorious work over which he had so ably and successfully presided.

The Hon. Thomas Windsor having seconded the motion, Lord Teignmouth briefly replied, "I am very sorry that my physical powers will only allow me to express, in very few words, my sense of the honour you confer upon me."

The Committee state, that new and

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extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitted exertions, on the part of the auxiliaries and friends of the institution, to provide the necessary funds: the obligations of the Society, including orders given for Bibles and Testaments, are, at this time, about 70,000*l.*

NAVAL AND MILITARY BIBLE SOCIETY.

From the Report read at the last meeting (his Royal Highness the Duke of Gloucester in the chair), it appeared, that the contributions of the year had been upwards of 3000*l.*; but that the disbursements had exceeded the receipts by the sum of 980*l.*; while many requests had been made for Bibles and Testaments which could not be supplied. Among the military, 6500 copies of the Scriptures had been distributed, during the year; and 2600 in the navy. Testimonies of the happy influence of the Scriptures had been received from many quarters.

Motions were made, and seconded, respectively—by Lord Gambier; Mr. Wilberforce; Lord Northesk; the Hon. and Rev. Gerard Thomas Noel; the Rev. G. Clarke, Chaplain to the Royal Military Asylum; the Rev. G. Hamilton, from Ireland; the Rev. R. P. Beachcroft; and the Rev. J. Bunting: the Rev. G. D. Mudie, Pastor of the Reformed Church at Hamburgh; the Rev. E. Burn; and by Lord Calthorp, and the Rev. D. Wilson.

We quote, with pleasure, the following appropriate remark of Mr. Wilberforce:—

"It is truly gratifying to me, who am old enough to remember former wars, during which we had generally to lament rivalry and differences between the two services, that the most cordial agreement has, of late years, subsisted between the army and the navy: and I cannot but observe, that this Society seems as if formed for the very purpose, of not only uniting them here, but of leading the members of these professions to an everlasting union hereafter."

Mr. Noel mentioned some affecting circumstances:—

"After the battle of Waterloo, when some persons visited the crowded hospitals, one of them, after conversing with the wounded soldiers, asked them if they would have any books to read. With that feeling which frequently arises from extreme suffering and despair, they replied, 'No! we want no books to read.' As the inquirer was turning away, he again asked, 'Would you like to have some Bibles?' They all exclaimed, 'O yes! yes! bring us some Bibles!'

"In a town with which I am connected, (Mr. Noel added), "a young man, whose conduct had nearly broken the heart of his widowed mother, entered the army. The regiment first went, I believe, to Malta. A little while afterwards, his mother had an opportunity of sending him a Bible. She did not hear again of her son till the regiment returned, when she found that he had fallen in battle in America. But he had received her Bible at Malta, and it had led him to seriousness and reflection: his vicious habits were reformed, and his soul brought into possession of substantial and enduring peace. At the close of the action in which he received his mortal wound, he was found under a little bush—his Bible open before him, the leaves stained with blood, and his dead hand lying upon it."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual sermon and proceedings of this Society have just been circulated among the members, from which we shall abridge the most important particulars.

The number of missionaries, catechists, and schoolmasters at the various stations, amount to about 110, at a large annual expense to the Society, exclusive of supplies of Bibles, Testaments, Prayer-books, Tracts, gratuities, &c. They are distributed as follows: Newfoundland, 16; Nova Scotia, 45; New Brunswick, 26; Cape Breton, 1; Upper Canada, 11; Lower Canada, 7; Africa, 1; New South Wales, 2 schoolmasters; Norfolk Island, one schoolmaster and one schoolmistress.

In NEWFOUNDLAND, the Rev. J. Leigh, Missionary at Twillingate, reports, that by the exertion of the inhabitants, the church and parsonage-house are finished; the school also is well attended, and much benefit has resulted from the liberal supply of national school books, transmitted last year. A great obstacle to religious improvement in this island has arisen, Mr. Leigh states, from the impression produced by an Act of Parliament, allowing vessels clearing out to

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proceed with their operations on the Sunday. Mr. Leigh and a majority of the inhabitants have laudably represented to the Governor the evils arising from this permission, and entertain hopes that the clause, which if ever requisite for the conduct of the fisheries, is stated to be so no longer, will be repealed.—Considerable difficulties having arisen in procuring the requisite lands for the erection of new churches at Harbour Grace, and Trinity Bay, the Society have given an additional 100*l.* to the former of these objects.

The very infirm health of the Bishop of Nova Scotia has retained him still in England; though hopes are entertained of his being able, at no distant period, to return to the duties of his diocese. Dr. Inglis, the ecclesiastical commissary, reports favourably of his parish: the communicants are 250. As far as his parochial duties would permit, he has visited several distant settlements within the bounds of the mission. Himself and Mr. Twining his assistant generally officiated five times, full service, on the Sunday.—The Committee in aid of the Society for promoting Christian Knowledge continues to flourish; and the national school contains 250 boys and 150 girls in regular and diligent attendance. Twenty-four gentlemen of high respectability have engaged to superintend the boys' school, two in rotation each month, and thirty-six ladies the girls'. The governor and his lady (the Earl and Countess of Dalhousie) have been particularly attentive to this important object. The Society have again extended their aid for the instruction and support of schoolmasters throughout the province. Several permanent establishments of Negroes (American slaves who left their masters during the late war) having been made near Halifax, Dr. Inglis has recommended a schoolmaster to one of the largest, containing 900 souls, of which 300 are children.—Several additions were made last year to the Society's list of missionaries, which have enabled them to fill up some of the vacant missions with resident clergymen. Grants of 100*l.* each have been voted for building churches at St. Mary's and Miramichi, New Brunswick, and New Dublin. A new church has been opened at Horton. Mr. Twining in September, 1817, visited a number of townships, containing at least 10,000 inhabitants, among which there are no resident clergy. He considers it very important that some of the neighbouring clergy should visit the vacant settlements every year.

In pursuance of a plan recommended by the Bishop, the Rev. J. Milne has visited the principal settlements in NEW BRUNSWICK. Great exertions have been made to place the National School at St. John's on a permanent footing; and the Governor, Lieutenant General Smith, has actively superintended this and similar establishments. The inhabitants of Hampton and Norton having engaged to contribute as far as their means will allow, for the establishment of a mission, the Society have determined to accede to their wishes, and indulge a hope that their example will stimulate other parts of that extensive province to similar exertions.—The mission of St. Andrews is vacated by the lamented death of a venerable missionary, the Rev. Samuel Andrews, who expired, worn down with age and infirmities, after a service of more than fifty years. Notwithstanding his great age, he had been absent from his duty only one Sunday the preceding year. His funeral was attended by an immense concourse of people of all denominations and descriptions from the neighbourhood and the shores of America.—At Cape Breton, the Missionary (the Rev. H. Binney) regularly preaches at Sidney, and a place six miles distant, three times on the Sunday; besides which he never fails of finding a congregation on Wednesdays and Fridays. He has also visited several remote parts of the island, and great anxiety has been expressed for a repetition of his services. Three schoolmasters have been appointed by the Society at different places, on his representation; and encouragement is held out for the formation of a new mission on the island, if the inhabitants will come forward with suitable contributions.

The missions at Kingston and New York, in UPPER CANADA, increase in number and respectability. Books have been sent as usual to Niagara for the Indians; but the Missionary on that station, laments the impossibility of doing much for them at present, on account of the distance of their settlements from Niagara. Mr. Seeming, at Ancaster, has benevolently devoted part of his time and exertions to them, his distance being only eighteen miles; and it is trusted with success, as the annual baptisms amount to one hundred.—A

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separate mission will be formed among the Indians, whenever a suitable person can be procured.—The Rev. R. Polland has returned from his missionary visits to Lake Erie, and the River Thames, where he has been employed in preaching, baptizing, and distributing Bibles, sermons, and tracts supplied by the Society. Four churches are about to be built, to each of which the Society offers to contribute 50*l*.

In Lower Canada, some of the Missionaries report, that the people of their neighbourhoods are becoming more attached to the services of the church, than they appear to have been before. The Hon. and Rev. Dr. Stewart had arrived at his mission after a temporary absence in England, during which he collected considerable funds for building churches (see Christ. Observ. for 1817, p. 340); and his efforts promise to be successful. At Hatley, Ascot, Milborne, and Shipton, great exertions are making for erecting churches, and much anxiety is expressed for resident clergymen. At St. Andrews 150*l*. have been subscribed by the episcopal inhabitants for a parsonage, and 45 acres of glebe have been given to the church: a grammar-school also has been established. Books have been sent out as donations from the Society; and it is hoped soon to erect a church, and form a regular Protestant parish.

With the recent domestic transactions of the Society during the year, our readers are already fully acquainted. They will be rejoiced to find, that the increased efforts of the Society are likely to be productive of very extensive and *permanent* effect.—The Bishop of Calcutta has digested a wise and benevolent plan for founding a college at that place, for promoting the translation of the Scriptures and the Liturgy into the vernacular language of India, and for the education of native missionaries and others, with a view to the diffusion of education and the light of Christianity in those extensive regions. The 5000*l*. confided to him by the Society some time since, is proposed to be devoted to this object; to which the Society for promoting Christian Knowledge has munificently added an equal sum, in testimony of their sense of the excellence of the measure, and to assist its accomplishment.

We mentioned in our last Number the Bishop of Gloucester's excellent sermon, preached before the Society at their last annual meeting, and prefixed to this Report. We have marked several passages from it, which we shall present to our readers in a future Number.

Among the inducements to assist the Society's projected exertions in India, his lordship forcibly points out the moral degradation of the natives of that country, corroborating his assertions with competent authorities, and particularly Mr. Grant's "Observations on the State of Society among the Asiatic Subjects of Great Britain," mentioned in our last Number (p. 323). Indeed, the whole discourse is highly seasonable and important, and doubly so, on account of the exalted sanction under which it is presented to the world.

CHURCH MISSIONARY SOCIETY.

The annual meeting was held on Tuesday, the 4th May, at Freemasons' Hall. The hall was crowded to excess: and a great number of the members of the Society could not gain admission. Lord Gambier, the president, took the chair, and opened the meeting by a short address. His lordship read a letter from the Bishop of Gloucester, expressing his regret that the duties of his diocese deprived him of the pleasure of attending the meeting.

The proceedings of the year have been so multifarious, and the intelligence embraced so wide a circle, that it was found impracticable to bring more than an abstract of the Report before the meeting. That abstract, however, contained so many important details, that it occupied nearly two hours.

The income of the year had been nearly 28,000*l*. and the expenditure had reached within a few hundred pounds of the income. The income of the preceding year was nearly 25,000*l*.: there had, therefore, been an increase of no less than 3000*l*. in the nineteenth year. The increased expenditure in the department of missions had been nearly 6000*l*.

The resolutions were moved or seconded, respectively—by the Rev. Wm. Dealtry, of Clapham; the Rev. B. W. Mathias of Dublin—Mr. Wilberforce; the Rev. J. W. Cunningham, of Harrow—the Rev. Henry Davies, one of the chaplains of the East India Company on the Bombay establishment; the Rev. Dr. Hamilton, rector of Knoctopher, in Ire-

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land—the Rev. W. Marsh, of Colchester; the Rev. Charles Simeon, of Cambridge—the Rev. R. P. Beachcroft, of Blunham, Bedfordshire; the Rev. Lewis Way, of Stanstead—the Assistant Secretary of the Society; and the Rev. Daniel Wilson.

These resolutions embraced the chief proceedings of the year, as detailed in the Report; and gave the different speakers an opportunity of impressing on the members the principal topics which the Report presented for their consideration.

It is not in our power to allot a sufficient space for even an abstract of the different addresses, delivered on this and similar occasions; but the publication of the Report will furnish us with an opportunity of detailing the principal features of the Society's proceedings during the last year.—The collection at the sermon and public meeting, with a donation of 50*l.*, amounted to about 340*l.*

PRAYER-BOOK AND HOMILY SOCIETY.

The Report read at the last meeting, stated the progress of the Society, which had, during the past year, distributed 10,453 Prayer-books, including 15 in Greek, 48 in French, and nearly 500 in Hindoostannee. Also 1117 Psalters, 814 volumes of Homilies, 28,150 Tracts of ditto, and 1,325 copies of the Articles. As to the funds of the Society, the receipts for the past year were 2,141*l.* 9*s* 7*d.* and the expenditure 2,181*l.* 10*s.* 6*d.* which has left the treasurer about 40*l.* deficient; beside which, the Committee are under engagements to the amount of 760*l.* more.

In addition to the above publications, the Society have translated, and are now printing, the Homily upon reading the Scriptures, in modern Greek, Italian, Spanish, and German. They are also printing the three first Homilies (including that on the Scriptures) in the Welsh and Manks languages, and are preparing translations in several others.

The annual sermon, which was one of great interest and animation, was preached by the Rev. D. Wilson, from 1 Tim. iii. 14—16. As we understand it will appear from the press with the Report, we shall only give the heads of it at present. First, The commendation bestowed on the church in the text; in which Mr. Wilson considered—1. The nature of the church—2. Its dignity (*the house of God, the church of the living God*) and—3. Its office, *the pillar and ground of the truth.* Secondly, The magnitude of the truth which is entrusted to its custody; namely, *the mystery of the faith, God manifested in the flesh*, &c. The third head was devoted to inferences drawn from these topics, relative to our conduct individually in the present period of the church.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

CAPE OF GOOD HOPE.—Accounts some time since arrived of an insurrection by the Caffres against the British Government. Martial law has since been proclaimed in those districts in which the rebellious parties were carrying on their depredations. All the troops that could be spared had been embarked for the corn districts, to suppress the insurrection. A few lives have been lost in partial skirmishes, but no serious apprehensions are entertained respecting the issue.

DOMESTIC.

The depressed state of commerce continues, we grieve to say, to produce a rapid accumulation of the stock of manufactured goods, and great consequent distress in some of our manufacturing districts. The weavers, in some districts, have at the same time been endeavouring to procure additional wages from their employers, who are themselves equally objects of commiseration. The workmen have also held meetings, and circulated addresses, and presented petitions expressive of their wants and sufferings. Their language is strong and intemperate; but we are happy to report that nothing has yet occurred which threatens the public tranquillity, al-

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though, as might have been expected, the sufferers seem to have been taught by some of their leaders to attribute all their miseries to an inadequate parliamentary representation of the country. It is to be lamented that they should be thus led to trace up their sufferings to an imaginary source; for were they to gain their object of parliamentary reform, their high raised hopes of benefit from the measure could only issue in the bitterest disappointment. Their want of sufficient employment and full wages evidently arises from causes which neither the executive nor the legislative body can suddenly or directly remove; and all that can fairly be expected from the wisdom of the legislature, is a gradual alleviation of the existing pressure, by means (and fit means, we doubt not, may be devised for that purpose) of an amelioration of the poor laws, and of a system of education which shall serve to train the manufacturing and labouring classes, to provident and religious habits. In the mean time, much severe distress is felt—distress which it is much easier to turn to the purposes of disaffection than to remedy. The weavers of Carlisle petition to be sent to the North American colonies—a scene for which their habits of life must have rendered them unfit. We trust that wiser heads than their own, will be able to contrive, at least, some palliative of the severity of the pressure they now experience, until the revival of commerce shall have restored the country to a more prosperous condition.

The financial state of the country has been amply discussed in parliament. The Chancellor of the Exchequer has submitted to the House of Commons a series of resolutions on the subject, of which the following is the substance:—That since the war in 1815, taxes have expired or been remitted to the amount of 18,000,000*l.* per annum; that by the consolidation of the British and Irish revenues, a charge of 1,885,472*l.* per annum (being the amount of the Irish expenditure beyond the revenue), has fallen upon Great Britain; that the estimated expenditure of the year exceeds the revenue by 13,500,000*l.* and that consequently the sinking fund being about 15,500,000*l.* the *real* excess of revenue above the expenditure, is but 2,000,000*l.*; that so small a fund applicable to the discharge of the national debt, is not sufficient to provide for the maintenance of public credit, and to afford a prospect of future relief, by a sufficiently rapid reduction of the existing debt; and that not less than 5,000,000*l.* per annum will suffice for those purposes; and, lastly, that with a view to raise the clear surplus income of the country above the expenditure from 2,000,000*l.* to 5,000,000*l.* the imposition of new taxes, to the amount of 3,000,000*l.* has become necessary.

The truth of these statements is as plain as figures can make it; and the inference grounded on them—namely, that, all things considered, new taxes have become indispensible—seems to be very generally admitted. It is equally plain also, that a *real* surplus revenue of 5,000,000*l.* will do far more for the purpose of reducing the debt, and keeping up public credit, than a nominal sinking fund of much larger amount counteracted by annual loans. The only assignable use of a sinking fund *thus nullified* in its operations, appears to be to incline the nation, by a placebo, to submit to sacrifices which they might not so willingly have borne but for some fancied great effect which a sum thus appropriated was calculated to produce beyond the same sum applied in the ordinary mode. People were pleased to find that old debts were paying off, without considering that new ones to almost an equal extent were at the same moment contracted; while the machinery required for borrowing with one hand, what was thus employed in redeeming the debt with the other, was a source of very considerable expense to the nation.

But while the necessity of new taxes is admitted, the difficulties in the way of imposing them, heavily burdened as the country already is, are very great. The proposed taxes are to be laid on foreign wool, malt, British spirits, tobacco, coffee, cocoa, tea, and pepper. The Chancellor of the Exchequer, contrary to general expectation, has found it necessary to require only the comparatively small loan of twelve millions; which circumstance, with the official statement that this is to be the last loan during the peace (except possibly something for repaying the Bank advances), has had a favourable effect upon the money market, and has tended to raise the

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price of stocks. Mr. Vansittart calculates the *whole* income of the year at about fifty-four millions, and the demands (including interest of debt, and sinking fund) at fifty-two millions. The two millions of excess, with the three millions to be raised by the new taxes, will go to form the new sinking fund. The retrenchments have brought the current expenses for the year to rather less than eighteen millions and a half, including army, navy, ordnance, and miscellaneous departments.

Discussions of considerable warmth have arisen on a bill introduced into parliament to prevent the enlistment of British subjects in foreign service. The immediate object is to counteract the eagerness which has for some time shewn itself for entering the ranks of the popular party in South America. Without professing to enter into the details of the question, we cannot but give our opinion, that the measure (which indeed we are bound by our treaties with Spain to adopt) is *fair*, as the restriction, though happening at the moment to press particularly in one quarter, is general, and without exception; that it is *wise*, as tending to prevent our embroiling ourselves with foreign quarrels; and that to those of our population who will be most immediately affected by it, it is humane, as it will prevent their being made, as too many have of late been made, the dupes of rash expectations, which have ended in the keenest disappointment.

A motion has been made in the House of Lords, for abrogating such parts of the oaths administered under the authority of the acts of the 25th and 30th of Charles II. as relate to the declaration against transubstantiation and the invocation of saints; but without success.—The Unitarian party also have presented petitions to parliament; and Mr. Smith has obtained leave for a bill, to sanction the optional omission of such parts of the marriage service as contravene their theological tenets. They ground their plea partly on general principles, and partly on the indulgence afforded to Jews and Quakers, in the mode of contracting marriages.

We are greatly rejoiced to find from communications made to parliament, that the state of the chartered schools in Ireland, of which we had some time since occasion to complain, is much improved, and that in future much more good is likely to be effected with less money. The importance of adding every possible stimulus to the progress of education in that country, we are glad to perceive, begins to be fully acknowledged in every quarter.

ECCLESIASTICAL PREFERMENTS.

Rev. Edward Valpy, B.D. South Walsham St. Mary V. Norfolk, on the presentation of the Bp. of Norwich, to whom it had lapsed, in consequence of the Corporation of that city not having agreed to the nomination of an incumbent.

Rev. Henry Denny Berners, LL.B. to the Archdeaconry of Suffolk.

Hon. and Rev. George Pellew, Lasing V. Essex.

Rev. James Thomas Holloway, Stanton-upon-Nineheath R. Salop.

Rev. Mr. Pitman, alternate evening preacher at the Magdalen.

Rev. James Cumming, North Runcton with Hardwick and Setchy R. Norfolk.

Rev. T. B. Syer, Little Wratting R. Suffolk.

Rev. John Sympson Sergrove, LL.B. Cooling R. Kent.

Hon. and Rev. John Neville, M. A. Bergh Apton R. and mediety of Holveston, Norfolk, and Ottley R. Suffolk.

Rev. Edward Bolwar, Sall R. Norfolk.

Rev. George Bythesen, Freshford R. co. Somerset.

Rev. Henry Anthony Pye, Harvington R. co. Worcester.

Rev. G. A. Biederman, M. A., Llanvihangel R. and Flimstone R. co. Glamorgan.

Rev. W. A. Eyre, Stillingfleet V. co. York.

Rev. William Salmon, Tadeley V. Kent, with the chapel of Capel annexed.

Hon. and Rev. John Neville, A. M., one of the chaplains in ordinary to the Prince Regent.

Rev. James T. Law, a prebend in Lichfield cathedral, *vice* Corne, deceased.

Rev. Isaac Bonsall, A.M. Cemmes R. co. Montgomery, *vice* Davies, deceased.

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Rev. W. H. Quick, Newton St. Cyres V. Devon.

Rev. Owen Davis, Humberston V. co. Lincoln.

Rev. Thomas Hallward, M. A. Stanton in the Wolds R. co. Nottingham.

Rev. Henry Rolls, Barnwell St. Andrew R. co. Northampton.

Rev. Thomas Wright, LL.B. Greetham R. co. Lincoln.

Rev. Orlando Manley, St. Peter's perpetual cure, Dartmouth.

Rev. T. Irving, Harewood V. co. York, *vice* Watts, deceased.

Rev. Dr. Robertson, Clifton R. Westmoreland.

Rev. Mr. Russell, Dunning church and parish, co. Perth.

Rev. G. Hart, chaunter of the diocese of Limerick, appointed to the union of the parish of Castlebar, *vice* Rev. J. Warburton, who exchanges.

Rev. T. G. Ackland, M. A. St. Mildred, Bread-street, and St. Margaret Moses united RR. *vice* Crowther, deceased.

Rev. John Kingdon Cleve, D. D. St. George R. Exeter.

Rev. William Powell, M. A. Ragland and Llandenny united VV. co. Monmouth.

Rev. Charles Penrice, M. A. Smallburgh R. co. Norfolk.

Rev. Charles White, Tewkesbury V. co. Gloucester, *vice* Knight, resigned.

Rev. Thomas Ludbey, M. A. Cranham, otherwise Bishop's Okendon R. Essex.

Rev. Richard Howard, A. M. Denbigh R.

Rev. Granville Leveson Gower, M. A. St Michael Pontevil R. Cornwall.

Rev. J. H. Sparke, M. A. to a prebend of Ely cathedral and Stresham R. Norfolk.

Rev. Charles Brune Henville, M. A. Bedhampton R. Hants.

Rev. Henry Law, Downham R. near Ely.

Rev. John Winter, Birdforth perpetual curacy, co. York, *vice* Whytehead, deceased.

Rev. H. J. Todd, M. A. appointed by his Grace the Abp. of Canterbury, one of the six preachers in Canterbury cathedral.

Rev. T. D. Whitaker, LL.D. Blackburne vicarage, co. Lancaster.

Rev. William Lake Baker, M. A. Hargrave rectory, co. Northampton, *vice* Martyn, resigned.

Rev. Wm. H. Hurlock, A. M. Dedham lectureship, co. Essex, *vice* Taylor, dec.

Rev. G. J. Haggitt, Parham V. with Hacheston, co. Suffolk.

Rev. T. B. Syer, B. A. Great Wrating R. co. Suffolk.

Rev. Edward Andrew Daubeny, Hampnet and Stowell R. co. Gloucester.

Rev. Robert Earl, Minster Lovel V. co. Oxford.

Rev. C. N. Mitchell, M. A. Lanrothal V. co. Hereford.

Rev. Robert Hamond, M. A. East V. and Geytonthorpe R. co. Norfolk.

Rev. John Francis, St. Mildred and All Saints R. Canterbury, *vice* Whitaker, dec.

Rev. Arthur Matthews, B. D. to a prebended stall in Hereford cathedral.

Rev. Samuel Curlewis Lord, B. A. West Barsham V. co. Norfolk.

Rev. G. Hornby, Bury, R. co. Lancaster.

Rev. Charles Davy, M. A. Combs and Barking R. with Darmsden annexed, co. Suffolk.

Rev. John Mathew, M. A. Keepham St. Mary R. with Kerdiston, co. Norfolk.

Rev. Corbet Hue, B. D. Brandeston, alias Branston R. co. Northampton.

Rev. William Moore Harrison, Cleyhanger R. co. Devon.

Rev. Edward Paske, M. A. Creeting St. Peter, alias West Creeting, R. co. Suffolk.

Rev. William Powell, B. D. Ragland and Llandenny V. co. Monmouth.

Rev. Richard L. Connor, St. Anne's Shandon, Cork.

Rev. Robert, F. Scale, B. A. Kingswear perpetual curacy, co. Devon.

Rev. E. Powys, jun. Bucknall and Bagnall R. co. Stafford.

Rev. Henry Yorke, St. Cuthbert's R. in the city of York.

Rev. Thomas Forster, M. A. a vicar choral of Hereford cathedral.

Rev. Evan Davies, All Saints R. Dorchester, *vice* Bryer, dec.

Rev. John Brewster, M. A. Greatham V. Durham, *vice* his father.

Rev. Benedict Chapman, M. A. Ashden R. Essex.

Rev. William Gimingham, M. A. Bratton Fleming R. co. Devon.

Rev. Ebenezer Morris, Llanddarog P. co. Brecon.

Rev. Frederick Ricketts, M. A. Shaston St. James R.

Rev. Henry Banfather, Sprowston and Great Plumstead curacies, co. Norfolk.

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Rev. Christopher Mason, Brulsyard perpetual curacy, co. Norfolk.

Rev. J. Hill, M. A. Tingewicke R. co. Bucks.

Rev. Mr. Bevan, Congresbury V. co. Somerset, *vice* Simpson, deceased.

Rev. George Glover, M. A. Billingford R. co. Norfolk.

Rev. Dr. Gretton, Dean of Hereford, to the prebend of Moreton Magna.

Rev. George John Haggitt, lecturer of St. James's, Cambridge,

Rev. Andrew Bell, D.D. a prebend of Westminster.

Rev. Thomas Walker, jun. B. A. prebend of Featherstone, at Windsor.

Rev. Charles Lacy, B. A. Tring and Wiggington CC. Herts.

Rev. James Croft, M. A. Saltwood R. with Hythe annexed, Kent.

Rev. H. Mears, M. A. Hartley Wintney V. Hants.

Rev. J. Jones, Burley on Hill V. Rutland.

Rev. H. S. Plumtre, M. A. Eastwood R. Notts.

Rev. John Fisher Clarke, canon residentiary of Salisbury cathedral; and next day installed in the prebend of Forthington and Writhlington, in same church.

Rev. Robert James Carr, vicar of Brighton, a prebend at Salisbury.

Rev. Thomas Spencer, M. A. Winkfield R. Wilts.

Rev. George Feaver, M. A. Sydling St. Nicholas V. Dorset.

Rev. F. Howes, South Walsham St. Mary V. Norfolk.

Rev. W. S. Bradley, vicar of Timberscombe, Chard V. and to the prebend of Timberscombe, at Wells.

Rev. William Griffiths, chaplain to Plymouth dock-yard.

Rev. Wm. Elliott, one of the livings of Simonburn, co. Northumberland.

Rev. Henry Poynder, M. A. Horne R. Surrey, *vice* Grindlay, deceased.

Rev. George Pearson, M.A. St. Olave's perpetual curacy, co. Chester.

Rev. W. B. Wroth, M. A. Tottenhoe V. co. Bedford.

Rev. John Davison, Washington R. co. Durham.

Rev. Edmund Spettigue, Michaelstow R. co. Cornwall, *vice* Tyeth, deceased.

Rev. Robert M. Miller, M. A. Dedham V. Essex.

Rev. Edward Valpy, B. D. Thwaite R. Norfolk.

Rev. James Ward, D. D. Burlingham, St. Peter R. co. Norfolk.

Rev. J. Hoole, Toynton St. Peter and Toynton All Saints curacies, co. Lincoln.

DISPENSATIONS.

Rev. John Hindes Groome, M. A. Earl Soham R. and Monk Soham R. Suffolk.

Rev. Philip Hudson, B. A. Ailmerton R. with Runton near the Sea annexed, and Belbridge with Metton, Norfolk.

Rev. R. Lockey, M. A. Llanwarn R. with Much Dewchurch V. co. Hereford.

Rev. Robert Clifton, M. A. to hold Matson R. Gloucestershire, with St. Nicholas R. Worcester.

Rev. John Risley, Thornton R. with Ashton, R. co. Northampton.

ANSWERS TO CORRESPONDENTS.

I. S. M.; ARBITER; and *a Memoir of the Rev. J. N.*; SCRUTATOR; J. D. L., and a paper *on Christian Cheerfulness*, have been received, and are under consideration.

The communication of A FRIEND TO RELIGIOUS ANNIVERSARIES has been transmitted to the parties chiefly concerned.

A Correspondent says, "he is sorry he has reason to complain" of our conduct, in not having reviewed a Poem of his published a considerable time since, and that "he has a claim to justice at our hands," both as "a constant reader" of our publication "from its first Number to the present time," and as "a member and defender of our venerable national church." We should be sorry to displease any gentleman thus circumstanced, especially when he appeals to our "candour," and states that "it is not yet too late to do him justice." If, however, he will turn to the "Biographical Dictionary of living Authors," published in 1816, he will find a list of names of from five to ten thousand existing writers, each of whom has published in his time, from one to twenty or thirty works; our correspondent himself appears, from this list, to have published two before the one in question. Now, as we have only room for one or two, or at most three, Reviews, each month, we cannot conceive how there can be any "claim" to our achieving impossibilities.

ERRATUM.

Last Number, p. 340, col. i, line 4 from bottom, *for* 23d, *read* 24th.

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THE

CHRISTIAN OBSERVER.

No. 211.] *JULY*, 1819. [No. 7. Vol. XVIII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ST. PAUL AT ATHENS.

"God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." —Acts xvii. 26—29.

THE treatment shewn to the Apostles and first preachers of Christianity, may, in general, be naturally deduced from a consideration of the character and circumstances of those among whom they laboured. Athens, for example, was distinguished as a place of learning, and public resort. Here, philosophers established schools for teaching their opinions, and multitudes settled to attend their instructions. The effects produced on the minds of the people, in a place where so much literary competition existed, and where the decision of merit could not fail to be sometimes referred to their judgment, must have been considerable. The natural tendency of education is to undermine prejudice, and, by destroying unreasonable attachment to particular tenets, to enlarge the mind with liberal sentiments.

To this cause, then, taken in connexion with other circumstances, may be ascribed that inquisitive disposition and love of novelty, which strongly marked the Athenian character. Among men whose business consists in acquiring or communicating information, a spirit of inquiry is sure to be excited; and this spirit, gradually diffusing its influence, imperceptibly gains a natural ascendency. From whatever cause it arose, the fact is certain, that "the Athenians, and strangers who were at Athens, spent their time in nothing else but either to tell or to hear some new thing."

These observations seem to account for the reception which St. Paul met with at Athens, and which was the apparent effect of candour of mind and liberality of sentiment. Instead of indulging a spirit of persecution, to which the ignorant and bigoted sometimes gave the most culpable license; they simply required an explanation of his opinions; and, though he seemed to be "a setter-forth of strange gods," they evidenced a wish to know what his new doctrine was, and what those strange things meant which he brought to their ears. Confident in their own ability, the philosophers seemed to have dreaded no diminution of their fame or influence from a competition which they deemed of little importance; and while they viewed him as an upstart, and called him a "babbler," they encountered him with no other weapons than those of argument and reason. While candour thus operated on some, and confidence in their own opinions on others, a principle of curiosity,

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which never fails to appear when any thing new is proposed to the attention, might attract many, who, with ideas neither important nor distinct, might form a wish to hear this new doctrine, and, independently of instruction, might expect to be entertained.

Being thus eager for new discoveries, they conducted the Apostle to Areopagus, or Mars'-hill—a large semicircle, to which the learned usually resorted to discuss their opinions. This place was celebrated for its court of judicature; the members of which, distinguished for great equity in their decisions, were regarded with a veneration almost sacred. To the cognisance of this tribunal were referred matters of religion in general; particularly blasphemy against their gods, contempt of their sacred mysteries, and every species of impiety. From this fact, some have been inclined to think, that, by bringing St. Paul to Mars'-hill to declare his opinions, the design was entertained of having those opinions examined before persons who were at once qualified to judge of their nature, and invested with authority to punish their author, in case they should be considered of dangerous tendency. The propriety of this opinion may, however, be justly questioned. The context neither intimates that a design of this nature was formed, nor suggests the most distant idea to favour the supposition. The opinion probably arose from the mere mentioning of the place—a circumstance not sufficient in itself to justify an opinion which is neither supported by proof from the passage, nor consistent with the well-known character of the Athenians. Mars'-hill might be judged a fit arena for the discussion—not on account of the court of judicature which was there held, but because it was a place frequented by the learned—because it might afford convenience for a great number of persons to attend—or merely because the people were accustomed to hear discussions conducted there more frequently than in any other place. With this view of the conduct of the Athenians, the result fully corresponds:—though few became attached to the Gospel, none evinced the smallest evidence of that persecuting spirit, with which the Apostle had, on other occasions, so frequently to contend.

There is another consideration, neither unimportant nor irrelevant, which a slight attention to St. Paul's speech may suggest. It is a fundamental maxim among public speakers, that every discourse should be studiously accommodated to the character, capacity, and circumstances of the hearers. This maxim, dictated by reason and experience, we see fully exemplified in this address to the Athenians. To the Jews, who were acquainted with the scriptures of the Old Testament, the unity of God was well known. Among them, therefore, the Apostles laboured continually to prove that Jesus was the Christ; and by referring to prophecies, believed to be true and admitted to be pertinent, appealed to evidence the force of which could not be denied. This mode of reasoning was strictly logical, and agreeable to those rules of propriety which prudence teaches a man never to infringe. The same mode of reasoning, however, could not, with any degree of propriety, be adopted among the Gentiles. To them, the unity of God was unknown. Idolatry had introduced a multiplicity of deities; and before Christianity could be expected to obtain belief, it was necessary to reason against this fundamental error, and convince men of the great doctrine of the Divine Unity—a doctrine on which every principle of true religion ultimately depends. Nor would it have been pertinent to refer to any thing advanced in the Sacred Writings. The authority of these

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writings was not acknowledged; and, as it is in vain to reason from premises not known or not admitted, it became necessary to reason from principles which, though previously unobserved, might appear solid when brought into view. This mode of argumentation we find the Apostle pursuing in the passage before us. As the works of creation and the dispensations of providence are submitted to general observation; and as they evidently bear marks of their Divine Origiual; by reasoning from them against idolatry, he leads the mind to the contemplation of the Creator and Preserver of all things; and thus, on evidence which every man must admit, lays a foundation for the worship of the one living and true God. To establish this great principle seems to have been his design. This design accomplished, and the unity and unalienable worship of God admitted, the transition is comparatively easy to other doctrines; and the Apostle would naturally proceed to state the connexion which subsists between religion, natural and revealed*.

These thoughts, suggested by a slight view of St. Paul's speech, may be more fully developed by a consideration of the various parts of which it is composed, and of the chain of reasoning by which these parts are connected.

To a discourse concerning the unity of God, and the nature of the worship which is due to him as the Supreme Being, the Apostle found a particularly suitable introduction, in adverting to the prevalence of idolatrous worship remarkable at Athens. Standing in the midst of Mars'-hill, he said, "*Ye men of Athens, I perceive that in all things ye are too superstitious: for as I passed by, and beheld your devotions, I found an altar with this inscription,* TO THE UNKNOWN GOD. *Whom, therefore, ye ignorantly worship, him declare I unto you. God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed; and the bounds of their habitation.*"

The considerations suggested in the last verse just quoted, seem to be an enlargement of the same argument which had beenadvanced in the preceding: "God is not worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things." The word here translated "is worshipped," signifies "to serve," "to minister unto," and, in the Apostle's view, has a reference to the oblations and sacrifices presented to the heathen gods. This explanation, as it answers the original meaning of the word, is confirmed by the connexion of the passage, which represents God as standing in need of nothing. To men who entertained these mean notions of the Ruler of the world, a view of his administration was of the utmost importance; and this view the connexion of the Apostle's subject naturally led him to state. "God, who giveth to all, life, and breath, and all things, *hath made of one blood all nations of men to dwell on all the face of the earth,*" &c.

That the various nations of men spread over the face of the whole earth, are "made of one blood"—are descended from one common father, who came immediately from the hands of his Creator—is the most consistent account of the

* I use these terms as they are generally employed, without undertaking to say that there is any thing, strictly speaking, which can be fairly called *natural* religion.—See Ellis's excellent Treatise on this subject.

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origin of our species that has ever been offered to the notice of mankind. To us, who are so far removed from this original progenitor, some circumstances connected with the peopling of the earth in this manner, may appear of difficult explication. These circumstances have been marked, and have induced some sceptical theorists to reject the Mosaic account of the origin of mankind, and to invent new systems, intended to account for phenomena deemed otherwise inexplicable. Of these systems, or the phenomena on which they are founded, it is unnecessary on the present occasion to give any account. They were unknown to the audience whom St. Paul addressed; and pertinency requires that we confine our attention to the opinions which *they* entertained on the subject. Various sects of philosophers existed, and strenuously maintained their respective tenets at Athens. On the origin of man, as on many other subjects, they were far from agreeing.

According to the systems of the Platonists and Stoics, the account here given of the origin of the human race would not be thought far from being just. These sects allowed the gods to have had considerable influence in the formation of man and other animals, and imagined that an original progenitor was, most probably, the means they had adopted to people the earth.

The Aristotelians strongly maintained the eternal existence of matter, and the absolute impossibility of creation. Concerning the origin of man they reasoned in a similar manner. As his formation required a power not inferior to that of creation, they accounted for his existence in the same manner as for the existence of matter, and maintained an eternal succession of generations.

The opinion which the followers of Epicurus supported respecting the origin of the human race, was similar to their opinions on other subjects. With Epicurus, atoms were mighty favourites; and as they were considered sufficient to account for almost every thing, they were introduced on almost every subject. According to him, the world, that beautiful fabric which we inhabit, arose from some happy combination, some accidental concourse of these atoms: we need not, therefore, be surprised that they are brought forward to account for the origin of man. However intricate the mechanism of the human body, however inexplicable the laws of the human mind, atoms, it seems, were able, by some happy yet fortuitous combination, to range themselves into that intricate form, and to produce those powers of thinking with which man is endued.

With respect to the opinions which the unlettered, the mass of the people, entertained on this subject, not much can be said. The Athenians generally believed that they were descended from no foreign nation, but that their ancestors sprang out of the earth; and in consequence of this opinion they called the earth their nurse, their parent. They thus considered themselves aborigines, and believed that all nations were descended from them as the common origin. That the Athenians should entertain an opinion of this nature, is not singular. The same opinion has been fostered by many nations, and is easily deduced from the desire, natural to men, to trace their origin to a remote, and, what they think, an honourable source.

From these opinions, that of St. Paul was widely different. According to his doctrine, God made of one original progenitor all the nations of men that dwell on the face of the whole earth. He does not, indeed, attempt directly to expose the absurdity of the conjectures which we have mentioned; neither does he endeavour either to confirm his own opinion by elaborate proof, or to remove the objections which

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might be urged against it. These objections, however much discussed among the moderns, came seldom under consideration among the ancients, and by the Apostle's hearers must have been deemed both frivolous and irrelevant. The original descent of mankind from one common father, created immediately by God, was an opinion which might be stated at Athens without any direct proof, and which, when compared with the opinions then entertained on this subject, might appear entitled to a preference from mere plausibility. Besides, we are to consider the Apostle in this passage, not as explaining the doctrine of the origin of the human race, but as describing the character of the God in whom he believed, and reasoning particularly against the practice of offering him vain sacrifice, as though he needed any thing. To this purpose no consideration could be more appropriate than that deduced from the absolute power which he possessed as the Creator and Disposer of mankind, and the exalted conceptions of his character which this consideration is calculated to excite. Thus the words, "he hath made of one blood all nations of men," are not so much illustrative of the origin of mankind, as descriptive of the character of God as our Creator.

Agreeably to this view, the Creator is further represented as still presiding over his offspring, and managing their affairs: *He determines the times before appointed, and the bounds of their habitation.* They are not called into existence, placed in a world amid difficulties and dangers, and left unguided to steer their course as chance may direct. Children of the same kind Parent, they are placed under a constitution framed by wisdom and guided by beneficence; and they may rest assured that the same goodness which brought them into existence superintends their interest with tender concern.

According to Epicurus, the gods neither had any influence in the formation of the world, nor interfered in the direction of its affairs. Thus providence, as well as creation, was denied. The gods were believed to enjoy undisturbed repose in some corner of the heavens, and, according to his ideas of happiness, lived in eternal indolence, regardless of the concerns of mortals; while the atoms, of which his world is composed, either range uncontrouled amid the immensity of space, or adhere to one another as chance may direct. Thus Epicurus, though he did not deny the existence of the gods, rendered them entirely useless; and while he made Jupiter happy in the enjoyment of heaven and of idleness, he stripped him of his thunder and his power.

It will readily occur, that if any kind of consistency is to be applied to this system, no account can be given of the regular succession of men in distinct generations. Atoms uniting into capricious combinations, and continually subject to dissolution, may at one time overstock the world with inhabitants, and the next moment toss them into that infinity of space which Epicurus invented for their reception. In opposition to this consequence, which results necessarily from the system, the Apostle particularly notices that God determines the times and places in which men make their appearance in the world. This power belongs to him as our Creator. We came into existence in consequence of his will; and by his will the time and place allotted to us must be determined. In affixing these circumstances, the same principle on which he forms various orders of creatures, endued with superior and inferior powers, may lead him to grant advantages to some which he denies to others. In such distribution, no creature can prescribe to his Creator. "He doth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou?"—

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Even in this, the Judge of all the earth will do right; and in whatever situation men are placed, he will judge according to what a man hath, and not according to what he hath not.

Of all the various relations in which the Almighty can be regarded by us, the most amiable and endearing is that in which he is represented as taking a fatherly interest in the affairs of men, especially in the great work of our redemption. That a Being so perfectly happy in himself, so completely independent of the smiles and frowns of mortals, should condescend so far as to manifest a tender regard to the welfare of his creatures, by superintending and regulating all their movements, is surely a consideration calculated to fill every pious bosom with hope and gratitude. "The Lord reigneth: let the earth rejoice: let the multitudes of isles be glad thereof."

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

If the world be the production of an intelligent Creator, it is to be expected that the evidence of his being and perfections will be stamped on the works of his hands; and that men, the offspring of his power and dependents on his bounty, will be able, by the exercise of the faculties with which they are endued, to trace that evidence, and arrive at some knowledge of the Author of their existence. It is true, we cannot expect to go far in researches of this kind. Our faculties are limited and imperfect: the nature of God is infinite, and to us incomprehensible. Though we are situated in the midst of this majestic fabric, where every thing strikes us with astonishment, a few objects fill the grasp of our comprehension; and it would be high presumption in us to pretend to know more than it is possible for us, in our present situation, to attain. Still, however, it is our duty to improve all the means within our reach. The little knowledge we acquire may be valuable; and though our ideas must unquestionably be imperfect, they may, so far as they extend, be just. The volume of nature was not spread out before us in vain. It is our duty to gain from it what knowledge we can, and, by the exercise of the faculties which we possess, to inquire into the perfections of its great Author.

Thus it appears that men should "seek the Lord"—should endeavour to improve all the means of knowledge to which they have access — if haply they might attain some just conceptions of his character. Those, indeed, who are favoured with supernatural revelation, have means of information infinitely superior to any which the Athenians possessed. Still, however, the works of nature, which it was their duty to investigate, were ever before them; and a slight attention to these might have convinced them of the absurdity of polytheism. And even we, who are favoured with Divine revelation, must not turn aside with disdain from Nature's discoveries of God, because we enjoy those of the Gospel. Creation reflects a far feebler light than revelation; but we must not refuse to listen to its less perfect instructions because we have been favoured with superior means of information. Some persons, from considering that very little knowledge can be acquired by the mere light of nature, understand the word "haply," in this passage, as denoting great uncertainty of success. That the Greek particle translated by this word is sometimes used with such a signification, is readily admitted; yet, according to its more usual acceptation, it denotes the consequence or result which is supposed to arise from some process previously stated. In this view it may be understood in the passage before us. The Apostle had been describing

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the character of God, as the Creator and Preserver of all things; and to men unacquainted with revelation he pointed out the works of nature, as the most obvious source from which they might derive information. These works it was their duty to investigate; and thus they should seek the Lord, if haply—if in this way—if in consequence of this investigation—they might attain some acquaintance with his character. Nor does he deter them from the inquiry, by stating uncertainty as the result. Probability of success is a great spur to exertion, and seems to be, from what follows in the context, the very inducement which the Apostle urged. Men ought to inquire into the perfections of the Omnipotent Creator; and surely, as the phrase ought to be rendered, he is not far from every one of us, for in him we live, and move, and have our being. This knowledge, derived from a contemplation of the frame of nature, St. Paul considered very valuable, and taught that the invisible things of God from the creation of the world are clearly seen by the things that are made, even his eternal power and godhead.

It is unnecessary to enter into any detail of the general evidence of the being and perfections of God, as drawn from the marks of design discoverable in the various parts of the universe which fall under our observation. Of the small portion of this immense fabric which comes under our notice, every thing which we have ability to investigate discovers evident marks of wise contrivance. From inert matter to the intricate operations of the human mind, the evidence of this contrivance may be traced. Even a single object, when inspected with attention, furnishes irrefragable proofs of wisdom in its formation. The human hand, and the human eye, are pieces of mechanism which baffle every effort of known ingenuity, and in their form, the nature of their materials, and the purposes they serve, shew the most evident intention to attain an end. The human mind, above all, is a most wonderful object; and a single faculty, examined in its various operations and connexions, affords strong proof of the same design.

From the design thus perceived, the conclusion of a designing Cause forces itself on our minds, and is nothing more than a manifest inference from undeniable premises. To establish this conclusion no intermediate chain of reasoning is necessary. Once admit design and contrivance, and a designing cause follows as necessarily, and by the same kind of evidence, as the truth of any axiom in the mathematical sciences. That every effect must have an adequate cause, is a proposition universally admitted. The judgments thus formed we cannot reject. They are dictated by the frame of our constitution; and we must receive them as true, or cease to be what we are.

It cannot escape notice, that in this argument the moderns enjoy advantages to which the ancients had no access. In consequence of the improvements and discoveries in physical knowledge, our notions of what was known have become much more distinct, and our views of the universe have been greatly enlarged. Many things which the ancients regarded as hurtful, and which they believed to result from some malignity inherent in the nature of matter, are now known to contribute to the general good; and even in the qualities which they accounted noxious, we discover evident marks of the wisdom and goodness of our Creator. This point has been established by such a full and complete induction of particulars as warrants the general conclusion, that even those objects which still seem hurtful, shall, when better known, be found to be beneficial.

Discoveries in the science of

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Astronomy—a science founded on laborious and accurate observation, and established by reasoning which no degree of scepticism can reject—have extended the bounds of the universe beyond the reach of the most enlarged comprehension, and shewn the power of the Almighty to be so great as to overwhelm our minds, and fill us with astonishment. The laws by which the heavenly bodies are regulated, the velocity and harmony of their motions, the provision made to supply many of them with light, and the general accommodation of their circumstances to their situations and bulks, are unequivocal marks of wisdom and goodness. While we travel from world to world, and contemplate the sublime simplicity and analogy of the whole known system, these marks always meet our observation, often solicit our admiring attention, and on some occasions animate us with rapture. To the ancients these sublime views were unknown. In consequence of their scanty knowledge, they believed that our world was composed of disjointed parts; and, according to the genius of polytheism, allotted these distinct parts to the care of separate deities. The world, which they thus broke down into fragments, is now known to be a portion of a great system, the various parts of which are intimately connected; and this system, in which our earth occupies a place of some eminence, is, according to the best-founded reasoning from analogy of which we have any specimen, a portion of a still larger system, the various parts of which extend beyond the ken of mortals, and probably beyond the reach of our conjecture. On evidence which seems adequate to the conclusion, astronomers have peopled the bodies of these systems with living creatures, some of whom may be capable of tracing the evidence of design which we are now considering, and of enjoying the goodness of our common Parent, which is over all his works. According to this view, we occupy a place in a stupendous system, and are connected with an immense multitude of living creatures; and this system and these creatures are so many links in the great chain, which is ultimately dependent from the Great First Cause, and which leads us to him as the Author of all. *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

Though these magnificent views were unknown to the ancients, God never left himself without a witness. The particular view suggested by St. Paul to excite their attention, is the following—*For in him we live, and move, and have our being.* These words have been thought by some to countenance the ancient philosophical opinion, that the Divine Essence is diffused through every part of space; so that in God we *literally* live, and move, and have our being. It is, however, evidently more correct to say that the Divine influence extends over all, and that every event is regulated and directed by the means which God thinks proper to employ.—The particular mode in which he exists, is a speculation beyond the reach of human faculties. We know little of spirit in general, and nothing of the manner in which it acts. We know not where our own minds reside, and are ignorant of the way in which they operate on our bodies. It cannot be supposed, therefore, that we can become acquainted with the mode of the Divine omnipresence, or explain the particular manner in which God governs the universe. Of the Divine Essence we know nothing but what is clearly revealed. To say, therefore, that it is diffused through every part of space, is, at best, to use words which we do not understand. We may rest assured, however, that nothing can happen without God's permission; that nothing can controul his power, or

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escape his notice; and that he is so intimately connected with every part of his immense dominions, as to direct every movement and every event according to his will. This is sufficient to fill our minds with reverence; and less than this we surely cannot ascribe to our Creator.

It is probable that the Apostle in this passage intended to lead the minds of his hearers to the dependence under which we all stand as respects God, and the evidence of his perfections which this consideration is calculated to suggest. Though this evidence may be deduced from a variety of topics, the nature of our frame is ever under our inspection, and, however inattentive men may too frequently be, must appear a strong argument when urged on their consideration. He had mentioned in general, that God was the Creator and Disposer of men; and to confirm this idea, or to extend the elucidation, he refers to the continued support which we all need in performing the various functions necessary in the common occurrences of life. The same God who gave us our being, upholds us in the possession of this original gift; and thus, by shewing us our constant dependence on his bounty, furnishes an opportunity of inquiring into the Cause from which we spring. Without Him, we cannot move a limb, we cannot exert a volition, we cannot think a thought: "He is the God of our lives and the length of our days."

Agreeably to this view is the quotation that *we are his offspring*, made from Aratus, a tragic poet, who lived about three hundred years before St. Paul preached at Athens. With the Epicureans this quotation would have no weight. Their master had boasted that in all his writings he had not made a single quotation; and his followers, imitating the example which he had set them, plumed themselves on the knowledge which had been bequeathed to them, and undervalued every argument from authority. The poets were, peculiarly, the objects of their detestation. This odium they seem to have incurred from their general practice of introducing, on all hazardous occasions, the assistance of the gods—beings for whom Epicurus found very little use. With the rest of the philosophers this was not the case. They allowed considerable deference to authority, and on many topics were accustomed to make quotations from authors whose opinions were entitled to respect. By the common people the poets were regarded as their great teachers in morality and religion; and as they were held in profound veneration, any appeal to their opinions was likely to meet with respect and attention.

The conclusion deduced by the Apostle from the consideration that we are the offspring of God, is the next topic that demands our attention.

(To be continued.)

To the Editor of the Christian Observer.

THE following extract from a sermon of Dr. Paley's, preached before the University of Cambridge, seems completely to remove the apparent contradiction, some time since mentioned by one of your correspondents, in the writings of Bishop Butler and Mr. Scott on the subject of Active and Passive Habits. It is entitled "Dangers incidental to the Clerical Character," and is particularly worthy of the attention of all your clerical readers.

"I apprehend that I am stating a cause of no inconsiderable importance, when, amongst these impediments, I mention, in the first place, the insensibility to religious impression which a constant conversation with religious subjects, and, still more, a constant intermixture with religious offices, is

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wont to induce. Such is the frame of the human constitution (and calculated also for the wisest purposes), that, whilst all active habits are facilitated and strengthened by repetition, impressions under which we are passive are weakened and diminished. Upon the first of these properties depends, in a great measure, the exercise of the arts of life; upon the second, the capacity which the mind possesses of adapting itself to almost every situation. This quality is perceived in numerous, and for the most part beneficial, examples. Scenes of terror, spectacles of pain, objects of loathing and disgust, so far lose their effect with their novelty, as to permit professions to be carried on, and conditions of life to be endured, which otherwise, although necessary, would be insupportable. It is a quality, however, which acts, as other parts of our frame do, by an operation which is general: hence it acts also in instances in which its influence is to be corrected; and, amongst these, in religion. Every attentive Christian will have observed how much more powerfully he is affected by any form of worship which is uncommon, than with the familiar returns of his own religious offices. He will be sensible of the difference, when he approaches a few times in the year the Sacrament of the Lord's Supper; if he should be present at the visitation of the sick; or even, if that were unusual to him, at the sight of a family assembled in prayer. He will perceive it also upon entering the doors of a dissenting congregation; a circumstance which has misled many, by causing them to ascribe to some advantage in the conduct of public worship, what, in truth, is only the effect of new impressions. Now, by how much a lay frequenter of religious worship finds himself less warmed and stimulated by ordinary than by extraordinary acts of devotion, by so much it may be expected that a clergyman, conversant with the offices of religion, will be less moved and stimulated than he is. What, then, is to be done? It is by an effort of reflection, by a positive exertion of the mind; by knowing this tendency, and by setting ourselves expressly to resist it; that we are to repay the decays of spontaneous piety. We are no more to surrender ourselves to the mechanism of our frame, than to the impulse of our passions. We are to assist our sensitive by our rational nature. We are to supply this infirmity (for so it may be called, although, like many other properties which bear the name of vices in our constitution, it be, in truth, a beneficial principle acting according to a general law) — we are to supply it by a deeper sense of the obligation under which we lie; by a more frequent and more distinct recollection of the reasons upon which that obligation is founded. We are not to wonder at the pains this may cost us; still less are we to imitate the despondency of some serious Christians, who, in the impaired sensibility that habit has induced, bewail the coldness of a deserted soul."

ARBITER.

FAMILY SERMONS. No. CXXVII.

2 Timothy iv. 6—8. *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*

WHEN that venerable Reformer, Melancthon, was asked, upon his death-bed, whether there was any thing more that he desired, he is said to have replied, "Nothing else —but heaven." How happy such

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a frame of mind! to have seen the vanity and folly of every thing in comparison of religion; to have been detached in spirit from the sins and pursuits of the world; to have had the affections fixed upon God; and to be able to say, with the Psalmist, "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of thee!" Yet, great as is this privilege, it is often the blessed lot of the advanced Christian. This was remarkably the case with the Apostle in the text; and though at our first setting out on a religious course such high attainments may appear far beyond our grasp, yet if we steadily persevere, in humble dependence upon the Spirit of God, and in the diligent use of all the the means which he has mercifully provided for our spiritual edification, there is scriptural reason to hope that even the weakest of us may arrive at a similar, if not an equally triumphant, degree of Christian experience. Our duty is "to follow on to know the Lord;" and in so doing, God will be faithful to his promises: he will comfort and support us in trouble, he will raise us when we are drooping; and even in death we shall be more than conquerors, through Him that loved us and gave himself for us. St. Paul himself bears witness that the blessings which he describes in the text were not confined only to a few eminent saints, but were to be the lot of Christians in every age; for he adds, "*And not to me only, but unto all them also that love his appearing.*"

In order, then, to animate our hearts in the pursuit of such inestimable blessings, and to teach us in what manner they may be obtained, it will be necessary to consider,

First, The Apostle's confidence.

Secondly, The considerations on which it was grounded.

I. The Apostle's confidence.

Death is an idea at which, above all others, human nature trembles. It is the event that rends asunder the soul and body, which from our very infancy have been inseparable companions. That union is the foundation of all our earthly enjoyments; and the chief effort of mankind through life is to preserve it. For this purpose we toil in order to procure nourishment, we clothe ourselves against the inclemencies of the seasons, we watch every symptom of decay and dissolution, and endeavour, by unceasing efforts, to avoid the fatal hour which we feel is rapidly approaching, and which we cannot long escape.

Now, view the wicked man in sight of this great and dreaded enemy, Death: behold his terrors—listen to his groans—mark his apprehensions—hear his doleful exclamations, his accents of agony and despair! And when you have thus witnessed the terrors of death to the wicked; when you have beheld how anxiously its approach is dreaded; and have seen in imagination the sinner shuddering at its appearance;—turn from so awful a scene, and hear the Apostle exclaim, "*I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*"

Here was no trembling anxiety—no fearful listening for an unwelcome messenger. The Apostle was composed and "ready;" he was prepared by the grace of God for the journey on which he was about to enter; his loins were girded and his lamp was burning. He was not like a malefactor, who, when about to proceed to punishment, is asked whether he is ready, and from mere hardness replies in the affirmative, while he would give all that he possesses to escape the hour;—but he was ready, as the friend to meet the friend, as the child to return to the bosom of his

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parent, as the shipwrecked mariner to revisit his native land the moment the vessel shall appear in sight which is to bear him from some desert rock, where he has been stranded, to the haven of peace and safety, at which he longs to arrive.

The very term which St. Paul employs, indicates his cheerful acquiescence in his approaching dissolution. It was a "*departure*"—a calm and hopeful passage from earth to heaven—a departure from sin and sorrow to holiness and eternal joy—a departure from all that had wearied him during life—an escape from the pains of infancy, the snares of youth, the troubles of maturer years—a departure especially from that sinful nature which had made him in agony of spirit exclaim, *Oh wretched man that I am! who shall deliver me from the body of this death?* He was not as a vessel torn from its moorings by a tempest—carried out to sea without rudder, or provisions, or compass—the sport of winds and waves, and liable every moment to be overset in the mighty deep. No: his was *a departure*—the day was calm; the hour was fixed; the anchor was weighed; the sails were set; the destined haven was in view—the vessel was about to glide peacefully over the opposing tide; its passage was to be safe and speedy; and it was shortly to anchor in the wished-for port.

But it may be asked, Might not the readiness of the Apostle be nothing but a vain boast, which would vanish the moment death arrived? Many men seem willing to meet danger while it is distant; can speak calmly of troubles that may never occur; have no particular fear of death itself, as long as it does not come immediately in sight; but the moment it seems at hand, they are terrified, their confidence vanishes, and they are driven away in their wickedness, without a ray of hope in their death.

But such was not the case with the Apostle; for, after having said that he was ready to be offered, he added, that the time of his departure was *at hand*. It was not the boast of a coward, who marches across the field of battle with vain exultation while the enemy is out of sight, and flees the moment he approaches; but it was the deliberate triumph of a champion in the very face of his adversary. His departure was not doubtful or distant, but "at hand." He heard, as it were, the sound of the wheels and the rattling of the horse-hoofs that announced the approach of the king of terrors. He was writing from Rome, whither he had been sent to take his trial for the testimony of his Redeemer; he was a prisoner in chains, and in imminent danger of losing his life. His persecutors were inflamed with malice. He had been brought the first time before the persecuting emperor, Nero; and was probably about soon to appear again, to receive the sentence of a cruel death. It is generally agreed that this very chapter was the last he ever wrote. His triumph, therefore, was not a vain boast, which the first approach of real danger might silence: it was the deliberate confidence of true faith: it was built upon that Rock of ages, which can resist every storm; and therefore it stood firm amidst all the terrors of approaching dissolution, and the pains of martyrdom itself. How powerful must have been that principle which could thus support this holy man at such a season! which could convert all the terrors of a violent and ignominious death, into a peaceable departure or release!

II. This leads us, in the SECOND place, to examine into the considerations on which the Apostle's confidence was grounded. It could be no sandy foundation which supported such a structure. The Apostle's confidence was grounded on the consideration that to him death was no longer an enemy; or

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if an enemy, an enemy vanquished, and rendered incapable of doing him any real injury. He knew in whom he had believed, and that, through the Captain of his salvation, he should be more than conqueror even over this last and most formidable adversary. He therefore triumphed in faith and hope, knowing that to him death was but the gate of entrance to a blissful immortality.

The text affords *two* considerations on which the Apostle's confidence was founded:—the FIRST, was *the free nature of salvation through Jesus Christ;* for he says, *There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;*—the SECOND, was *the practical evidence which he possessed of being interested in that salvation;* namely, the fact of his having been enabled to fight the good fight of faith, and to endure to the end. Let us touch upon each of these ideas.

1. In the first place, then, the Apostle placed all his trust in the freeness of salvation as the gift of God in Jesus Christ our Lord.—He assumed no merit to himself; for this crown was to be given, not to *him* only, or men *like* him, but unto *all* them that love the appearing of the Redeemer. He constantly pleads for the freedom of pardon and salvation, unconnected with human desert or virtue. He did not pen a single epistle, in which he does not almost constantly refer to this great and fundamental truth. For example, in the very opening of the Epistle from which the text is taken, we find him attesting *that God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began.* Indeed, feeling, as St. Paul most deeply did, the sinfulness of his nature and practice; viewing himself as the chief of sinners, and knowing that in his flesh dwelt no good thing; what plea could he have for mercy, but the death and merits of a Redeemer? and how could he support the thoughts of his eternal change, but through faith in his name? It was the consideration that the crown of righteousness was *a gift* free and unmerited—not of works, lest any man should boast, but of grace alone—that raised St. Paul to this exalted pitch of holy confidence. He knew that he had destroyed himself, but that in God was his help. He had nothing to purchase salvation, but he was willing to accept it as God has appointed it to be received,—by faith in Him who died for us, and who, in conquering death, conquered it even for the weakest and humblest of his disciples.

2. Yet, as we have seen, there was a second and most important consideration which St. Paul brings forward. He knew that it was possible that he might have been self-deceived; that he might have been expecting this crown of righteousness when he had no scriptural evidence of being interested in the blessing. He therefore wisely begins to examine himself whether he is in the faith; well knowing that to profess triumph over death where there is no evidence of true conversion to God, is but self-deception. Hence he endeavoured to ascertain the real state of his heart and affections. And while he speaks of the eternal crown of righteousness as the free gift of the righteous Judge, he derives the hope that he is personally interested in it from the practical consideration that he had "fought the good fight of faith;" and that "*henceforth*" there was laid up for him a crown of righteousness. *Henceforth*—not as the claim to such a blessing, for we have already seen that he viewed it as a free gift; but as the qualification for enjoying it, for he also knew that without both faith and holiness no man can see the Lord.

Let us, then, bring this subject

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home to our own case, by inquiring whether *we* are fighting the good fight of faith, and endeavouring to lay hold of eternal life. Are we running the race set before us in the Gospel? Is religion with us more than a mere name to live while we are dead? Are our hearts deeply affected by reason of our sins? Are we placing our whole trust and dependence in Jesus Christ as our Saviour? Are we turned from darkness to light, and from the power of Satan unto God? Are we anxiously endeavouring to live "soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" Are we endeavouring to grow in love for God, and in a desire to keep his commandments? Do we evidence the tempers and dispositions which become the Christian character? Are we exerting ourselves to do our duty in our several stations in society? Are we endeavouring, as masters or servants, as parents or children, as brothers or sisters, and in every other relation of life, to act from a principle of love to God, and as being always in his sight? Do we feel increasing regard for religion; for the word of God and the affairs of eternity? Do we cultivate a spirit of prayer and humility? Are we anxious above all things for the salvation of our souls; and are we studying to learn and endeavouring to practise the will of God relative to that great subject?—From the answers which our consciences give to these and similar questions, we may learn to know whether we are fighting the good fight of faith, and whether, when we have finished our course, we shall appear as successful candidates for that crown of righteousness, which no man can deserve, but which all may obtain who seek it in the way of God's appointment,—through faith in Him who died for our sins, who rose for our justification, who ascended up on high to plead our cause, and who ever liveth to make intercession for all that come unto God through him. *Amen.*

For the Christian Observer.

"THEIR ROCK IS NOT AS OUR ROCK, EVEN OUR ENEMIES THEMSELVES BEING JUDGES." *Deut.* xxxii. 31.

IT was the custom of the Oriental nations, as indeed it has ever been, though in a less degree, the custom of *all* nations, especially those who are least restrained by the habits of artificial life, to express their ideas by means of imagery drawn from the works of creation. Accustomed from their infancy to contemplate in the open air, beneath a glowing sky, the works of the Almighty; and impelled by their ordinary habits of thinking, and by the very structure of their language, to the use of multiplied figures and similitudes; the inhabitants of Eastern countries readily seize the prominent features of the landscape of nature, in order to express in the strongest terms the conceptions of their minds. The sacred Scriptures contain the most striking instances upon record of this figurative mode of writing; and it is quite astonishing to observe the perspicuous, and oftentimes sublime, manner in which they employ natural imagery to enforce or illustrate the truths of religion.

I was lately much struck, in reading the Song of Moses, from which I have quoted a passage by way of motto to the present remarks, to find the Almighty denominated no less than four times, a "Rock." The same metaphor is also employed in other parts of Scripture; and is the more forcible from the circumstance of the important purposes

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to which rocks were applied in the land and neighbourhood of Judea. Palestine, it is well known, was a mountainous country; and its rocks, in those rude ages when the present arts of war were unknown, furnished oftentimes an impregnable defence against an invading enemy. When the Benjamites were in danger of destruction from the hands of the other tribes, they secured themselves in the rock Rimmon. Samson kept garrison in the rock Etam. David, when pursued by Saul, oftentimes concealed himself in a rock, as at Maon, at Adullam, at Engedi; in which last there was a cave of such magnitude, that the Psalmist and his adherents lay for some time undiscovered, even after Saul had entered.

Travellers also, as well as warriors, were accustomed to retreat to the rocks, either for shelter from the weather, or for defence from robbers or ravenous animals. Hence the Prophet Isaiah, predicting the coming of our Lord, used the same metaphor: "A Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

The propriety of the metaphor is therefore very apparent. But it is further observable, that Moses not only declares the Almighty to be a Rock, on account, as we have seen, of his being the hiding-place and defence of his people; but institutes a comparison, or rather points out a forcible contrast, between this Rock and every other: "Their rock is not as our Rock:" the trust of the idolater—and we may fairly infer, of all who resemble him—is not as the trust of those whose God is the Lord. Nay, still further: the inspired writer not only declares this fact, but steps, as it were, into the very ranks of his opponents, and challenges them to disprove his assertion. So plain and undeniable is the superiority on his side, that he is not afraid to submit the decision even to their hostile judgment, fully conscious that he shall extract from their unwilling concessions the strongest confirmation of his own triumphant position: "Their rock is not as our Rock, *even our enemies themselves being judges.*"

This argument might be fairly and most forcibly applied to the case of the professed unbeliever. It would be easy to prove, from the admissions of those who have rejected the Gospel, that nothing which they could themselves invent, was able to supply its place. In its moral and political advantages, in the solace it affords in trouble, in the advice it suggests in perplexity, in the tranquil pleasures which it affords through life, and the hopes with which it brightens the prospects and alleviates the fears of death; even those who have most scornfully rejected its evidences have been often constrained to attest its superiority.

But it is not to the professed unbeliever alone, that the remark may fairly apply. If we take the more common, but scarcely less dangerous, case of those who, without absolutely rejecting the Gospel, live careless as to its real spirit, and content themselves with practically setting up the present world as their god, instead of loving and serving with all their heart the God revealed in Scripture; the Christian may still, and with equal propriety, urge that "their rock is not as our Rock." He might even appeal to the writings and the dying confessions of many such characters, in almost every age, to prove, that, much as religion may be despised among men, much as a serious faith in the Redeemer and a course of spiritual obedience to his commands may be misrepresented and even ridiculed, there is, amidst all, oftentimes a secret consciousness that the way of the world is not, like the way of wisdom, "a way of plea-

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santness," and that its paths, even in the present life, and still less as refers to another, are not truly "paths of peace."

If we were to argue with the merely nominal Christian respecting *his faith, his enjoyments, and his hopes*, in each of these we should soon have reason to perceive, even by his own unwilling concessions, that his rock is not as the Rock of the truly humble and devout believer in Christ. He has neither the stability nor security which belong to to *those* whose spiritual edifice is founded on the Rock of Ages, and who, when every earthly scene shall have for ever vanished, will still possess "a building of God, a house not made with hands, eternal in the heavens."

In referring, then, to the case of the nominal Christian, with regard to his *faith*—so called: What stability or security can there be in a faith which has no better foundation than a vague hope, either that the Gospel which he professes may not after all be true; or that, if true, it may not require all that its more serious disciples profess to believe? But the faith of the true Christian is built upon the foundation of Prophets and Apostles, Jesus Christ himself being the chief corner-stone. It has God for its author and its end. His unchangeable word secures the blessings which it exhibits; and though heaven and earth shall pass away, not one jot or tittle shall fail from that word, till all be fulfilled. Here, then, is unshaken ground for confidence; here is certainty, amid the changeableness of all terrestrial scenes. And can the faith, so called, of the mere negative Christian, challenge comparison with this in point of stability? Can it appeal to Heaven as its record, and point for its evidence to the page of inspiration? So far from it, every part of Scripture tends to sap it to the foundation. When God himself has commanded men to "repent and be converted, that their sins may be blotted out," and has inseparably attached eternal punishment to a disobedience to this command, what can be said of that man's religion who trusts that all may yet be well, while he still remains impenitent and unconverted? God, again, has commanded us to forsake sin, and to come out from the world; and has foretold, that without holiness no man shall see the Lord: what security, then, can there be for one, who, notwithstanding his nominal profession, lives in practical unbelief respecting these inspired communications? So far from his rock having the stability of that of the true Christian; if the latter be right, *he* is wrong; and wrong to an extent which involves all his future prospects in eternity. The only record that can be brought to prove the truth of religion, condemns every part of his practical system; so that, if he think at all, and be ingenuous enough to avow his secret persuasion, he must be ready to own that his religious system has no basis whatever. Indeed, such a system can never become truly stable, till the word of God shall become mutable, and His designs be subject to be reversed.

But here it will, perhaps, be replied, that the strongest part of the argument used by the man of the world has not yet been met; for that he is not unwilling to allow, that, as far as concerns matters of this sort, there is possibly some inconsistency between his profession and his practice; and, even himself being judge, he will not pretend that his religion has that security and stability which are enjoyed by those who devote more attention to the subject. But he will still contend, that in point of *present* advantage and enjoyment he has greatly the superiority; and that, could he but procure all he desires in this world, he would have no cause, at least as far as this life is concerned, to envy those who place their repose

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and happiness in the enjoyments of religion.

Yet even on this ground, which is certainly the strongest which can be urged in his favour, we need not be afraid to encounter his arguments. Let, then, himself be judge; let him bring forward his boasted gratifications, and swell them to their highest amount. What are they? Are they not confessedly unsatisfying in the enjoyment, and fleeting in the possession? To-morrow passes over them, and they are gone; and it would be well if it could be added, that they did not oftentimes leave a sting behind them which shall last to all eternity. But take them even in their brightest view; can they for a moment be compared, in point of stability, with the solid enjoyment, the heartfelt peace, of the sincere and humble Christian? It is but a small part of the pleasures which even earth can afford, that any person in ordinary life can possess; yet suppose we had them *all*, they would be but a meagre substitute for that settled peace of mind, that tranquil consciousness of the Divine presence and favour, that love of God shed abroad in the heart by the power of the Holy Ghost, which are the portion of the true believer. Even when every thing around is smiling, when health, and youth, and cheerful prospects in life, conspire to keep up the mind and support the spirits; there will still, in every human being, be a want of true repose and settled confidence, as long as he lives "without God in the world." And how greatly will this increase in the hour of weakness and depression, when troubles thicken around his path, and the sunshine of prosperity no longer irradiates his footsteps? To be at such a moment without a God to whom we can resort as our support, must be the extreme of human wretchedness. The true Christian is the only man who, when every thing around him is proving itself not merely vanity, but vexation of spirit, can assert with truth that *his* enjoyments are immutable, and his possession secure.

I have thus anticipated the remarks which might have been advanced to shew, that, as far as respects our *eternal hopes*, the rock of the merely nominal Christian is indeed unworthy of being compared with the Rock of the true believer. The mind shrinks from contemplating the end of the hope of the infidel, the hypocrite, and the inconsistent professor of Christianity. But, oh! how bright the vista which opens before the expiring Christian! how consolatory his anticipation of the glory which shall be his, when, having put off this veil of flesh, he shall be for ever with the Lord, and be filled with the fulness of God! Even were religion the very contrary to what it is; were it a road of thorns and briers, instead of "a way of happiness and a path of peace;" yet the final result would counterbalance all. How much more, then, should the Christian rejoice in the Rock of his salvation, when he reflects, that, as respects *both* worlds, he has the promise and the power of God on his side; that whether he lives, he lives unto the Lord, or whether he dies, he dies unto the Lord; so that, living or dying, he is the Lord's?

W.

To the Editor of the Christian Observer.

A PART of the second quotation from Smith's Theory of Moral Sentiments, given by your correspondent A. H. in your last Number, has been also extracted by Dr. Magee in his work on the Atonement. It will be found at the 209th page of the first volume (4th edition), beginning at the words, "But if it be meant," which are in p. 355, col. i. line 37, of the Christian Observer. In the Edition referred to, however, Dr.

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Magee has added the following note to his observations on the extract:

"When these observations were before committed to the press, I was not aware that the pious reflections, to which they particularly advert, are no longer to be found as constituting a part of that work from which they have been quoted. The fact is, that in the later editions of the 'Theory of Moral Sentiments,' no one sentence appears of the extract which has been cited above, and which I had derived from the first edition, the only one that I possessed," &c.

I have only the second edition of Dr. Smith's Theory, which I find contains the passage quoted. It was published in 1761. I have not access to any other; but it might be worth the while of those who have, to ascertain when the alteration was made, and also whether it extends to the other extract; which, by the way, is the end of the *third*, and not the *fourth*, chapter of Part III.

In reference to the statement, that Dr. Smith has been "gratuitously noted down as tinctured with the same infidel principles" as Hume, allow me to ask your correspondent, what other opinion we can form of a man who declared that he had "always considered Mr. Hume, both in his life-time and since his death, as approaching as nearly to the idea of *a perfectly wise and virtuous man*, as, perhaps, the nature of human frailty will permit?" This passage is quoted by Dr. Magee (vol. ii. p. 274), from Dr. Smith's letter to W. Strahan, Esq., annexed to Hume's Life, and prefixed to the late edition of Hume's History of England. I make this reference to Dr. Magee rather than to the original work, because it will enable such of your readers as wish it, to find some admirable observations on the "perfectly wise and virtuous man of Adam Smith."

S. E. K.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SHOULD you not have received a more satisfactory reply to the inquiry of your correspondent A. G. respecting Pestalozzi's plan of instruction, the following remarks may, perhaps, communicate some of the information which he desires.

The first two queries of your correspondent are, 1st, What is the value of Pestalozzi's plan, as compared with those of Dr. Bell and Mr. Lancaster? and, 2dly, What are its peculiar and intrinsic principles and excellencies? I will endeavour to reply briefly to both; to do so fully, would far exceed the limits prescribed to your correspondents.

First, then, I do not consider Pestalozzi's plan as having any point in common with those above mentioned. The *object* at which they aim, and the *means* which they employ, seem to me to be totally different. The object of the improved system, as used in our National and Lancasterian schools, is to facilitate the acquirement of reading, writing, and arithmetic, together with the literal and grammatical meaning of what is read; whereas Pestalozzi has not confined his views to any stage of education: he has studied not any particular branch of instruction, so much as the mind of the child who is to learn; and his aim has been to devise a system of cultivation as well as instruction,

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which may conduct him from the first dawning of intelligence to the highest attainments of science of which the youthful mind is capable. His system, consequently, embraces the rudiments of grammar and language, both vernacular and foreign, with the elements of number, drawing, mathematics, geography, history, botany, and natural history*. Even the body is not neglected, but is subjected to a number of exercises, which unfold its powers and inure them to vigorous exertion.

As Pestalozzi's objects are more extended, he, of necessity, requires agents more highly qualified than those of ordinary schools. While Dr. Bell and Mr. Lancaster consider it as the main-spring of their system that children should teach each other, Pestalozzi's plan requires that the master should be able to enter into the radical principles of the science which he undertakes to inculcate. While the former consider one master as capable of educating five hundred children, the latter requires that almost every branch of instruction should have a separate teacher. While the plans of the former consist of certain mechanical arrangements, by which children acquire, almost without knowing it, the mechanical arts of reading, writing, &c.; Pestalozzi would use no artificial contrivances. He conceives the simple use of those materials which nature furnishes, fully adequate to several of the objects which he has in view. The objects of nature develop the infant's faculties, they excite his observation, they form his habits of attention; and each science and art is arranged in such a manner as to fall in with the order in which the child will most *naturally* apprehend, in succession, its several truths. The systems of Dr. Bell and Mr. Lancaster do not profess to present demonstration to the mind of their pupils, who receive each truth simply on the word of their teacher: the pupil of Pestalozzi is led himself to discover the truth which he should learn: he therefore understands it more accurately, remembers it with more facility, and is able to advance with more stability and safety. Dr. Bell and Mr. Lancaster urge forward their pupils by the fear of degradation and shame, the rivalry of emulation, and the ambition of precedency: Pestalozzi uses none of these: he has attempted, and succeeded to a considerable degree, in exciting the powers of children's minds by impressing upon them the advantages of instruction, by the influence which parental feeling in the teacher has in producing an affectionate desire to please in the child, and by presenting every part of instruction in such a manner as to be quite level to the capacities of the infant mind. Dr. Bell lays claim, and justly, to the merits of an *invention*, for certainly the mechanism of his plan is entitled to the name: Pestalozzi lays claim to none: he has merely investigated the first movements of the human mind; and, therefore, every true philosopher, who has examined the subject, has embraced some of the principles which are now designated by his name. I have found many of them in the works of Miss Hamilton and Miss Edgeworth, and I understand they are more fully detailed in those of Bacon and of Locke: not, I conceive, that Pestalozzi ever studied these particular writers, but it was natural that two minds, investigating the same subject, should arrive at the same conclusions; as Pascal arrived at the thirty-second proposition of the first book of Euclid, without having seen his works. To Pestalozzi certainly belongs the praise of having proved the truth of these principles by experiment, and demonstrated their efficacy and

* I am aware that all these may be also taught by Bell and Lancaster's systems; but I am referring simply to what is usually practised in schools of cheap or gratuitous education.

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power through a series of disinterested, persevering, and laborious struggles against difficulties almost insuperable. The systems of Dr. Bell and Mr. Lancaster are best suited to those large schools, where the utmost that we hope to effect is some general rough outline of impression. The plan of Pestalozzi is best adapted to the domestic circle; where the anxious parent endeavours to study the minuter traits of individual character, to discriminate the nicer shades of disposition and talent, and to administer to each the medicine or the nourishment which each peculiarly requires. I do not say that a master of the "improved system" may not advantageously insert into his school-exercises some of Pestalozzi's modes of instruction; or that a Pestalozzian master may not derive useful hints from the orderly habits of the schools arranged according to Dr. Bell's plan: what I mean is, that the object at which they aim, and the means which they employ, being, I conceive, widely different, the two systems do not admit of being united into one retaining the peculiarities of each.

I have next to state what are the peculiarities of Pestalozzi's plan; but as his objects are so extended, I must content myself with a general answer, as it would require a separate treatise to each separate branch of instruction to convey full information respecting all.

The first peculiarity which occurs to me in Pestalozzi's plan is, that, while other teachers lead their pupils at once to the reception of direct instruction, he considers it expedient, previously, to put the faculties in a course of training, that the children may be enabled to receive that instruction with advantage. My meaning may be best illustrated by a few instances. While the mother generally makes the alphabet the first lesson communicated to her child, Pestalozzi would say, You must previously call forth its powers of observation; you must have formed some habits of attention; its eye should have learned to discriminate between the forms of objects, and its tongue have acquired, in some degree, a distinct articulation, before the child can learn the letters with advantage. The drawing master, on Pestalozzi's plan, first commences by a series of exercises which give his pupil the full and free use of his arm, his shoulder, his elbow, his wrist, and his fingers: he trains his eye to discern the proportions of lines; he calls forth and forms his taste by different forms, subjected to his examination: and then he leads him to exert and apply those powers which have been already developed. The first peculiarity of Pestalozzi then is, that he has adopted a process previous to direct instruction, whereby the faculties are unfolded and prepared for learning with advantage.

The second peculiarity which I have observed, is, that he seems to have considered, more justly than other teachers, the connexion which exists between the heart, the understanding, and the body, the vigour of each promoting in its degree the strength of the others. Where the body is enfeebled and inactive, indolence and apathy often pervade the mental system — where the affections are unoccupied and the heart is cold, the understanding often partakes of their torpid and inanimate state. Pestalozzi, therefore, endeavours to subject all to contemporary and mutual cultivation and exercise. This, I conceive, has not entered, at least to the same extent, into the systems of other educationists; and this I would therefore name as his second peculiarity.

The third and last peculiarity which I would mention, is his mode of giving direct instruction. In this he differs from most of those who superintend the education of youth. In general, men, having attained the knowledge of any science or

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art, condense its substance into a series of definitions and abstract propositions or rules, that they may remember it more easily, and discern more clearly the relations of its several parts. So far is well; but, forgetting the extreme simplicity of children's minds, how unacquainted they are with technical terms, and how little they can comprehend the conciseness and artificial construction of an abstract proposition, we have generally attempted to force these *propositions* into our pupil's mind — propositions which, perhaps, involve a number of truths, with each of which the child is utterly unacquainted. Like injudicious mothers, who fear their infants will never thrive sufficiently, we so overload them with unsuitable food, that we either weaken their mental powers, or create such a disgust in their minds that they lothe and reject the instruction, which, had we more carefully followed the laws of nature, they would have received with avidity and delight.

Pestalozzi teaches neither by definitions nor rules: in every science his first step is to investigate the mind of his pupil, to ascertain what ideas he may have on which to graft instruction; and having elicited this by simple questions, calculated as well to excite the curiosity and inquiry of the child, as to discover the extent of his knowledge, he commences with the idea which is the most simple, the most familiar, and the most easily perceptible to the senses: he subjects this to the examination of the child's faculties, and by questions ascertains his apprehensions concerning it. When satisfied that this primary idea is well understood, he leads the child onward, by placing himself as it were in the current of his pupil's thoughts: he gives them direction; he renders them more clear and copious by his own superior knowledge. He imparts as little direct instruction as possible; he rather wishes to lead the child to discern the fact or truth which he is to learn. By these means his pupil acquires both distinctness of idea and accuracy of expression; he learns how to apply the powers of the mind in the discovery of truth; and what is thus learned, he seldom forgets, or easily recollects. I have been assured by an eye-witness, that he had seen boys at Pestalozzi's institute who had arrived at the highest branches of mathematics without receiving any direct instruction: the whole science was so perfectly arranged, that each truth led in succession to the discovery of the next in the series; and the child had only to use the knowledge he had already acquired, to overcome the difficulty which the question given presented to his mind.

These, I conceive, are the chief peculiarities of Pestalozzi's plan of instruction. I am aware they have been but imperfectly described by me; but it is not easy to combine both conciseness and clearness on so extensive a subject. My own knowledge of the system is chiefly derived from an attempt to introduce my own children to its advantages—an experiment which has fully convinced me of its high importance and utility.

In conclusion, I would direct your correspondent to Mrs. Eliz. Hamilton's "Hints to the Conductors of Schools;" and, also, to Madame de Stael's "Germany;" both which works contain much useful information on the subject.

J. D. L.

To the Editor of the Christian Observer.

A SERMON has been just put into my hands, purporting, in the title-page, to have been preached "in behalf of the Society for propagating the Gospel, and with a view *to counteract the opposing influence of the Church Missionary Society for Africa and the East.*" As one good fact is honestly worth ten

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arguments, your readers will, perhaps, not be angry with me for occupying a few lines of your miscellany with the following brief *facts*, as a contrast to this alleged "*opposing influence*" of the Church Missionary Society to the Society for propagating the Gospel in Foreign Parts—an institution, by the way, which was never originally intended, strictly speaking, for a missionary society to the Heathen, though I am happy to find, that, from the vast extent of our colonies and tributary dominions, it has the power of being something not less useful; and in its benevolent labours I most cordially wish it the blessing of God, and an ample measure of success among mankind.

It is a *fact*, then, that the leading friends of the Church Missionary Society were among the first to welcome the appearance of the King's Letter for collections in favour of the incorporated Society.—It is a *fact*, that the Missionary Register, which is an accredited organ of the Church Missionary Society, has always recommended, in the warmest terms, and in every possible way, the other Society; that it has been the vehicle of circulating the Reports and other documents of that Institution to a very wide extent; and has exhorted its readers, in the most pressing language, to give their utmost assistance and most fervent prayers for that important Institution. I need not add, that your own work, also, Mr. Editor, which I believe is generally considered as favourable to the Church Missionary Society, so far from exerting an "opposing influence" on the other Institution, has, for many years, circulated its intelligence and pressed its claims upon the public; and has hailed, with more ardour than is perhaps usual in your pages, the intelligence of its late augmented efforts.—It is a *fact*, that the friends of the Church Missionary Society have been amongst the most zealous pleaders for the other Society in the late collections; and that, in proportion to their influence, the receipts have been such as fully to warrant the conclusion that their efforts were both liberal and disinterested. Delicacy forbids me to say more on this subject, than simply to refer your readers to the list of collections already remitted to St. Martin's Library, in proof that the clerical members of the Church Missionary Society have not been among the least successful pleaders for the other Institution.—I have understood that it is *a fact*, that when the Society lately adopted a regulation for admitting persons as "contributing members *," without any share in the management or patronage of the Institution, among the first (I believe the *only two*), names reported at a subsequent meeting of the Society as having availed themselves of this unostentatious and disinterested mode of benefiting the Institution, were those of the Secretary and Assistant-Secretary of the Church Missionary Society.

* As this regulation is not, I fear, sufficiently known, I shall transcribe it *from the Missionary Register*, with an introductory remark of the Editors.

"We beg to call the attention of our readers to the opportunity which the Society has lately afforded to all benevolent persons of aiding its designs, as contributing and associated members.

"'All persons, contributing not less than twenty guineas in any one year, or subscribing not less than one guinea annually, become contributing and associated members. The government of the Society is vested in the corporate body, which has hitherto been considered as consisting of all members subscribing not less than two guineas annually, and being admitted by ballot. Of such members, the last list contains, as has just been stated, 320. It is intended, as these shall be diminished by death or other causes, to reduce the corporate body to the number originally mentioned in the charter, by which the Archbishop of Canterbury and ninety-three other persons were incorporated.'"

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The writer of the sermon refers his readers to the very useful work reviewed in your Number for May, entitled "Propaganda,"—a work which has received the most cordial approbation of the leading members of the Incorporated Society, and has done much both to instruct and to stimulate the clergy in pleading its cause. Of this work I shall only say, that my bookseller informs me it is a *fact* that it came from the pen of the Secretary of the Church Missionary Society. —To add but one circumstance more: it is a *fact*, that the Church Missionary Society no sooner heard of the Bishop of Calcutta's letter to the Society for the Propagation of the Gospel, proposing the plan of a missionary college, than the leading members of the former were anxious to express the pleasure they felt on the occasion; and that, as soon as a copy of the letter appeared on the table of their committee, 5,000*l.* were unanimously voted, without condition or restriction, to his Lordship, in furtherance of his projected plan.

As I write without any intention of offending the clergyman to whose sermon I have alluded, I shall not proceed to animadvert in detail upon the remarks and arguments which occur in proof of this alleged "opposition." Really, if such be *opposition*, it would be difficult to ascertain what is meant by the terms approbation, and concurrence, and sisterly regard. A tradesman, I imagine, would be very glad of *such* an opposition on the part of his neighbour. At most, it is only the opposition of "provoking each other to love and good works."

The writer of the sermon justly states it as our duty, and intimates it as his own earnest desire, "if it be *possible*, to live peaceably with all men." I trust, notwithstanding the negative pregnant implied by him in the typographical distinction allotted to the word "possible," he will now be convinced, that, as far as respects these two societies and their friends, it is very possible; and that his text on the next occasion (for he expresses an intention of preaching again on the subject) will be, "Sirs, ye are brethren: why do ye wrong one to another?"

I have pledged myself not to enter into details; otherwise I might ask the writer of this sermon, how he could possibly conclude that the exertions of the friends of the Church Missionary Society in his parish were "*a contrivance*" to interfere with the King's Letter and the appeal of the other Society, when it is a notorious fact that this "contrivance," of extending its funds and usefulness in every practicable direction, has been in progress for *nearly twenty years* before the above letter was issued, or the extension of the Incorporated Society's labours to the East was projected?

Before I lay down my pen, I must just add, that I have a little fault to find with the Reverend Author on another account; namely, that some of his arguments bear as hardly (if indeed they bore at all) on the Society for promoting Christian Knowledge, of which I have had the privilege to be for some years a member, as on that at which they are immediately levelled. For instance, he ridicules the regulation which states that persons subscribing annually one guinea and upwards, *and if clergymen* half a guinea, shall be members. "How highly," he says, "must the well-informed and conscientious clergy value such an indulgence!" Now, sir, I can honestly tell him, that many of them do value it highly; for it is not every man who has a large heart that has a large purse also. Perhaps he is not aware of the following "standing rule" of the Society for promoting Christian Knowledge:—"No person, chosen to be a subscribing member, be considered as such till he signifies his acceptance, by paying a sum (not less than one guinea) as a benefaction at admission, and also so

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many quarters of the subscription for the current year, at the rate of not less than one guinea per annum, as shall intervene from the date of his admission to the *Christmas* of that year, unless he give *twenty pounds* at or before his admission as a member. *Nevertheless, the Society, willing to avail itself of the assistance and co-operation of the parochial clergy generally, admit all parochial clergymen with small incomes, without the payment of any benefaction at admission, on claiming the benefit of this rule.*"

I am not aware whether the author of the sermon, in quoting the above rule of the Church Missionary Society relative to the admission of members, meant also to object to the latter part of it, relative to the weekly collections. I conceive not; and, indeed, the advantages of weekly subscriptions are now very generally allowed. It was a wise as well as benevolent apostolic injunction to the primitive Christians—"Concerning the collections for the saints—upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. and it has occurred to the conductors of numerous charitable institutions, that this apostolic plan of weekly contributions has in many cases advantages over that of larger annual subscription. It certainly tends to keep more uniformly alive the feeling and habit of Christian benevolence: it calls forth the spirit of charity on a more extended scale: it affords an opportunity, not only to parents and masters, but also to children and servants, to unite in this important duty of Christianity: it is calculated to excite and cherish the best feelings of our nature throughout all classes, and to inspire early habits of benevolence. Indeed, what can be more lovely, or more to the credit of the holy religion we profess, than to see whole families, not only in the higher, but also in the middling and lower spheres of life, combining with one heart in a common effort to relieve the temporal or spiritual wants of their fellow-creatures?

The argument brought by the author of this sermon from the 37th Article, is wholly futile and irrelevant; and even were it otherwise, it would cut quite as deep at Bartlett's Buildings, or Baldwin's Gardens, as in Salisbury Square. —But I have done. Controversy is painful at all times; and it is doubly painful on an occasion like the present. Surely it is strange that a clergyman cannot plead for one charity without turning his pulpit into an engine to discharge red-hot shot at another. I wish some man would write an essay on the reasons which induce persons so often to prefer the controversial to the pacific and practical side of great religious questions.

CLERICUS.

Note. In a long extract, added to the sermon, from a pamphlet by the Rev. R. Lloyd, occur the following remarks:

"I ardently wish, that the *piety* of the present day had more of this unbending quality in it. It is of too malleable a texture; and is prone to run into *conciliatory schemes*, which tend to compromise principles. So that, while vainly seeking to win enemies by unjust concession, which is as erroneous in good policy as it is subversive of sound morals, it has been justly offensive to the friends of *truth*, and of *the Church of England.*"

Can any of your readers inform me whether these remarks of Mr. Lloyd are intended to refer to a work entitled "Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace: humbly, but earnestly recommended to the serious Attention of His Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important Subject: by Samuel Wix, A.M. F.R. & A.S. Vicar of Saint Bartholomew the Less, London: sold by F. C. and J. Rivington?"

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To the Editor of the Christian Observer.

In your last Number, you alluded to the curious discovery that a disease analagous to the cow-pock, and producing effects similar to vaccination, is well known to exist in Persian sheep. If we may believe a letter inserted a few months ago in the Madras Courier, and since copied into a respectable publication in this country, the Asiatic Register, vaccine inoculation is quite an antique discovery. The writer says:

"As my examination of the Vaidya Sástras has been casual, and may never be repeated, I shall here notice a fact, which will add another to the many proofs of the truth of the Wise Man's adage, that there is nothing new under the sun: it is, that vaccination was known of old time to the Hindu medical writers. To substantiate this statement, it is necessary only to refer to the *Sactéya Grantham*, attributed to Dhanwantari, and therefore undoubtedly an ancient composition. In this work, after describing nine several species of the small-pox, of which three (one, Alábhi, being the confluent kind) are declared incurable, the author proceeds to lay down rules for the practice of inoculation. From this part the following extracts are selected.

"'Take the vaccine fluid from a cow, or from the arm between the shoulder and elbow of a human subject, on the point of a lancet, and lance with it the arms between the shoulders and elbow until the blood appears; then mixing the fluid with the blood, the fever of the small-pox will be produced.

"'The small-pox produced by this fluid will be of the same gentle nature as the original disease, not attended by fear, nor requiring medicine; the diet may be according to the pleasure of the patient, who may be inoculated once only, or two, three, four, five, or six times. The pustule when perfect should be of a good colour, filled with a clear liquid, and surrounded by a circle of red; there will then be no fear of the small-pox as long as life endures. When inoculated with the fluid, some will have a slight fever for one day, two, or three days, and with the fever there will sometimes be a slight cold fit; the fever will also be attended by the symptoms of small-pox, but all of a very mild nature. There will be no danger, and the whole will disappear in three days.'"

I have only to say of this coincidence, that, if true, it is one of the most remarkable I ever met with. But, in fact, its very minuteness leads me to feel a suspicion that it is a mere forgery, for the purpose of rendering vaccine inoculation popular among the Hindoos, whose veneration for the above-mentioned animal is well known to be very great. I well remember the just indignation felt by scholars at certain interpolations made by native translators in their accredited writings with a view to amuse and please Christian scholars, who naturally felt interested in any apparent coincidence between Hindoo records and the sacred Scriptures. A similar degree of reprehension is due to what may be called benevolent frauds. I do not *know* that the foregoing passage is such, and shall be pleased to find it is not; but I confess the detail is so minute, and so closely resembles the ordinary directions for vaccination, that I am shrewdly suspicious on the subject; and I mention the circumstance chiefly for the purpose of deprecating the use of evasion, or artifice, and *a fortiori* of gross falsehood, in schemes of benevolence. I apply the remark very widely. The reporters of facts and anecdotes in our religious charitable societies, ought especially to keep strictly within the line of truth and sincerity in their statements. "Shall a man lie for God?"—I repeat, that I have no reason to suppose that the preced-

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ing account is a fiction, except the strong internal evidence of its improbability; and shall be glad to find it is genuine, as, if so, it may doubtless be used with great advantage in influencing the natives to adopt more extensively the practice there recommended.

INVESTIGATOR.

To the Editor of the Christian Observer.

I KNOW of no spectacle more gratifying to the Christian mind, than the crowded auditories which attend many of our churches and public charitable meetings. When I compare this state of things with former years, I find abundant reason to bless God and to congratulate my country. There is, however, in most crowded churches and public meetings, a *physical* evil of some magnitude, arising from the absence of suitable ventilation. There are comparatively few churches or public rooms in which the principles of ventilation have been duly considered in the original construction; and even where the original construction is unexceptionable, the addition of galleries, and other partial changes, often render it unavailing.

I trust an allusion to this subject will not be considered unimportant, at a time when so many new churches are about to be erected, and so many old ones to be enlarged. It is of the greatest consequence that the point should be duly attended to; and that our ecclesiastical structures should be formed upon the most scientific principles for perfect ventilation, without partial currents. I am acquainted with buildings admirably constructed for sound and convenience, in which the importance of due ventilation seems to have been quite overlooked. I have no doubt the surveyors and others connected with the Society for the Building and Enlarging of Churches, and the Commissioners under the late Act of Parliament, are making this a prominent feature in the new structures, so as to render them worthy of the skill of this highly philosophic and intelligent age.

I should feel much obliged to any scientific correspondent who could favour your readers with the best mode of ventilating crowded places of worship, or with such general remarks as might be productive of practical utility, without going beyond the general scope of your pages.

H. J.

To the Editor of the Christian Observer.

THE following intelligence, contained in a speech lately delivered at the Episcopal Consistorial Court of Exeter Cathedral, by the Rev. Jonas Dennis, is to me quite new, and, *if well founded*, is of considerable importance, as greatly affecting the discipline of the church. I have no particular remark to make upon the other topics which Mr. Dennis has thought it right to bring forward, but I conceive it is of importance that our clergy and parochial officers should be aware of the following statement, with a view to render their presentments legal.

"The Act to which I shall next advert, is one which has been attended with the most injurious consequences to the church, consequences which did not come within the contemplation of its author. In the immediate neighbourhood of our late member for the county, Mr. Bastard, some litigious prosecution in the ecclesiastical court had occurred. Mr. B. instantly resolved to put an end to the possibility of such proceedings; and for that purpose brought a bill into the House of Commons, and carried it through both Houses of Parliament, by which the time within which crimes of several kinds are presentable, is limited to

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various durations; whereas, by one of the canons of 1603—the rule by which the presentments of churchwardens are required to be regulated—the official presentment of all spiritual and immoral crimes, without any discrimination, is required to be made but once in every year. From neglect of sufficient provision being made for the promulgation of the laws which are enacted in this country, this comparatively recent law is unknown to churchwardens: they still continue to take the canon for their guide, according to the directions which they receive; that canon not having been formally repealed by the Convocation, although virtually repealed by the statute. The result is, that the judicious provision made by the church, for the correction of ecclesiastical offences and immoral practices, is become completely nugatory; the persons exercising ordinary jurisdiction taking no notice of any annual presentment, from not knowing the length of time which may have elapsed since the commission of any alleged crime, and being subjected to the issue of a prohibition from the courts of common law, if a longer period can be proved to have elapsed than that which is limited by the statute. It was asserted by the late Professor Carlisle, in passing through this city on his return from Greece, to a medical friend of mine, that no man living had done so much to destroy the remaining discipline of the church, as our late able and worthy representative. He meant no such thing. His motive was good. His object was laudable. But he was not conversant with ecclesiastical regulations, and by meddling with them he did the greatest mischief, while he intended to confer benefit upon the community."

A MIDDLESEX CLERGYMAN.

REVIEW OF NEW PUBLICATIONS.

CHALMERS's *Sermons.*

(*Concluded from* p. 399.)

OUR readers will recollect, that, for the sake of attaining something like method in the review of the valuable sermons before us, we proposed to connect under separate divisions such as appeared to form a sort of class. The second series contained the fourth, fifth, sixth, seventh, and eighth sermons; of which we have already noticed all but the sixth and eighth.

The sixth is on the Necessity of a Mediator between God and Man. Dr. Chalmers shews the urgent necessity for a Redeemer, from the consideration that our best observances—good as they may be in human estimation, and beneficial to society—are not adequate to the Divine command, or capable of sustaining the just scrutiny of God. He forcibly points out the danger and folly of rejecting the only Mediator; the nature, and magnitude, and difficulties of whose work he proceeds to describe; and having represented him as our Justification, he shews the necessity of our cordially accepting him in his great office of a Mediator, and also as the agent of our Sanctification. The concluding passage of the sermon being chiefly collateral to the general argument, will best bear detaching from the context.

"Before we conclude, we shall just advert to another sense, in which the Mediator between God and man may be affirmed to have laid his hand upon them both:—He fills up that mysterious interval which lies between every con-

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poreal being, and the God who is a spirit and is invisible.

"No man hath seen God at any time, —and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition throws its darkest imagery over it. The voice of the thunder is awful, but not so awful as the conception of that angry Being who sits in mysterious concealment, and gives it all its energy. In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens, and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling,—that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations,—and we refer both to our own feelings, and to the history of this world's opinions, if God is more felt or more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweeps the forest of its leaves,—when the rushing of the storm is heard upon our windows, and man flees to cover himself from the desolation that walketh over the surface of the world.

"If nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth and movement to all things! It is the mystery in which he is shrouded,—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of his worshippers, — it is the inexplicable manner of his being so far removed from that province of sense, within which the understanding of man can expatiate,—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conception of the mind which animates it,—it is all this which throws the Being who formed us at a distance so inaccessible,—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

"Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand of God; and though the brightness of his Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and those high attributes of truth, and justice, and mercy, which could not be felt or understood, as they existed in the abstract and invisible Deity, are brought down to our conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

"So long as I had nothing before me but the unseen Spirit of God, my mind wandered in uncertainty, my busy fancy was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus,—when I see his justice blended with his mercy, in the exclamation, 'O Jerusalem, Jerusalem,' by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation,—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, and calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

"And it was not a temporary character which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history, — I hear it in the parting words to his mother from the cross,—I see it in his unaltered form when he rose triumphant from the grave,—I perceive it in his tenderness for the scruples of the unbelieving Thomas,—and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and

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endearing, as ever. We have a Priest on high, who is touched with a fellow feeling of our infirmities. My soul, unable to support itself in its aërial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal,—and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a Friend who bears the form of the species, and knows its infirmities, is there to plead for me." pp. 185—189.

We must now proceed to the other sermon (the eighth), which contains a lengthened and highly profitable discussion of the grand *personal* qualities of the faith of the Gospel, and in some measure embraces the contents of the sermon last mentioned, as far as respects both the "*judicial righteousness*," and the *righteousness of sanctification* implied in the offers of the Christian system. The preacher, at setting out, gives his opinion that it is easier to put an end to the resistance of the understanding, than to excite a holy and permanent fear, and to render the heart soft and tender in regard to the humbling doctrines of the Gospel.

In the second paragraph of this discourse we recognise an exquisite allusion, repeated from a former page, in which the desirable effect of the preacher's representation of human wickedness is said to be that of causing each of the audience to "*mourn apart*" over his *own* transgressions; as when, on the day of judgment, though all that is visible be shaking, and dissolving, and giving way, each despairing eye-witness shall *mourn apart* over the recollection of his own guilt, and the prospect of his own "rueful and undone eternity." This appropriate use of the prophetic passage in question, we scarcely hesitate to trace to a similar use of it in Mr. Hall of Leicester's eloquent and instructive address on the Duties and Discouragements of the Christian Ministry. The plagiarism, if such it may be called, is very innocent; and we only mention it by way of introducing a collateral remark on the comparative structure of the style of these two great masters of human eloquence. Both are profound in thought, exuberant in diction, fertile in imagination, novel in illustration, and of true originality in all the various parts and offices of the inventive faculty; yet, in comparing them together, we must confess that in the management of their respective powers we see some points in which the luminary of the Kirk has to learn from the coryphæus of the Baptist communion. In the utmost fulness and exuberance of Mr. Hall's rich imagery we do not recollect an ill-assorted figure, an incongruous word, or an *eccentric* or *conceited* expression. All is plain and manly—we should rather say gigantic: yet, as occurs in some of the grandest efforts of sacred architecture, we seem, till we recollect ourselves, to lose the conception of the vast, the lofty, the superlative, in the justness of the proportions and the chaste polish of the several parts. Whether Dr. Chalmers would prefer to exhibit, we certainly will not say to *follow*, the taste of another remarkable writer of the Baptist school, of later eminence, we know not; but that Dr. Chalmers is not unacquainted with the writings of Mr. Foster, we have much reason for believing. Except in point of an almost impenetrable obscurity, which too often characterizes Mr. Foster's pages, but which by no means prevails to any thing like an equal extent in those of Dr. Chalmers, we discern a close resemblance between these two writers, whose style and sentiments and mode of argumentation remarkably correspond. We speak only to the ear, when we say, (if not wholly mistaken in our conjecture on this

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latter point, as we believe we are not) in the words of an ancient, but not exploded critic,

Decipit exemplum vitiis imitabile.

But to return to the sermon before us; and which we consider in substance as of the most clear and comprehensive nature. The peculiar value of it in our judgment, as indeed its particular object, seems to lie in the demonstration it affords of the guilt of refusing that precise method of salvation which He, who alone was competent to propose *any* terms of mercy to us rebels, has proposed in the Gospel of his Son.

"Might not you conceive," says Dr. Chalmers in his usually animated manner, "every attribute of the Divinity, gathering into a frown of deeper indignation against the *duringness* of him, who thus demands the favour of the Almighty on some plea of his own, and resolutely declines it on that only plea, under which the acceptance of the sinner can be in harmony with the glories of God's holy and inviolable character? Surely, if we have fallen short of the obedience of his law, and so short, as to have renounced altogether that godliness which imparts to obedience its spiritual and substantial quality,—then do we aggravate the enormity of our sin, by building our hope before God on a foundation of sin. To sin is to defy God: but the very presumption that he will smile complacency upon it, involves in it another, and a still more deliberate attack upon his government; and all its sanctions, and all its severities, are let loose upon us in greater force and abundance than before, if we either rest upon our own virtue, or mix up this polluted ingredient with the righteousness of Christ, and refuse our single, entire, and undivided reliance on him, who alone has magnified the law and made it honourable." pp. 239, 240.

Again:

"Jesus Christ has in our nature fulfilled this law; and it is in the righteousness which he thus wrought, that we are invited to stand before God. You do not then take in a full impression of gospel security, if you only believe that God is merciful, and has forgiven you. You are called farther to believe, that God is righteous, and has justified you. You have a warrant to put on the righteousness of Christ as a robe and as a diadem, and to go to the throne of grace with the petition of, Look upon me in the face of him who hath fulfilled all righteousness." pp. 241, 242.

So much for the "*judicial righteousness:*" and for the consequent *personal righteousness* of the believer, we have the following important notice, namely,

"that it admits of no measurement whatever with the social worth, or the moral virtue, or any other of the personal accomplishments of character, which may belong to those, who have not the faith of the gospel. Faith accepts of the offered reconciliation, and moves away from the alienated heart those suspicions, and aversions, and fears, which kept man asunder from his God. We would not say, then, of the personal righteousness of a believer, that it consisted in a higher degree of that virtue which may exist in a lower degree with him who is not a believer. It consists in the dawn, and the progress, and the perfecting of a virtue, which, before he was a believer, had no existence whatever. It consists in the possession of a character, of which, previous to his acceptance of Christ, he had not the smallest feature of reality,—though to the external eye, there may have been some features of resemblance." pp. 243, 244.

And again:

"We admit that he had justice before, and humanity before, and courteousness before, and that the godliness which he had not before, is only one virtue. But the station which it asserts, among the other virtues, is a station of supreme authority. It no sooner takes its place among them, than it animates them all, and subordinates them all. It sends forth among them a new and pervading quality, which makes them essentially different from what they were before." pp. 246, 247.

We could with pleasure have added many more passages, and perhaps more eloquent ones than those above, from this sermon; but our

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object has been to give some idea of the general views on which it proceeds: and having done this, we must be content to pass to the next, or third, class, to which we should consign the three succeeding discourses—namely, the ninth, tenth, and eleventh of the volume. Of these, the subjects and texts are respectively as follow: IX. The Principles of Love; from Jude 21: "Keep yourselves in the love of God." X. Gratitude not a sordid Affection; from 1 John iv. 19: "We love him, because he first loved us." XI. The Affection of Moral Esteem towards God; from Ps. xxvii. 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

The connexion of the grand subject of the love of God with the preceding discussion of the one only true principle of godly virtue and Christian obedience, is sufficiently obvious. It might have been retorted, by those who felt their own worth attacked in the general exposure of all natural virtue, that the love of God itself was but a selfish emotion, resulting from a sense of benefits conferred, or to be conferred in future. This objection against the love of God, considered as a characteristic of the Divine renewal of the heart, has operated with sufficient force to drive some religionists into an opposite extreme; and gave rise, a century since, to a certain sect, which professed the most absolute, disinterested, and self-denying love to the Supreme Being, amounting to a total dissegard of all benefits or expectations to be at any time derived from Him, and even to a willingness to suffer the penalties of eternal condemnation itself, if conducive to His glory. A celebrated controversy upon this point was conducted between two of the greatest men the Gallican church ever boasted: to one of whom, Fenelon, it would be doing injustice to imagine that his error in judgment was in any degree commensurate with the delinquency of heart manifested by his antagonist. We refer to this controversy on the present occasion, only for the sake of the shrewd remark of the philosophical by-stander Leibnitz: "Before the war of words began, the prelates should have agreed on a definition of the word *love*, and such a definition would have prevented the dispute."

The preliminary step which Leibnitz sagaciously recommended, Dr. Chalmers instinctively takes. His primary care, in the first of the three sermons here named, is to say all he knows of the meaning of the term *love*: not, however, so much of the feeling, which he considers simple and undefinable, as of the objects to which it is directed, and the circumstances favourable or otherwise to its excitement. He traces its operations towards the beauties of inanimate nature; then towards what is simply amiable in moral endowments; then, again, towards those amiable endowments in others by which we ourselves are personally affected and benefited. In the first case, it evidently takes the simple form of admiration. But in each of the last two, the sense of love is made to branch off into two species: 1. The love of moral esteem, arising from the mere contemplation of certain moral excellencies, and heightened in the last case by a closer inspection of that moral excellency of which we are ourselves the benefited objects: 2. The love of *kindness*, or a desire to confer benefit upon and exercise kindness towards that object which we so regard. These two species of love Dr. Chalmers admirably compares, combines, and abstracts, in all their possible varieties; of which the

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most remarkable appears to be, that of the love of kindness existing apart from the love of moral esteem: a case most beautifully exemplified by the exceeding great love and kindness of God our Saviour towards sinful, unworthy, and immoral man. On the other hand, the case of love as exercised by man to God is represented, when genuine, to be the united feeling of the highest moral esteem towards an object which is supremely excellent; and of *kindness* (the word is exceptionable, but the meaning is clear), or a desire of rendering to God, for all the perfections of his spotless nature, and all the bounties of his matchless benevolence, some suitable testimony of our love, a testimony conducive to his glory and characteristic of his praise. This *love of kindness*, indeed, finds its more appropriate and peculiar title, when drawn forth towards a benefactor by good received, in being called the *love of gratitude*; and whilst, in its highest sense and power, it is abundantly due to the great Giver of all good and perfect gifts, Dr. Chalmers most aptly applies it to a case where it may be directed to an earthly benefactor, who yet might have no claim to our moral esteem. We should not know where to begin, or where to end, were we to attempt to illustrate this abstract of our author's argument by adequate quotations: we must therefore satisfy ourselves, if not the reader, by a single passage, illustrative of that united love of moral esteem and of gratitude, which we have spoken of, as exercised towards the great Supreme.

"And, indeed, when the same being combines, in his own person, that which ought to excite the love of moral esteem, with that which ought to excite the love of gratitude,—the two ingredients, enter with a mingled but harmonious concurrence, into the exercise of one compound affection. It is true, that the more appropriate offering of the former is the offering of praise,—just as when one looks to the beauties of nature, he breaks out into a rapturous acknowledgment of them; and so it may be, when one looks to the venerable, and the lovely in the character of God. The more appropriate offering of the latter, is the offering of thanksgiving, or of such services as are fitted to please, and to gratify a benefactor. But still it may be observed,—how each of these simple affections tends to express itself, by the very act which more characteristically marks the workings of the other; or, how the more appropriate offering of the first of them, may be prompted under the impulse, and movement of the second of them, and conversely. For, if I love God because of his perfections, what principle can more powerfully or more directly lead to the imitation of them?—which is the very service that he requires, and the very offering that he is most pleased with. And, if I love God because of his goodness to me, what is more fitted to prompt my every exertion, in the way of spreading the honours of his character and of his name among my fellows,—and, for this purpose, to magnify in their hearing the glories and the attributes of his nature? It is thus that the voice of praise and the voice of gratitude may enter into one song of adoration; and that whilst the Psalmist, at one time, gives thanks to God at the remembrance of his holiness, he at another pours forth praise at the remembrance of his mercies." pp. 272, 273.

From the next sermon, the second of this series and the tenth in the volume, we shall give a longer quotation, with a necessarily shorter account of its contents. It contains a more particular and a most touching delineation of the sentiment of gratitude, with an able and discriminating separation of one of the most pure and disinterested of all the affections—for such is gratitude—from the accidental regard which may or may not be felt for the benefit conferred. "The proper object of the love of gratitude," as Dr. Chalmers justly observes, "is the being who has exercised towards me the love of kindness; and this is more correct than to say, that the proper object

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of this affection is the being who has conferred benefits upon me." Benefactions are not always indicative of kindness. The latter, not the former, is that which calls forth gratitude. "To send the expression of this kindness," says Dr. Chalmers, "into another's bosom, it is not always necessary to do it on the vehicle of a positive donation." And then he proceeds:

"The distinction which we are now adverting to, is something more than a mere shadowy refinement of speculation. It may be realized on the most trodden and ordinary path of human experience, and is, in fact, one of the most familiar exhibitions of genuine and unsophisticated nature, in those ranks of society where refinement is unknown. Let one man go over any given district of the city, fully fraught with the *materiel* of benevolence,—let him be the agent of some munificent subscription, and with nothing in his heart but just such affections, and such jealousies, and such thoughtful anxieties, about a right and equitable division, as belong to the general spirit of his office,—let him leave some substantial deposit with each of the families; and then compute, if he can, the quantity of gratitude which he carries away with him. It were a most unkind reflection on the lower orders, and not more unkind than untrue, to deny that there will be the mingling of some gratitude along with the clamour, and the envy, and the discontent, which are ever sure to follow in the train of such a ministration. It is not to discredit the poor, that we introduce our present observation,—but to bring out, if possible, into broad and luminous exhibition, one of the finest sensibilities which adorns them. It is to let you know the high cast of character of which they are capable,—and how the glow of pleasure which arises in their bosoms, when the eye of simple affection beams upon their persons, or upon their habitations, may not have one single taint of sordidness to debase it. And to prove this, just let another man go over the same district, and in the train of the former visitation—conceive him unbacked by any public institution, to have nothing in his hand that might not be absorbed by the needs of a single family, but, that utterly destitute, as he is, of the *materiel*, he has a heart charged and overflowing with the whole *morale* of benevolence. Just let him go forth among the people, without one other recommendation than an honest and undissembled good will to them,—and let this good will manifest its existence, in any one of the thousand ways, by which it may be authenticated,—and whether it be by the cordiality of his manners, or by his sympathy with their griefs, or by the nameless attentions and offices of civility, or by the higher aim of that kindness which points to the welfare of their immortality, and evinces its reality, by its ready and unwearied services among the young, or the sick, or the dying,—just let them be satisfied of the one fact, that he is their friend, and that all their joys and all their sorrows are his own,—he may be struggling with hardships and necessities, as the poorest of them all,—but poor as they are, they know what is in his heart, and well do they know how to value it;—and from the voice of welcome, which meets him in the very humblest of their tenements,—and from the smile of that heartfelt enjoyment, which his presence is ever sure to awaken, and from the influence of graciousness which he carries along with him into every house, and by which he lights up an honest emotion of thankfulness in the bosom of every family, may we gather the existence of a power, which worth alone, and without the accompaniment of wealth, can bestow,—a power to sweeten and subdue, and tranquillize, which no money can purchase, which no patronage can create." pp. 283—286.

A merited and most forcible exemplification of the above doctrine is adduced from the well-known exertions of "the venerable HOWARD," to which Dr. Chalmers has added in a note the name of a benevolent female (Mrs. Fry), who has particularly illustrated by her conduct the very point for which our author contends. The whole is applied to the case in question, of our love of gratitude to God, as called forth by his "dealings with a whole world of malefactors."

"Certain it is, that the law of love cannot be carried to its ascendency over us by storm. Authority cannot command it. Strength cannot implant

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it. Terror cannot charm it into existence. The threatenings of vengeance may stifle, or they may repel, but they never can woo this delicate principle of our nature, into a warm and confiding attachment. The human heart remains shut, in all its receptacles, against the force of these various applications; and God, who knew what was in man, seems to have known, that in his dark and guilty bosom, there was but one solitary hold that he had over him; and that to reach it, he must just put on a look of graciousness, and tell us that he has no pleasure in our death, and manifest towards us the longings of a bereaved parent, and even humble himself to a suppliant in the cause of our return, and send a gospel of peace into the world, and bid his messengers to bear throughout all its habitations, the tidings of his good-will to the children of men." pp. 201, 202.

There is much in this sermon that is highly practical, and conducive to the improvement of the feelings and conduct of the Christian, in reference to the cultivation, the exercise, and the trial of this virtue of gratitude to God. In all works of this nature we earnestly look for the practical application of the doctrines delivered: and we must adhere to our former remark, of the inapplicability of the work before us to many classes of plain simple Christians, from the general complexion, which it too much wears, of a speculative and abstract philosophy, though, it is true, on subjects confessedly and wholly *experimental*. The means of obtaining the particular virtue above mentioned, of measuring it when obtained, together with its connection with and dependence upon the primary virtue of *faith*, are all specifically treated of in this sermon: but even here, not quite with the method, or fulness, or distinctness, we could desire. The very important mention made of the subordination of this virtue to *faith*, in particular, is deserving of much more than the space allotted to it in the conclusion. Such as it is, we most cordially approve it. We quite agree with Dr. Chalmers, that "the primary obstacle to the love of God is not the want of human gratitude, but the want of human faith. The reason why man is not exalted to the love of God by the revelation of God's love to him, is because he does not believe that revelation. This is the barrier which lies between the guilty, and their offended Lawgiver. It is not the ingratitude of man, but the *incredulity* of man, that needs, in the first instance, to be overcome. It is the sullenness, and the hardness, and the obstinacy of *unbelief* which stands as a gate of iron, between him and his enlargement. Could the kindness of God, in Christ Jesus, be seen by him, *the softening of a kindness back again*," [that is, we presume, *a sentiment of kindness in return*] "would be felt by him." p. 315.

And hence the practical direction to Christians for "keeping themselves in the love of God:"

"They must keep themselves in the habit, and in the exercise of faith. They must hold fast that conviction in their minds, the presence of which is indispensible to the keeping of that affection in their hearts. This is one of the methods recommended by the apostle Jude, when he tells his disciples to build themselves up in their most holy faith. This direction to you is both intelligible and practicable. Keep in view the truths which you have learned. Cherish that belief of them which you already possess. Recal them to your thoughts," &c. pp. 316, 317.

The whole of this subject, respecting the operation of *faith*, is more substantially and systematically treated of in the last sermon of the volume; to which, we are sorry to foresee, we shall be able to give little or nothing of the attention it deserves.

The eleventh sermon of the volume, or the third on the subject of Divine love, pursues the train of the two former, by discussing the other of the two species of love originally mentioned. The sermon we have just considered had vindicated the *love of gratitude* from the charge of being a sordid affection: the present one reduces *the love of moral esteem* from those speculative altitudes to which, in opposition

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to the other, it has been raised by some fanciful or fearful, though devout, theorists. The pure love of moral esteem, our preacher still keeps subordinate to the supremely important and originating principle of faith: and he considers, that it is only by a *believing* view of the *beneficial* attributes and operations of the Divine nature, especially as made known to us through our Lord Jesus Christ, that we attain that high moral esteem for the character of God, which some have supposed might exclude the contemplation or the hope of his individual mercy to ourselves. The link by which Dr. Chalmers connects this discussion with what he had announced as the general subject of this volume—namely, human depravity—here re-appears; and he most strikingly depicts the total impossibility of the conception of any moral esteem towards the Deity in the breast of fallen man, but as introduced by extrinsic means, which shall for ever cut off that esteem from all claim to an independent and abstract existence within his soul. However amiable or attractive some of the moral attributes of the Divine Being might appear to the sinner, supposing he were able to look beyond visible things—beyond the well-known world around him—still there are other attributes terrible to behold, and awfully repulsive. There is "an unsettled controversy" consciously existing between God and the soul; and the sinner "cannot love the Being, with the very idea of whom there is mixed up a sense of danger, and a dread of condemnation, and all the images of a wretched eternity." What *will* be felt, is finely depicted in the following glowing passage:

"The natural man can no more admire the Deity through the obscurities in which he is shrouded, than he can admire a landscape which he never saw, and which at the time of his approach to it, is wrapped in the gloom of midnight. He can no more, with every effort to stir up his faculties to lay hold of him, catch an endearing view of the Deity, than his eye can by straining, penetrate its way through a darkened firmament, to the features of that material loveliness which lies before him, and around him. It must be lighted up to him, ere he can love it, or enjoy it: and tell us what the degree of his affection for the scenery would be, if instead of being lighted up by the peaceful approach of a summer morn, it were to blaze into sudden visibility, with all its cultivation and cottages, by the fires of a bursting volcano. Tell us, if all the glory and gracefulness of the landscape which had thus started into view, would charm the beholder for a moment, from the terrors of his coming destruction? Tell us, if it is possible for a sentient being to admit another thought in such circumstances as these, than the thought of his own preservation. O would not the sentiment of fear about himself, cast out every sentiment of love for all that he now saw, and were he only safe could look upon with exstacy?—and let the beauty be as exquisite as it may, would not all the power and pleasure of its enchantments fly away from his bosom, were it only seen through the glowing fervency of elements that threatened to destroy him?" pp. 325—327.

In short, it is in the Gospel, and in that alone, viewed by faith, that God is apprehended as lovely; "proclaiming," says Dr. Chalmers, "a pardon ready made for you,—a deed of amnesty,—a preventing offer of mercy, of which if you believe the reality, you will feel that he is your friend, and in which feeling you will not be disappointed."

"He does not expect from you the love of gratitude, till you have known and believed the great things that he hath done for you. But he expects from you the offering of an homage to his truth. He does not expect from you the love of moral esteem, till, released from the terror of having him for your enemy, you may contemplate with all the tranquil calmness of conscious safety, the glories and the graces of his manifested character. But he expects from you faith in his declaration, that he is not your enemy,—that

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he has no pleasure in your death,—that in Christ he is beseeching you to be reconciled,—and stretching out to you the arms of invitation." p. 384.

To this discourse are appended some important observations, supplementary to the whole argument contained in the three sermons. The object of these remarks is to shew in what manner there may exist in the mind certain natural propensities of admiration and tenderness towards certain virtues of character, as resident elsewhere, and yet not as resident in the person of the Deity; nay, as resident even there, whilst, at the same time, of His essential character as a whole, and of His person itself, the natural man can have no esteem whatever, nor form indeed any adequate conception. That imperfect view of the Deity which leaves out all that is alarming in his justice, all that is repulsive in his holiness, is here admirably and usefully described; as well as that evanescent glow of affection or reverence, which "the votaries of a poetical theism" feel towards their imagined deity, so bereaved of his most essential attributes. Slender indeed is the hold which such principles will fasten on the conduct; "and thus it is that the religion which is apart from Christianity, falls as short of true religion, as the humanity of a novel-reader falls short of true humanity."

We are sorry to pass over the very just and appropriate views given us here by Dr. Chalmers relative to the true definition of holiness; a term implying separation from common uses, and expressing the moral perfection of the Divine character, not considered absolutely, but in relation and repugnance to its opposite, which is sin. We must also pass over that complexity in the human character, so well described, under which, for instance, "the high-minded merchant may be at once a lover of truth and of the world." Nor do we less regret omitting a short, but encouraging, practical address at the end, stirring up the hearer "to combat with the sluggishness of sense, and the real aversion of nature to every spiritual exercise, and to attempt and strenuously cultivate the habit of communion with God."

But we must close the third series into which we had divided the volume before us; and in entering on the remainder of our task, we can do little more than give the subjects of the six following sermons; of which the two first resume the consideration of man's depravity, more particularly in contrast with the preceding views of the only worthy, and the only scriptural, and the only effectual and heart-governing, love of God. The three following relate to that great secret of true peace and reconcilement with God the Father, which is revealed in the Gospel, through the gift of his Son; and contain a resolution of that phenomenon in the history of man,—the apparent peace and self-complacency of many, indeed the great mass of mankind, who have no lively or realizing view of this only covenant of peace. The last sermon contains the insulated but very useful discussion, before alluded to, of the nature of *faith*, and its sure operation, when genuine, in fostering every holy principle of conduct, and leading on to every attainable degree of Christian perfection.

Of the first two sermons of this series (the 12th and 13th of the volume), the subjects and texts are respectively as follow: XII. The Emptiness of Natural Virtue; from John v. 42: "But I know you, that ye have not the love of God in you." XIII. The Natural Enmity of the Mind against God; from Rom. viii. 7: "The carnal mind is enmity against God." Of the three next they are as follow: XIV. The Power of the Gospel to dissolve the Enmity of the human Heart against God; from Ephes. ii. 16: "Having slain the enmity thereby." XV. The Evils of False Security; from Jer. vi. 14.: "They

have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." XVI. The Union of Truth and Mercy in the Gospel; from Ps. lxxxv. 10: "Mercy and truth are met together; righteousness and peace have kissed each other." The last Sermon is XVII. On the purifying Influence of the Christian Faith; from Acts xxvi. 18: "Sanctified by faith."

With regard to the first of the addresses now enumerated, it is impossible to forget its powerful and deeply rivetted association with those feelings of intense interest which were awakened by its actual delivery in substance within the limits of our southern metropolis. If the reports which we remember to have heard at the time were not grossly overcharged, the eloquence with which it was delivered, the imperative tones of voice and gesture of the preacher; his torrent-like rapidity, proceeding irresistibly along, but not before he had caught and carried down in his progress every light and floating remnant of vagrancy and inattention in the thoughts and imaginations of his audience; his simple and strongly depicted feeling of undivided and unaffected solicitude for the eternal welfare of his auditors, and which, speaking from his own heart with the simplicity of unmingled truth, seemed, for the moment at least, to penetrate the recesses of every other heart with a strong and unsophisticated conviction;—all this will naturally give the address under consideration a more than usual interest among our author's southern readers, and will, we trust, enshrine one of the happiest and most complete specimens of Dr. Chalmers's eminently original powers of reasoning, in some sympathizing share of his sincere and devotional feeling*.

* We believe that some other of the sermons in this volume were also preached in London, but we do not know exactly which.

We consider much of Dr. Chalmers's great powers—for great we do not hesitate to call them—to reside in the two important points of amplification and approximation. To amplify, indeed, of itself would be a questionable attainment; as we should by no means estimate the value of a painter by the number of minute objects which he can crowd upon his canvass—the multitude, for instance, of trees and leaves which he can enable us to count in his forest;—but amplification as a part of that skill by which the composer is enabled to transfuse his own fulness and clearness of conception to the mind in contact with his own, is no mean praise. And, exuberant as are the resources of Dr. Chalmers's pen in this respect, we must say that we see little or nothing introduced for its own sake, or without a distinct reference to the main design and object of the piece. Every additional figure or idea illustrative of his chief topic, serves for the most part to convey it more distinctly to the mind; and though Pelion is sometimes heaped upon Ossa in the gigantic sport of our author, we do not suffer ourselves to view it as a useless exertion, when he appears himself to be reaching heaven by the process, and shewing us a path to the same elevation.

But his power of approximation has a still wider operation, and appears not only in the vastness of the course over which he is enabled to conduct us in his progress, but also, and even more, in the gentleness of the ascent by which he leads us to ultimate points, and the felicity with which he chooses his first initial and gradual steps, and adapts them to the sublimities of the final result. The mind endued with philosophy enough to follow him through any one step of his reasoning, is sure of following him through all; and a habit of serious deliberation and self-acquaintance sufficient to apprehend any one of the almost

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intuitive truths which he brings in succession before the mind, is all that is wanted to make the whole succession fully understood in all its parts and proportions, and to render the conclusion distinctly and irresistibly convincing. The course pursued in this very sermon (the twelfth) may afford a competent example of this method, and of its success. Dr. Chalmers was about to illustrate the case of those who "have not the love of God in them." His first and most obvious step in the investigation of such characters, is to place before us the plain and undeniable exhibition of a human being grossly and purely evil, stained with every crime, and thirsting for the blood of his fellow-men. Such a man, we all readily concede, has not the love of God in him. He proceeds a step; and from this man, remaining in every other respect precisely the same, he takes away one single vice, and so far softens his heart that he would recoil from the perpetration of murder: still he has not the love of God in him. He carries such a character forward another step, and raises him to the average constitutional worth of human nature: this worth he still demonstrates as very possibly independent of all true love of God. A fourth and a fifth stage of character follow; and in the last we find the heart "furnished not only with the finest sensibilities of our nature, but with its most upright and honourable principles," while the same unbending and unchanged *possibility* is demonstrated to remain against the residence of the love of God even in the breast of such a man. Through the whole course of the argument, demonstration of the strongest kind, and of the same purport, seems to wait alike on every stage: and we scarcely know of any uninspired passage better calculated to effect, by God's blessing, the otherwise hopeless task of convincing a mere worldly person, to whom the excellencies of the last description belong, of the deficiency of his own principles, than the ingenious and unanswerable pages which contain this well-sustained climax.

We find ourselves wholly precluded from giving any further concatenated view of the argument in this or the several remaining sermons; and we would not wish to do further injustice to Dr. Chalmers, by a still more imperfect detail of what fills up the volume. We shall therefore only say, that, in the above general hints on Dr. Chalmers's method, we have given but a very partial view of his talent in what we have called, for want of a better word, *approximation*. The powers of illustration, by which he seems capable at will of dressing up his ideas in any circumstances which may be considered most appropriate, familiar, or proximate to the human mind, demand a very large share of our admiration. From the picturesque survey over the fields of nature, to the most intimate and homebred emotions of the human soul; from the arrangements of the cottage, to the affairs of states; through all the varied combinations of human life and manners; the active mind of Dr. Chalmers ranges abroad in search of its appropriate treasures; and every offering that he brings home, from all his varied and discursive flights, he lays, with the humility of faith, on the altar of his Saviour's cross, and dedicates to his Master's service.

We should have been disposed, had our limits allowed it, to have brought into prominent view much of the following sermon, in proof of the illustrative powers of Dr. C. We consider the delineation which it contains of "the carnal mind at enmity with God," as amongst the best specimens in the volume: and much as we are disposed, notwithstanding many flagrant oversights in style and deviations in taste, to consider such specimens in reference to the attractive energies of

their language and composition; we are still more desirous to be understood to bring them forward as containing the soundest moral and spiritual principles, as indicating a radical acquaintance with the intricacies of the human heart, and as exhibiting the highest and most scriptural arguments for reforming and purifying it.

In a general and closing reference to the three succeeding sermons, followed by the last in the volume, we shall only say thus much: that if any in particular were to be referred to above the rest, as examples of Dr. Chalmers's close and faithful and fearless adherence to Scripture doctrine, particularly in reference to the great subject of the Atonement, they would be these, and more especially the fourteenth and sixteenth. In these sermons, that great remedy for the disease of fallen man, that means of access to God through the blood of a Redeemer, which had been frequently alluded to in preceding parts of the volume, and to which the whole had been made gradually to converge, breaks forth in all its power and brightness, and recommends itself as worthy the important place which it holds in every true theological system. The method of our redemption through Jesus Christ, is made, in fact, as it ought to be, the sun of the system; and to that, this eminent preacher most truly refers, in his sixteenth sermon, as maintaining the entireness and glory of all the attributes of the Godhead—as providing a solid foundation for the peace of every sinner who concurs in it—and as strengthening all the securities for the cause of practical righteousness among men. Thus, under the faithful guidance of this true preacher of a Gospel righteousness, is the wandering and alienated sinner at length brought home to God: thus is he awakened from his thoughtlessness, divested of all his false securities, turned from his frowardness, and reconciled from all his natural enmities against God: and thus both in the attributes of the Divine mind, and in his own feelings of hope, his fervours of gratitude, and his future practice of righteousness, the converted sinner is made to realize the union of "mercy and of truth," the cordial embrace of "righteousness and peace."

On the whole, to say nothing more on points on which we may have already dwelt too largely, we are willing to conclude with repeating our last and very decided testimony to our author in one single but all-important respect—namely, as that of a true, a faithful, and a successful expounder of God's holy word. We think, in this view his present work must go forth a blessing to the world; and we trust it will produce light and conviction, and, by the Divine blessing, true conversion, in many hearts.

It may be necessary just to observe, that when we have spoken of a defect in practical application in our author's doctrines, we were very far from wishing to be understood as meaning that his doctrines are not themselves practical, or that they partake at all of the nature of mere philosophical speculations: they are, in fact, essentially practical, and, as a whole, might be justly denominated the theory of Christian practice and Christian experience. To Dr. Chalmers we consider ourselves as indebted for laying open to the view and gaze of all, at once in the most philosophical and the most devout spirit, the intimate connexion between every scriptural doctrine and every principle of sound morality. The doctrines and duties of Christianity we are led in his pages, more than in most others, to recognise not so much in connexion, or juxta-position, as in complete and undivided unity. His views of faith do not lead distantly, and as it were by way of corollary to practical effects, but they involv

inseparably, and in every part, all that is holy in obedience, all that is affectionate in love, all that is fervent in devotion. We consider, in this respect, that Dr. Chalmers stands in the right and scriptural medium between the giddy altitudes of Antinomianism, and the low marshy grounds of pagan ethics. He recognises no hope but Christ, no motive but Christ, no example but Christ: and as we can expect no cordial assent to be given to his statements by any but those who make Christ the all in all of their system; so we anticipate a cold reception for him from those whose professed love of Christ does not extend to him as a Teacher as well as a Prophet, an Example of morality as well as a Sacrifice for sin. The theories of Dr. Chalmers will be found capable of being drawn out into every possible circumstance within the whole range of Christian or human practice; and when he does apply them to individual cases of duty, or circumstances and relations of life, it is always with a force and effect corresponding to the firmness of the ground on which he stands, and the might of that armour of truth with which he is invested. We have remarked many, very many minor circumstances of defect, and literary delinquency, in Dr. Chalmers's pages, which we have not at present either time or heart to notice. Such as they are, they are obvious on the face of his performances; and, if he have any sensibility to the lash of criticism, we doubt not he will receive some smart strokes from the hands of our brother critics, who, if they do not derive positive benefit from his valuable doctrines, will be "all in a bustle" about the "daringness" of his images, and will "aliment" the natural enmity to truth by the "scaredness" of the figures in which it is sometimes dressed. For ourselves, we infinitely prefer to volumes of mere literary, and much more mere verbal, criticism, one simple and honest effusion of our preacher on a practical subject; and shall venture to admonish our neighbours to exercise all due benevolence to the man who can describe that first of all Christian virtues in the following glowing terms:—

"Piety is but the hypocrisy of a name, when benevolence, in all the unwearied-ness of its well doing, does not go along with it. Benevolence may make some brilliant exhibitions of herself, without the instigation of the religious principle. But in these cases you seldom have the touchstone of a painful sacrifice,—and you never have a spiritual aim, after the good of our imperishable nature. It is easy to indulge a constitutional feeling. It is easy to make a pecuniary surrender. It is easy to move gently along, amid the visits and the attentions of kindness, when every eye smiles welcome, and the soft whispers of gratitude minister their pleasing reward, and flatter you into the delusion that you are an angel of mercy. But give us the benevolence of him, who can ply his faithful task in the face of every discouragement,—who can labour in scenes where there is no brilliancy whatever to reward him,—whose kindness is that sturdy and abiding principle which can weather all the murmurs of ingratitude, and all the provocations of dishonesty,—who can find his way through poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles,—who can maintain the uniform and placid temper, within the secrecy of his own home, and amid the irksome annoyances of his own family, —who can endure hardships, as a good soldier of Christ Jesus,—whose humanity acts with as much vigour amid the reproach, and the calumny, and the contradiction of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottagers,—and, above all, who labours to convert sinners, to subdue their resistance of the Gospel, and to spiritualize them into a meetness for the inheritance of the saints. We maintain, that no such benevolence, realising all these features, exists, without a deeply seated principle of piety lying at the bottom of it. Walk from Dan to Beersheba, and, away from Christianity, and beyond the circle of its influences, there is positively no such be-

nevolence to be found. The patience, the meekness, the difficulties of such a benevolence, cannot be sustained without the influence of a heavenly principle—and when all that decks the theatre of this world is withdrawn, what else is there but the magnificence of eternity, to pour a glory over its path, and to minister encouragement in the midst of labours unnoticed by human eye, and unrewarded by human testimony? Even the most splendid enterprises of benevolence, which the world ever witnessed, can be traced to the operation of what the world laughs at, as a quakerish and methodistical piety. And we appeal to the abolition of the slave trade, and the still nobler abolition of vice and ignorance, which is now accomplishing amongst the uncivilized countries of the earth, for the proof, that in good will to men, as well as glory to God, they are the men of piety who bear away the palm of superiority and of triumph." pp. 391—393.

Letters from a Father to his Son in an Office under Government, including Letters on Religious Sentiment and Belief. By the Rev. H. G. WHITE, A.M., Curate of Allhallows-Barking; Evening Preacher at the Asylum; Lecturer of St. Mary, Rotherhithe; and Domestic Chaplain to H. R. H. the Duke of Kent. London: Asperne. Small 8vo. pp. 232.

To some persons, the object of this publication may appear too local and confined to interest or instruct the general reader. If, however, we reflect how many persons are directly, and, still more, how many are indirectly, included within its range, we cannot but allow to it a very considerable share of practical utility. The station of a young man in a public office, is often, in a moral point of view, one of much danger, and well deserves to find a suitable instructor to point out its appropriate duties, and to raise a barrier against its peculiar temptations. Indeed, when we consider the very large number of persons employed, throughout the kingdom, in the various gradations of clerks under Government and the great chartered bodies, as well as in more private establishments, we are ready to allow that Mr. White will have conferred a benefit of no partial kind upon the community, if his well-meant pages shall be found to improve the general character of that particular order of persons to whom they are addressed.

But the character of these persons is not of consequence simply from their numerical amount, but also from the peculiar station which they hold in society. Raised above the grosser employments of life; enjoying, most of them a decent, many of them a highly-respected rank in the community, and not a few of them possessing, or being in the direct road to possess, offices of great responsibility; their general character (for most orders of mankind, amidst their numerous varieties, have a sort of general character) must be of considerable importance both to themselves and others. To this it may, perhaps, be added, that of late years this particular class of society appears to have risen in the general scale, partly from the vast extension of public business, and the consequent demand for suitable and well-qualified agents in this branch of national labour; and partly, perhaps, from the commercial fluctuations and distresses of the last few years, which have tended to increase in the general estimation the value of tranquil and permanent stations, though of a subordinate or less lucrative description.

The moral dangers incident to the stations to which we allude, will be evident, when we reflect that young men usually enter them at a very early age; that they are often by this means emancipated from immediate parental restraint before they can be expected to

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have acquired sufficient wisdom and self-control to guide their footsteps with discretion; that they have very frequently a considerable portion of leisure, their official engagements occupying perhaps only a third or a fourth part of their time, and the rest being free from those anxieties which are the usual attendants on so many other avocations; and that it not unfrequently happens, that for several years they are enabled to devote the whole of their emoluments to their personal appearance and amusements, from the kindness—often a most injurious kindness—of their friends, in gratuitously supplying all their other wants. To this it may be added, that the education of persons thus early introduced into the world must often be very defective; and that their official connexions, unless chosen with more than usual care, are not likely to supply this defect, or to foster much beyond a taste for a second-rate, often a positively injurious, kind of reading. Their hours of relaxation, also, are at the very time when most places of public amusement are open to invite their presence; and it has been stated as a notorious fact, that the theatres look to the large class of persons who come under the general denomination of clerks in public or private establishments, as their chief source of support and patronage.

We cannot, then, be surprised, that the Reverend Author of these Letters, at launching his son into life under circumstances like these, should be anxious, on his quitting the parental roof, to send with him a sort of talisman, to preserve him from the dangers to which he might probably be exposed. And other parents, who have sons similarly circumstanced, will doubtless feel grateful to Mr. White for giving to the public this compendium of his paternal admonitions. In precepts thus flowing from real events, and written under the responsibilities of private duty and individual affection, there is often an appropriateness and practical utility, which are not so likely to be secured where personal solicitude finds no place. A mere author will often be tempted to write rather what may enhance his own literary fame, than what may most benefit the imaginary object of his admonitions. Not so a parent, writing for his child: the anxiety of true regard will usually silence inferior motives. And even should nothing very striking or novel be produced, we may at least expect to find the real dictates of the heart, and the best advice which the instructor is competent to bestow. The general sentiments and design of the writer may, in this, as in any other case, be exceptionable; as is notoriously the fact with regard to Lord Chesterfield's Letters to his Son; yet there will be usually something that indicates that he is in earnest, and there will thence naturally arise a minuteness in the detail, which is often of the highest utility in practice, though it may not be the greatest ornament in a merely literary point of view. In reference to the letters before us, it is a principal merit that they apply their instructions to cases of real and frequent occurrence; and combat the particular errors towards which the persons to whom they are addressed are peculiarly liable to verge. It should be added, that Mr. White writes to his son as a young man of respectable talents and good education: so that his advice is by no means constructed on a low or illiberal scale, and may be very seasonable to many other young men, who do not appear immediately to come within the scope of his design.

The Letters before us are twenty in number. We pass over the first, which is chiefly introductory, and shall notice the second, the principal object of which is to shew that every station, however subordinate, has its corresponding duties,

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and asserts imperative claims to diligence and conscientious attention. Mr. White particularly presses the importance of attending to official details, however minute, with the fullest application of mind. He grounds this advice on various considerations—such as, that it is a general feeling among men, that no person ought to be invested with an office, however inferior or mechanical, who does not choose to attend to its duties with personal conformity and professional application. He insists strongly on the importance of this habit, both for rising in any given class of society, and as a matter of individual duty. He particularly cautions his son against imagining that talents and mental cultivation, however high or extensive, can warrant inattention to the ordinary and most trite or insignificant affairs of his official station.

"I have, indeed, witnessed this self-reference in many young men who have been as well educated as yourself, and I have heard them inveighing heavily against the mechanical sameness of the routine in which their efforts have been put in requisition. I have been told by them 'of the bore of office—the daily and irksome recurrence of the self-same mechanical operations of duty; that it was intolerable to think of men of education being compelled to submit to the daily drudgery of a toil which the most ignorant could get through!' But why has all this discontent escaped them? Not because they got through this 'drudgery' better, but because they did not conform their minds to the duties which they were conscious were incumbent upon them. This is wrong, and must have a very injudicious tendency; since, at the same time that it unsettles their minds, it gives them a conceit of their own importance, which the thinking part of society will not justify; for it is always the opinion of judicious men, that there is no merit to be admitted to the exclusion of *that* which consists in a man's regulating his conduct by the obligations of his station." pp. 12, 13.

These and similar remarks may not be particularly novel or profound—they doubtless were not intended to be so—but they touch upon one of the most useful habits of mind which a person can possibly possess,—that of fixing the attention, and as far as possible finding *pleasure* in the immediate business of the moment. With this habit, scarcely any employment will be irksome; without it, none can be otherwise. The frequent expressions of dissatisfaction and disgust, which abound in our poets and sentimental writers, originate chiefly in the absence of this self-discipline. No employment can be interesting to a mind that is wishing it over for the sake of something that is to follow. A young man of intelligence, anxious for mental improvement, and enjoying with zest the beauties of elegant literature, easily learns to fancy that the avocation which has fallen to his lot is peculiarly insipid, and wishes for something more mental and fascinating. Under this impression he possibly changes his views in life, and embarks on a new voyage; but if he carry with him his former habits, he will inevitably be disappointed: for almost every profession involves much common-place detail; and wherever real business is to be performed—even religious or literary business, if we may so speak, not excepted—there must be a corresponding demand for those less conspicuous, but not less useful, qualities which young persons of aspiring minds are sometimes apt to despise. A young man may prefer (higher considerations apart) writing sermons to posting the accounts of an office; but in either instance, if he will really do his duty, there must be a detail and mechanical routine, which will not be less irksome in the one case than in the other, to a person who has not acquired this important habit. We will not say, how greatly this indolent state of mind must injure a person's usefulness in the sacred profession; but

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we are quite certain that it is at the root of much of that discontent with the ordinary stations of life, which often passes for an evidence of talent, or genius, or literary superiority. It is a great secret for happiness, as well as for respectability of character, to gain the habit, whatever may be our employments, to find ourselves at the moment *totus in illis*, and to banish every idea of comparison and competition. For, after all, it is chiefly comparison that renders any particular duty or engagement irksome, or otherwise. A child that is perfectly contented with its present amusement, may be rendered dissatisfied and impatient by the promise of some greater pleasure a few hours hence. The interval will usually be a period of restlessness; "hope deferred will make the heart sick;" and when the enjoyment comes, it will often lose half its relish by the lengthened anticipation. The case is not very different with *men*, wherever the expectation of something future, something better, something apparently more desirable, the gratification of an hour or the amusement of an evening, is suffered to interfere with present duties or present enjoyments. The contrast renders positively bitter, what at worst was only insipid, and might, to a better-conditioned palate, have been really grateful. Hence it is that persons whose hopes or ambition are not controlled by religious principle, or at least by practical good sense and firm self-discipline, so often render their life a scene of constant dissatisfaction.

We should not have dwelt so long on such a topic, were it not that the general diffusion of education, and the extensive taste which prevails for polite literature, and what are denominated elegant amusements, may possibly tend to increase the evil. We are anxious that none of our younger readers should for a moment conceive that dissatisfaction with the details of their ordinary avocations is a mark of an exalted mind. Indeed, so far from it, it is one of the most decisive indications of true mental vigour to be able to pass through a variety of avocations, whatever may be their comparative attractions, with complete concentration of mind to each in its turn, and without a wish or thought beyond the immediate object of attention. And nothing argues a greater sickliness of mind, than the incapacity for abstracting the attention from extraneous and more agreeable objects, to fix it on those directly in hand. It is a wise scriptural maxim, "Whatsoever thy hand findeth to do, *do it with all thy might*."

But to proceed with our author:—Mr. White particularly urges upon his son, not only official diligence, and a conscientious devotion of his thoughts and *tastes* during his hours of employment to the duties which he has undertaken to perform, but, also, a strict regulation of his leisure hours, and a regular attention to study, in which he shews that considerable advances may be made by comparatively trifling sacrifices. Indeed, one great danger to young men in public offices, arises from the large portion of leisure which they enjoy; and Mr. White acts the part of true wisdom in pointing out to his son some of the modes in which that leisure may be most profitably employed. His advice, to make the subjects which may have occurred in the business of the morning the topics of research in the evening, is of importance; for it is remarkable how few, comparatively, of the younger clerks in public offices qualify themselves, as they might, for those higher departments which require extensive information and large views, as well as mere habits of official diligence and accuracy.

Mr. White is particularly urgent with his son on the duty of redeeming time; and many of his remarks are well worth the attention

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of most young persons in easy situations. We are glad to find him cautioning his younger friends against some prevailing amusements of the age; though his cautions are not always founded on those *higher* grounds, which he might possibly have assumed, had he been writing sermons instead of letters.

"I have already convinced you, I trust, of the folly of surrendering your time to a frequent attendance upon theatrical entertainments; the folly is equally criminal, if you throw it away upon the insipid conversation of a fashionable drawing-room, or the selfish pursuits of the card-table. As to the first, I will appeal to your own observation: what does the party generally consist of? In nine cases out of ten, of individuals who have no other object than to kill time, and to murder reputations: and as to the latter, you are well aware that, however it may be concealed, its votaries have little else in view than to pick each other's pockets. In both these mediums of intercourse, the most unjustifiable waste is made of those hours which ought to be applied to purposes more worthy of rational beings. It has often occurred to me, when I have had the misfortune of finding myself thrown into such parties, that if the conversation had been taken down, and afterwards shewn to those who took part in it, a severer rebuke could not be given to them; and when I have seen a round or a square card table, filled with young people or old, for it matters not which, the same selfishness presides, I have contemplated them as bartering, for a few pieces of money, those precious minutes of life, which, on their death-beds, they would give worlds to secure, as a respite from the mouth of the grave. If G——, you are a card-player, and have been told that you play a good game at whist, consider the eulogium as the severest reproof that you could receive." pp. 118—120.

"Ever bear in mind, that you have no right to be so profuse of what is not your own; for no man's time can be strictly called his own, since he knows not how long he may possess it—and while he does possess it, he owes an account of it to society and his God! And surely it is but a very poor excuse for a deficient balance, to plead moral extravagance in behalf of the deficit. What you owe to society is a debt of honour of much greater consequence than any debt of honour, as it is called, which you may incur at the card-table—What you owe to your God must inevitably be paid, either in duty or punishment—What you owe to yourself you cannot discharge without fulfilling your duties to both. Now the card-table cannot help you to acquit yourself of any part of this responsibility, but may increase it beyond the reach of any liquidation. I shall not now reason upon the more solemn mischiefs which must arise from this profligate custom. This part of the present subject I shall reserve for my address to you as a Christian." pp. 121, 122.

Our readers will probably have observed a somewhat ominous word at the beginning of the last extract but one; we mean the epithet "*frequent*," as applied to the prohibition of attendance at the theatre. We are the more surprised at this modification of the rule, as the author's own view of the evils of the theatre seems fully sufficient to have required an unqualified negative.

"It is thought by these 'careless ones' a justifiable appropriation of their gains to squander them upon the most seductive of all amusements, those of the theatre, where they are seen lounging in the lobby, a place which may most justly be called 'the vestibule of vice'—they soon become familiar with scenes, which, to the disgrace of our police, are tolerated, as what has been shamelessly termed 'a necessary evil'—and the restraints of virtuous reflection, too weak to resist the torrent of temptation, are borne down by the tide of depraved custom; the moral warnings of early precept and parental caution are forgotten, the checks of conscience repulsed, and the boy boasts of intimacies to which nothing but infamy can be attached, and he makes those violations his vaunt which have been the ruin of hundreds of young men in character and constitution." p. 78.

"It is certainly, my dear G——, a most important point gained, when our pleasures are of such a description as to blend themselves with our intellectual progress. Something like this has been urged by those who are attached to

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theatrical entertainments—but it is probable that the plea is made more from an anxiety to find an excuse for a favourite amusement immoderately indulged in, than with the consciousness of the gain being greater than the loss—for they who frequent the theatre, must feel that much time is wasted which might be more eligibly employed; and I should suspect them of doing it more to gratify a vacant mind than to turn a vacant hour to the best account; indeed, I have seldom met any of these theatrical amateurs, who are not young men of insipid minds, pleased with trifles, and unequal to greater attainments; and those who are so easily pleased, or rather so indolent in their choice of amusement, are usually found to be superficial in their studies, and desultory in the graver pursuits of life—not unfrequently flippant in conversation, weak in judgment, and impatient of every serious call upon their attention.

"Certain it is, that a mind, however capable of improvement in itself, must degenerate into insipiency, when it is thus constantly occupied in the contemplation of objects unworthy of its powers—these powers also will be proportionately weakened by such an application of them, and when it becomes necessary to conform them to the higher obligations of life, they will shrink from the encounter." pp. 89, 90.

"I believe I speak the sentiments of all those who give themselves the trouble of thinking, when I pronounce at once against the possibility of moral impression being made of any lasting influence upon the mind of a young man by stage representations, while such numerous, indecorous and indecent interruptions to this influence are permitted to exist, as at present degrade our theatres, for the shameless and avowed purpose of alluring our youth by vicious excitements." pp. 92, 93.

"The drama of the present day does not make out its claim to moral consideration. This you will say is a sweeping clause of condemnation which you cannot assent to, and in the phraseology of the day you may term it *illiberal*; but the proof of the liberality or illiberality of any sentiment is the truth of it. Now, then, let us bring some of the most popular plays to this test. What think you of the modern tragedies? I know not one that can with justice be applauded, as conveying that *useful* instruction for which you contend. The major part of them are extravagant in subject, improbable in incident, and distorted in style. We will select one from the rest; "*Bertram*," for instance: this ought to serve your purpose as to public impression, for it had as continued a run as any tragedy that has been written for these fifty years. It will also serve mine, as an example of the public taste; and I really cannot qualify my rejection of it with one single allowance of its usefulness. Its characters are either weak or wicked. Its plot outrages all dramatic justice; and its style is inflated beyond even the ludicrous bombast. You will, perhaps, quote me half a hundred beautiful lines—I thank you—but tell me, are they useful? They are pretty, doubtless, and poetically descriptive, but nothing more. And then the infamous supposition on which the catastrophe of the heroine's madness and the hero's villainy turns, is too gross for the imagination to dwell upon. "*The Apostate*," you will say, had nothing of this meretricious character about it; it may be so: but the speeches of the principal character seem to have been framed with the direct design of calumniating Christianity; or, at least, of casting the Christian profession into the shade of opprobrious misrepresentation; and this, I think, cannot be called a useful lesson in a Christian country. One or two of Massinger's plays have been revived, but not for the purpose of their utility, except to the funds of the theatre. The principal character in "*The Duke of Milan*" is a compound of every unamiable passion of the heart, sufficiently disguised by a pretended sensitiveness of honour and feeling to pervert that juster sense of both which a young mind ought to cherish, without any reservation whatever. It would be too much to take every modern effort of this kind for our discussion; but I am convinced, that out of the whole we should not be able to select more than one or two which deserve our unmixed commendation, as having a direct tendency to justify your idea of the *useful*." pp. 97—99.

After this enumeration of the evils attendant upon the theatre (and Mr. White assuredly will not be accused of taking an over-measured or cynical view of the subject), we cannot but regret that he should

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have given his sanction even to an occasional attendance. Had the subject been taken up, as it might have been, on higher grounds, the apprehensions which we have expressed would appear still more forcible.

The advice which Mr. White gives his son upon the nature of that second-rate sort of society, which too often forms the envied model by which young men in public offices are anxious to regulate their proceedings, is useful and appropriate; though, in his description of this falsely-called "best of company," as in some other parts of his work, there is an occasional flippancy, which had better been avoided.

We now proceed to the more religious part of the volume. Mr. White thus commences his remarks on this supremely important subject:

"There is another reason for my present address to you: I have in my former letters written to you merely as *employé*, and in reference to the value of your time as it respects your official prospects and your hopes of rising in the world; and a young man who enters it without the help of pecuniary resources and the influence of interest, ought to consider Time as his banker, and Industry as his patron.—There is, however, another subject of importance to which it is my duty to call your attention, as it affects your personal and relative responsibilities. You are, G——, a Christian, a relation that comprehends privileges and duties which not to know, is to be ignorant of the highest destination of our being, and not to regard, is to be negligent of our own happiest interests and those of society. Religion, my dear G——, teaches us, that we are not only the mortal inhabitants of this world, but also the immortal expectants of the next; and therefore we have not only to calculate for our advancement in the one, but to provide and prepare for our condition in the other." pp. 152, 153.

After pointing out the various duties which seem *naturally* to flow from the consideration of our connexion with the Almighty, and arguing with his young friend on the simple ground of what is reasonable and befitting, Mr. White most justly proceeds:

"But, G——, this is not enough; I must demonstrate to you, that reason unassisted by revelation can go no farther than to convince us of this dependence; here it leaves us, after having pointed out to us duties, which, alas! the contradictory properties and the numerous infirmities of the natural mind of man incapacitate him for fulfilling as he ought. Man, it is true, is a rational being, and therefore ought always to act rationally—I need not ask the question whether or not this is the invariable tenor of his conduct. Nothing can be more rational than to pursue the path of virtue, yet nothing is more common than his deviations from it. Nothing can be more rational than to conclude, that an accountable being would, in all his thoughts, and words, and deeds, prepare himself for the account which he knows he must, one day, give of all these—yet nothing is more true, than that this preparation is too frequently excluded from his consideration, whenever the opportunities present themselves of present enjoyment, whatever be the medium or the object of gratification which his natural sense supplies. —Nothing, my dear G——, can be more certain, than that man dies to live again, yet nothing is more evident, than that his immortal state is seldom made a subject of his contemplation, whenever the prospects of gain or pleasure in this mortal condition invite his desires and promise him possession. If all this be true, and if he be able to judge of the misery which awaits his dereliction of duty and his violation of obedience, conviction of both must bring with it self-accusation, and this must produce remorse—but this remorse may either be the sorrow of having brought injury upon himself, or the conscientious compunction of having offended his God: in either case he must repent of what he has done—but G——, how wretched must be that condition of a rational, an accountable, and an immortal being, whose affliction is without remedy, either in possession or hope. Yet, to such a condition must man be reduced, if he trust to his reason only for the possibility of his recovery;—because, reason of itself can go no farther than to discover to us the want of this recovery,

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but can devise no effectual means for its attainment. It convinces us, indeed, that it is our duty to obey the will of God, but it never could have told us what that will is, unless He himself had made it known to us by his commands. It impresses us also with a consciousness of our numerous transgressions of these commands, and of the delinquency of our conduct, but it offers no facilities in its own strength for supporting us under the conviction of our infirmities —it suggests to us the indispensable necessity for repentance, but points out no expedient by which our penitent acknowledgments of guilt may be made acceptable. It shews us that we stand in need of forgiveness at God's hand, but it furnishes us with no power to make that sufficient atonement through which the pardon of our criminal violations must be sought. The utmost, therefore, that reason can do for us, is to convince us of sin and of its direct opposition to our present and future happiness; but here it surrenders us to all the conflicting surmises, doubts, and forebodings, which its own reflections produce, without realising to our assurance one single ground of hope, that we can ever succeed by our own exertions in satisfying the justice, appeasing the wrath, and conciliating the favour of that Supreme Being whose laws we have transgressed and whose power we have defied.

"In this state, then, man remains as a delinquent in the sight of his Creator, and for all that he himself can do to prevent it, must suffer the penalties of his disobedience; and his reason provides him with no covenant of conditions and promises, which, as a rational, an accountable, and an immortal being, he can plead in his behalf with an offended God, as entitling him to mercy, pardon, and acceptance.

"Now, then, G——, we perceive the necessity for some more satisfactory light, some more consolatory dependence than what our reason supplies. This it has pleased the Almighty Father of mankind to bestow in his gracious and compassionate consideration of their fallen condition and infirm nature; I use the terms *fallen* and *infirm*, as expressive of that degradation and helplessness into which man plunged himself by the perversion and abuse of his rational faculties, whereby he became accountable for crimes that he cannot atone for, and incurred the forfeiture of that everlasting life which was designed to constitute the felicity of his immortal existence. But the inestimable gift of revelation has at once possessed him of all the means of grace, and restored him to the hope of glory. In the former, he finds a remedy for his infirmities, acceptance for his penitence, and forgiveness for his sins,—by the latter he is encouraged in the work of obedience, strengthened in the confidence of faith, and convinced in the assurance of eternal blessedness. In this divine grant he discovers all that he anxiously, but in vain, sought to ascertain from the imperfect deductions of his reason: every inquiry is answered, every doubt resolved, every fear allayed, and all his immortal desires satisfied.

"I have now brought you, G——, to the threshold of that glorious fabric, wherein the most high God has deposited all the treasures of his mercy and goodness; and around which the eternal rays of his ineffable Majesty spread themselves in a boundless confluence of light and life and immortality. Hither the devious path of reason could never have conducted your steps, the hand of God could alone have raised this fabric; that hand which created man upright, and in the image of his own perfections, could alone have guided the feet of his erring creature to so joyful a refuge for his perplexed and wearied soul. Enter then with me the hallowed temple of his power and wisdom, and behold the exhaustless stores of his amazing love." pp. 163, 168.

From this point the volume assumes a higher tone. We have only room for a few short passages.

"In addressing you, G——, upon the principles of your faith, I felt that I could not choose a more succinct, or a more satisfactory summary of them, than what the mediation and atonement of Christ present to our contemplation—these two great acts admitted, all the other articles of the Christian faith must necessarily follow—for all Christianity is coming to GOD by Christ, since GOD out of Covenant, is inaccessible to sinful man. If we be justified in GOD's sight, it can only be the justifying merits of Christ that can obtain for us so great a privilege; for no man living can justify himself by any plea of that infirmity of which his own guilty nature was the cause. If we be sanctified unto the

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holy performance of any of our Christian duties, it must be the sanctification of the Spirit of Christ, that can attach to us any of that holiness, without which we cannot please GOD. If we believe in GOD, it is by Christ, who, in his union of the human nature with the divine, has brought GOD nearer to us, and us nearer to GOD. If we love GOD, 'tis in Christ, because in his Gospel he has displayed to us all the glorious attributes of his power, his wisdom, his mercy, and his love. If we pray to GOD, it is through Christ, because he has made a sufficient offering and sacrifice for the acceptance of our prayers—and the imperfect supplications of our lips ascend to the Throne of Grace, perfected by the pure incense of his atoning blood. If we praise GOD, it is in and by Christ, because in Christ the glory of the Father shone in all its bright effulgence of miraculous power and redeeming love." pp. 196, 197.

The general result of his advice, Mr. White thus sums up:

"In every station and in every condition, live as one who must die to live again. Scorn the vicious allurements of this world; they only tend to estrange you from the joyful expectations of the next. Keep ever in mind, that the modifications of your present being have no other tendency than to fit you for your future existence—that time is but the prelude to eternity; that your present trials are but the introduction to a future judgment, and that as you bear the one, so will you be enabled to endure the other—that GOD is your protector, Christ your Redeemer, and the Holy Ghost your Sanctifier—that the protection of the Father is vouchsafed only as you acknowledge the redemption of the Son, and subject yourself to the guidance of the Spirit which proceeds from both." p. 228.

In a preceding page, Mr. White had endeavoured to shew that religion, though not always the immediate topic of discourse, should pervade every part of our character, and influence our whole conversation.

"In a public office, you do not want to be told, that religion is rarely made the subject of serious consideration; with some qualification I am disposed to admit the propriety of its exclusion. First, because it is out of place; a medium of business is not that in which religious discussion can be carried on, either with advantage to the cause itself, or with edification to the persons engaged in it; and next, because the attention cannot be fixed for any sufficient portion of time, with that uniformity of reflexion, which so serious a subject demands. I am, indeed, an enemy to all such conversation when time and place serve rather to frustrate than to advance its purpose; and for this reason, I would rather see it excluded altogether from such uncongenial situations, than introduced by desultory and unseasonable allusions.

"But while I say this, I would by no means be understood as excluding its principle, for this ought to prevail in every condition of life, at all seasons, and in every mind. It is, in truth, the vital spring of every just and honourable and virtuous motive; it is the main artery that gives pulsation and energy to the whole circulation of social union in all its combined relations and dependencies. It gives the purest impulse to true honour and firm integrity; and without it, morality itself is too often found to be no more than the morbid action of a sickly expediency." pp. 210, 211.

We shall advert to but one passage more, in which our author remarks, that, though he cannot give his son large earthly endowments, he can at least point out to him those brighter treasures which the Gospel alone affords.

"Tell me, G——, to what reputation and honour can you arrive that are equal to that of being the servant of your GOD? What friend can I secure for you who is able to do so much for you as the Redeemer, the Mediator, and the Intercessor of your soul? What connection can you make for yourself so great, so powerful, so profitable, as the communion of the Holy Spirit? What estate can you hope to be possessed of so lasting, so far above all that this world can bestow—as Eternal Life? This ample portion of permanent good, the boon of Divine Mercy, enables me to assure you of, and I feel a confidence in its value, which the unfailing loving kindness of our Almighty Father stamps with the seal of his own faithful promise." p. 221.

A general idea of the character

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of this little work may be collected from the extracts we have given. We think the author's general system, both preceptive and doctrinal, occasionally open to just exception: the former chiefly from an implied toleration of such motives as emulation, the love of worldly distinction, and others of an equally dubious character; and the latter from its apparent tendency towards the scheme of a remedial law. It is true that Mr. White fully admits "the helpless condition of man in his fallen state, and the miraculous act of redeeming grace devised by the mercy of God, and accomplished by the merits of Christ" (p. 186); but in the very next page he speaks of God as "foregoing what is expressly due to his justice, *in order that he may accept what our infirm natures are able to perform*; and in this effort of our obedience, whatever may be defective, He graciously vouchsafes to supply, by the application of Christ's propitiatory merits." This, and a few other statements in the volume, certainly do not appear to us consonant to that doctrine of Scripture and the Church, by which salvation is spoken of as *wholly* of grace, "not of works, lest any man should boast." We should hope Mr. White would himself see the necessity of amending such defective statements, and of elevating his standard of reference with regard to the value of human actions. A due survey of the doctrines of our own church will sufficiently point out the nature of the required amendments. With these exceptions, the work before us will be found well suited to its object, and merits circulation among the class of persons for whom it is designed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication: The Life of Sir Christopher Wren;—A Sketch of a Tour in the Highlands of Scotland;—Topography of Ireland, by J. N. Brewer;—Observations on Italy in 1818, by Mr. Murray;—Chaussier on Counter-Poisons, by Mr. Murray;—Chronological History of Jesus Christ, by the Rev. R. Warner.

In the press: The Commerce of Russia, by Mr. Borison;—Elements of Greek Prosody and Metre, by Thomas Webb.

Boccaccio il Decamerone.—The celebrated copy of this work, which was purchased at the sale of the Roxburghe Library in 1812, by the present Duke of Marlborough, for 2,260*l.*, has been lately re-sold, and was knocked down to Messrs. Longman and Co. for 875 guineas. Although the extraordinary sum, for which this work was sold at the Roxburghe sale, acquired general publicity in all the literary journals of Europe, every endeavour to procure another copy of the same edition has failed.

Artificial Cold.—The various methods adopted for the production of low temperatures, by artificial means, have been founded principally on the change of a body from the *solid* to the *fluid* state; though, in the refined processes of Mr. Leslie (see Christ. Observ. for 1812, p. 387, also for 1817, p. 610), it is from the *fluid* to the *gaseous* state. M. Gay-Lussac has proposed another method of producing cold, which may be extended much farther. It is founded on the principle that bodies change their temperature with their bulk; the former increasing if the latter is diminished, but diminishing if it is increased. If air be suddenly compressed to one-fifth of its former volume, it will inflame tinder; and to do this requires a heat of about 572° Fahrenheit. The air, therefore, has been thus heated by com-

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pression into one-fifth of its former bulk, and we can easily suppose the capability of raising it much higher by more strong and rapid compression. If, therefore, a portion of air, compressed by five atmospheres, and reduced to the common temperature, be suffered to dilate instantaneously, it will by this theory absorb as much heat as it gave out on compression; and, supposing the capacity of the air for heat to remain constant, will be correspondingly reduced in temperature. Therefore, taking air compressed by a force equal to fifty, one hundred, or more atmospheres, the cold produced by instantaneous dilatation will have no limit.

Red Snow.—The celebrated "red snow" collected from the "Crimson Cliffs" by Captain Ross, in his northern expedition, proves to be of vegetable origin. Showers of red snow of quite another kind have at different times fallen on the continent of Europe, particularly in Italy; and, from several analyses lately made, they appear to owe their peculiar colour to finely-pulverised earth of a red hue, mixed with common snow. The earth consists principally of red oxide of iron, alumine, and silex, mixed with a portion of animal or vegetable matter.

Northern Discoveries — During the voyage of discovery last year to Baffin's Bay, a bottle was thrown into the sea from the Alexander, on the 24th May, when that ship was off Cape Farewell, with a view to determine the currents, &c. About three months since the bottle was found on the island of Bartragh, in Killala Bay, and an account of it forwarded to the Admiralty. It must have floated at about the rate of eight miles a day across the Atlantic.

Two new expeditions have been lately fitted out by the British Government, to explore the Artic regions of America. The one has proceeded by sea for Baffin's Bay; the other is to advance by land across the North American continent, and to co-operate, if necessary and practicable, with the former. Its immediate objects are to ascertain the north-eastern boundary of the American continent, and to trace the Coppermine River to its termination in the ocean.

Egyptian Antiquities.—The head, supposed to be that of Memnon, now in the British Museum, it is said did not belong to that celebrated statue. The *real* head of Memnon is so defaced as not to be worth the trouble of sending home, even if it were easily practicable, which it is not, for it has been computed to weigh about four hundred and fifty tons. We are likely soon, however, to possess the foot of Memnon, which is about two yards in length; and, among other curiosities, the entire hand and arm of the same statue, to which the gigantic fist already in the Museum belongs.

FRANCE.

M. Volney has lately published a volume on the application of the European Alphabet to the languages of Asia. The first part of it comprises the definitions as well of the general system of sounds pronounced, as of the system of letters, or signs by which those sounds are expressed. In the second part the author considers all the vocal enunciations and tones used among Europeans. They amount to nineteen or twenty vowels, and thirty-two consonants, almost the same as those of the richest languages of Asia. The twenty-five or twenty-six letters of the Roman alphabet are not adequate to the notation of all the variations of voice; but this alphabet has the advantage of offering the most simple forms, and of being employed throughout Europe, in America, and in all the European colonies of Asia. M. Volney proposes to render it universal, by obtaining from itself other simple signs, necessary to mark additional sounds. In the third part of his work the author reduces his theory to practice, by applying it to the Arabic alphabet, which is one of the most complicated of the Asiatic. The same process applies to the Turkish, the Persian, the Syriac, the Hebrew, the Ethiopian, &c.; and even to Sanscrit and the Chinese.

Pyroligneous acid.—It is said that a person named Mangé has discovered that the acid obtained by the distillation of wood, has the property of preventing the decomposition and putrefaction of animal substances. It is sufficient to plunge meat for a few moments into this acid, even slightly empyreumatic, to preserve it for almost any length of time. Putrefaction not only stops, but even retrogrades; sewers exhaling infection, cease to do so, as soon as this acid is poured upon them. The discovery is applied to explain why meat merely dried in a stove (s

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not keep, like that which is smoked with a wood fire. Should the discovery prove correct, it may be of great utility in various departments of life.

M. Dumont has announced another useful discovery, that fruits may be preserved by means of carbonic acid gas. They were placed in glass vessels, filled with carbonic acid gas, obtained from carbonate of lime by sulphuric acid, and neither the colour nor taste of cherries was altered at the end of fifteen days; and, at the end of six weeks, they were in the same state as if they had been preserved in brandy.

The Academy of Dijon has offered a prize of 300 francs, for the best essay on the means of putting an end to the system of duelling.

Institute of France.—M. La Place has given the following results, as deduced both from analysis, and from the experiments made with the pendulum in both hemispheres.

1. That the density of the strata of the terrestrial spheroid increases from the surface to the centre.

2. That the strata are very nearly regularly disposed around the centre of gravity of the earth.

3. That the surface of this spheroid, of which the sea covers a part, has a figure a little different from what it would assume in virtue of the laws of equilibrium, if it became fluid.

4. That the depth of the sea is a small fraction of the difference of the two axes of the earth.

5. That the irregularities of the earth, and the causes which disturb its surface, have very little depth.

6. That the whole earth has been originally fluid.

These results (he says) ought to be placed among the small number of ascertained truths which geology at present furnishes.

M. Thenard announces, that he has obtained water which contains in weight double the usual quantity of oxygen; that is, 100 parts of water absorb 88.29 of oxygen. This oxygenated water is colourless, and has no smell in ordinary circumstances, but a particular odour in a vacuum. Its taste is astringent. It acts upon the skin like a sinapism. Its specific gravity is 1.45. When a drop of it is let fall upon a stratum of oxide of silver, a detonation takes place; the oxygen of the water, and that of the oxide, are disengaged; a great quantity of heat is developed; and light is produced so sensibly, as to be perceived where the darkness is not very intense. The same phenomena take place with platinum, gold, &c.

A sum of money having been anonymously transmitted to the Institute, for the purpose of founding a prize in physiology, a gold medal of 440 francs' value, will be given to the author of the printed work or manuscript sent to them before the 1st of December, 1819, which shall be considered as having contributed most to the progress of experimental physiology.

GERMANY.

The number of students in the German Universities has of late years considerably diminished. Formerly Gottingen reckoned more than a thousand students; now it has only 770; Halle has 500; Breslau 366; Heidelberg 369; Giessen 241; Marburgh 197; Kiel 107; Rostock 160; Greifswalde 55; Landshut 640; Tubingen 698; Berlin 942; Leipsick 011; Jena 634; Vienna 957; and Prague 880. The whole number, therefore, is 8,421, in the sixteen principal universities of Germany.

SWITZERLAND.

A subscription has been opened at Geneva, on the plan of the sheriffs'-fund in London, the object of which is to find employment for prisoners when they leave prison; and thus to prevent a relapse into their former courses.

RUSSIA.

At Neutscherkesk, the chief town of the Don Cossacks, the Hetman, Andrew Denisow, has instituted a society for purposes of instruction and amusement. The reading of journals and other periodical works, whether in foreign languages, or in the Russian, forms the principal object of the members of this society, who are principally officers and nobles.

EGYPT.

A foreign journal states, that the Pasha of Egypt has procured from 5000 to 6000 volumes, to be sent to him from Paris, chiefly on politics, on ancient commonwealths, on the history of Egypt, on Buonaparte's campaigns, *and on the new system of education, which he hopes to adapt to Arabic literature.*

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LIST OF NEW PUBLICATIONS.

THEOLOGY.

Practical and Familiar Sermons; by the Rev. Edward Cooper. Vol. V. 12mo. 6s.

Two Dissertations on the Christian Revelation, and on the Law of Moses; by W. Innes. 12mo. 3s.

Select Scriptural Proofs of the Trinity; by the Rev. Richard Graves, D.D.M.R.I.A. 8vo. 7s.

A Sermon, preached at the Octagon Chapel at Bath; by T. L. O'Beirnes, D.D. Bishop of Meath. 8vo. 1s. 6d.

Propheçies of the Old Testament concerning the Messiah. 2s.

The Conference Reviewed, embracing a Summary of some late Occurrences among the Methodists of Ireland, and exhibiting a Defence of the Primitive Wesleyan Methodists attached to the Established Church. 12mo. 1s. 3d.

Sermons on the Seasons; by A. Alison, LL.B. 12mo. 3s.

A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour; by the Rev. C. J. Blomfield. 4s. 6d.

MISCELLANEOUS.

A Topographical Dictionary of Scotland; by David Webster; with a Map of Scotland. 8vo. 14s.

An Historical Sketch of Knole, the ancient Palace of the Archbishops of Canterbury; by J. Bridgeman. 12mo. 6s.

A History of North Eastern Voyages of Discovery; by Capt. James Burney, F.R.S. 8vo. 12s. 6d.

An Explanation of Capt. Sabine's Remarks on the late Voyage of Discovery to Baffin's Bay; by Capt. J. Ross. 8vo. 2s. 6d.

Account of the Kingdom of Nepaul; by J. Hamilton. 4to. 2l. 2s.

Travels in New South Wales; by J. Wentworth. 8vo. 12s.

The Agriculture of Flanders; by the the Rev. Mr. Radcliffe. 13s.

The Antiquities of Sicily; by John Goldicutt. Folio. Part I. II. 1l. 5s. each.

Bibliotheca Britannica, or a general Index to the Literature of Great Britain and Ireland, ancient and modern; by Robt. Watts, M.D. Part I. No. 1. 4to. 1l. 1s.

Memoirs of her late Majesty Queen Charlotte; by W. Craig. 12s.

Memoirs of the Court of Louis the XIV. 3 vols. 8vo. 1l. 16s.

Milton's Paradise Lost, translated into Welsh. 12mo. 7s.

True Stories from Ancient History, chronologically arranged from the Creation of the World to the Death of Charlemagne. 2 vols. 18mo. 7s. 6d.

A Greek Grammar; by Augustus Matthiæ. 2 vols. 8vo. 2l. 10s.

Hints for the Improvement of Early Education. 12mo. 3s. 6d.

Picturesque Views of the celebrated Antiquities of Pola; by Thomas Allason, Architect: engraved by W. B. Cooke, G. Cooke, Henry Moses, and Cosmo Armstrong. Royal folio. 3l. 10s.

A View of the United States of America, forming a Complete Emigrant's Directory, together with an Account of Upper and Lower Canada. In Parts at 2s. 6d. each, or in Numbers at 6d.

A Critical Examination of the First Principles of Geology; by G. B. Greenough, F.R.S. F.L.S. 8vo. 9s.

A General Outline of Profane History; by Mrs. Sherwood. 18mo. 3s. 6d.

A History of France, from Pharamond to Louis XVIII. with six Engravings. 12mo. 7s. 6d.

Bassompierre's Embassy to England in 1626. 8vo. 9s. 6d.

The History of Seyd Sayd, Sultan of Muscat, with an Account of the Countries and People on the Shores of the Persian Gulph; by Shaik Mansun; with a Plan. 8vo. 12s.

On the Diseases of Literary Persons; by Mr. Pearke. 8vo. 5s. 6d.

Merchant's and Mariner's African Guide; by E. Bold. 7s. 6d.

The Hedge of Thorns; by Mrs. Sherwood; with a Frontispiece. 2s.

The Theory and Practice of Gas Lighting; by T. S. Peckston. 8vo. 1l. 1s.

A Treatise on the Kaleidoscope; by Dr. Brewster. 8vo. 6s. 6d.

Emmeline, with some other Pieces; by the late Mrs. Brunton. 8vo. 10s. 6d.

No Fiction; a Narrative, founded on recent and interesting Facts. 2 vols. 8vo. 12s.

Benjamin the Waggoner: a Tale, in Verse; by Wm. Wordsworth. 8vo. 4s. 6d.

Lebanon: a Poem. 2s. 6d.

The Law of Mercy; a Poetical Essay on the Punishment of Death. 3s. 6d.

The Invariable Principles of Poetry, in a Letter addressed T. Campbell, Esq.; by the Rev. W. L. Bowles. 8vo. 2s. 6d.

The Life of Sir Thomas Bernard, Bart.; by the Rev. Jas. Baker. 8vo. 8s. 6d.

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RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

We are happy to have it in our power to lay before our readers one of the most important documents of a religious kind which has ever appeared in our pages. We allude to a recent Letter from the Bishop of Calcutta to the Secretary of the Society for the Propagation of the Gospel, to which we have more than once referred, and which we trust may lay the foundation for future proceedings of the utmost consequence towards extending the blessings of the Gospel to the East. The wisdom and sound policy of his Lordship's remarks, derive additional value from the circumstance that he has had the best possible opportunity of forming a correct judgment, and that, with the caution naturally resulting from the delicate nature of his Lordship's official station, he abstained from committing his name and authority, till experience, and an investigation of facts, should have fully warranted his deliberate testimony to the duty, the safety, and even the expediency, of making suitable efforts for instructing our Eastern subjects in Christian Knowledge. It is a coincidence worthy of notice, that his Lordship's project for a Missionary College at Calcutta was on its way to England at the very period in which the King's Letter for authorising collections for the Society for the Propagation of the Gospel was circulating through the country. The offerings thus collected will therefore be likely to find one very important channel towards effecting the great object for which they were solicited. We are glad to perceive, that other Societies have entered with laudable avidity into his Lordship's plan. The donation of the Society for promoting Christian Knowledge we have already mentioned; to which we have now to add a munificent grant of 5,000*l.* by the Church Missionary Society towards the same object. The design, therefore, is not likely to languish for want of money; and we earnestly pray that the blessing of God may rest upon it, and that agents such as his Lordship describes; "men well qualified for the work, and really actuated by zeal in such a cause,"—"men of sedate habits and serious piety,"—"men who value success in such an enterprize more than in any other human pursuit,"—may be always found, to carry its benevolent objects into full effect.—Notwithstanding the length of his Lordship's letter, we should not feel satisfied if we did not present it to our readers entire.

"*Calcutta, 16th Nov.* 1818.

"Reverend Sir,

"I have received your letter conveying to me a copy of the proceedings of the Society in the month of March last, on the subject of India missions; from which it appears, that the Society have placed at my disposal the sum of 5,000*l.* and invite my more particular suggestions as to the most prudent and practicable methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprize so honourable to our Established Church, and commenced under auspices which give it the character of a national effort to disseminate in these regions our Holy Faith in its purest form.

"In offering to the Society my opinion as to what may be prudent, with reference to the safety of the measure, I can feel no embarrassment: the danger, generally speaking, of attempting to propagate Christianity in this country is not the difficulty with which we have to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. *In any attempt to enlighten, to instruct, or to convince, experience has abundantly shewn that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.**

* We have marked these lines in Italics, as containing a most triumphant, and we doubt not a final, refutation of positions which in former

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"The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and their fears: and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the native mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

"To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes,—

"1. Of instructing Native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

"2. For teaching the elements of useful knowledge and the English language to Mussulmans or Hindoos having no object in such attainments beyond secular advantage.

"3. For translating the Scriptures, the Liturgy, and moral and religious tracts.

"4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

"It may be expected that something should be offered in explanation of my meaning, under each of these heads.

"1. One object proposed in this establishment is the training of Native and Christian youth to be preachers, schoolmasters, and catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable establishment with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though native teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The Native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact; the European and Native mind seem to be cast in different moulds: if the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

"It may have been observed, that I have mentioned the education of Native and *other* Christian youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the south of India, specific proposals of this kind were made to me by Missionaries of the Society for promoting Christian Knowledge.

"2. Another of the objects proposed is to afford to native children instruction in useful knowledge, and especially in the English language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and sys-

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years we have been often called upon to disprove. The "change of sentiment" which has taken place is indeed truly "remarkable;" and we have no words sufficiently strong to express our gratitude to God upon the occasion.

EDITOR.

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tem; and by these alone, with the Divine blessing, can it ever make its way. The tenets of superstition are inculcated in early life: the popular writings are generally tales familiarising the mind with the achievements of Hindoo divinities; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognised principle, and they excite no interest: the Hindoo, if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

"It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped, that by enlarging the sphere of their ideas generally, we shall teach them to inquire at least upon subjects, on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

"I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference, which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words; but the Oriental in learning our language extends his knowledge of things.

"The introduction of our language, however, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices. Of this disposition we should avail ourselves as far as we can: neither is there a backwardness to attend schools for instruction in general knowledge: the only restriction is, that we do not introduce the Scriptures or books directly inculcating our religion; and even that is by no means rigidly enforced.

"3. In the third place, I would make the Mission College subservient to the purpose of translations. Much has, indeed, been done or attempted in this way: but by no means, as I have reason to believe, so much and so well, as to make this department of missionary labour superfluous or unimportant. We still want versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer-book might accompany the Scriptures. Hence also might emanate translations of useful tracts, or original ones better adapted perhaps than any which yet exist, to the use of the Natives. And it would be proper

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we include under this head what probably has not yet been attempted, I mean something which might convey to converts an idea of the nature of Christian society, and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it: and at no period perhaps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it, and be a point of union for the exertions of all who would wish the Native Christianity of India to be that of the Established Church.

"4. In the last place, I consider the College as affording great advantages to Missionaries coming from England, upon their first arrival: they would here live in the society of persons, whose minds were directed to the same pursuits: they would have in the moonshees attached to the Institution every facility for acquiring the languages: they would have the use of books, and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every Missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an Establishment.

"It is obvious, however, that this plan will require considerable funds. The 5,000*l.* already voted will probably be sufficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration: in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the seminary, as professors or teachers; and these should be clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or 600*l.* per annum; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless), might be induced to accept the appointments: in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two moonshees or native teachers would cost together about 100*l.* per annum. Ten students, as above described, might be fed and clothed for about 500*l.* per annum; and a small establishment of servants would require about 100*l.* per annum. These different heads of expenditure make up an annual sum of 2,100*l.* supposing three professors; or 1,650*l.* with two. Besides this, a printing establishment would in a few years require to be supported; and native schools would also be attended with some expense—about 36*l.* per annum for every school of one hundred children, besides about 20*l.* for building a room or shed: but for this, I have little doubt, that the liberality of the Indian public would in great measure provide, as has lately been done with respect to the schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which, in the case of new and substantial buildings, could not amount to any thing considerable for the first twenty years.

"But we are to recollect, that our Institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every missionary station to be the residence of an English Missionary (a clergyman), one or two Missionaries educated in the College, and who might perhaps be ordained, or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable to direct the course of proceedings, and to give respectability and energy to the Mission; while the Native Missionaries would be necessary not only for the tasks assigned them, but to give the English Missionary easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many stations, thus constituted, the College, with the proposed number of students, might in any given period

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supply: much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower: but the admission might be so regulated as to supply any demand not beyond its actual power; which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three missionary stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a clergyman, he would require a salary of 250*l.* per annum, and his assistants from the College from 150*l.* to 80*l.* each, according to the class of persons to which they belonged; or among them 350*l.* per annum: and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small chapel at each station, to be built in due time, which might cost perhaps 500*l.* we should have three missionary stations well provided, at the expense of 600*l.* each, or 1,800*l.* for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College; without any, in fact, till it should be found necessary to increase the number of students.

"But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the College, could not arise for some time; and even the whole of the charge for students would not be immediate, inasmuch as the professors or teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of the two English professors, perhaps a very few pupils acquainted with our language, two moonshees, and a few servants. In progress of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants; but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

"No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The clergymen, sent out to conduct the labours of the College, must possess considerable endowments; he, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: *and without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed.* The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the professors and the missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers, though they do not find it, or perhaps expect it, in their hereditary priesthood. Vacancies in the professorships should, I conceive, be filled up from among the Missionaries, not with reference merely to seniority, but to merit and qualifications.

"You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when

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it is desirable that some Missionary endeavours at least should have a visible connexion with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors), that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us as to be left entirely to persons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as visitor; but he could not otherwise, in any degree which could be of use.

"Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject; and here, if any where in India, is this aid to be looked for: besides that, translators will here have access to books, which the College Library might not for some time supply. To these considerations I will add, what is indeed but an indirect advantage, yet ought not to be wholly overlooked, that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

"Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual, rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

"I have thus, sir, complied with the request of the Society in offering them my sentiments upon the subject of their inquiry. In conclusion I beg leave to add, that the crisis is such as not to admit any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that, from my ignorance of the Society's further views and future resources, I cannot immediately avail myself of their vote of credit for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan which I have recommended is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast peninsula, in a degree which but a few years since the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian state; and in every view, religious or political, ought we to desire, that the Faith adopted, and the opinions imbibed, may attach the people to our national institutions, and more firmly cement the connexion of India with the British crown.

"I request you, sir, to assure the Society of my cordial desire to forward their benevolent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

"T. F. CALCUTTA."

SOCIETY FOR BUILDING AND ENLARGING CHURCHES.

The Report of the first year's labours of this Society, made to the annual General Meeting on the 20th of May last, has been recently published.

Applications from 145 places have been received: 90 of which remain undecided upon till further information shall have been supplied; 8 only have necessarily been passed over, not appearing to the Committee to come within the rules of the Society; and to 47 cases, grants of assistance have been made in proportion to their apparent claims, and to the means of the Society. The specific divisions under which these grants have been made, are—

15 cases for enlarging parish church.
6 ..... rebuilding & enlarging ditto.
9 ..... building chapel.
3 ..... rebuilding & enlarging ditto.
5 ..... enlarging chapel.
6 ..... for enlarged accommodation from improved arrangement of pews.
3 ..... building a gallery.

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These 47 grants amount to 13,807*l.*; and by this expenditure the Society have been the occasion of providing additional accommodation for 17,700 persons to attend Divine Service in the Church of England, 13,459 of which are free sittings for the use of the poor.

The Committee state, that, in addition to the direct assistance afforded by the Society's grants, their influence has been eminently beneficial, by awakening attention to the subject, and calling into action extensive parochial and individual exertion.

The grants have not been extended to those numerously populated parishes, which fall more immediately under the cognisance of his Majesty's Commissioners for carrying into effect the Act for Building New Churches; except in the single instance of the parish of Bitton, where circumstances of peculiar urgency and distress rendered such a grant necessary to qualify the place to make application to the Commissioners.

The general assistance of this Society has been confined to those less condensed and smaller divisions of the people, which, though exposed to the same dangers as others from the want of church-room, do not fall within the limits prescribed to the Parliamentary Grant. The great number of parishes and hamlets thus circumstanced, places in a striking point of view the utility of this Society.

The balance in hand at the time of the Report, amounted to 27,197*l.* a sum very inadequate to the objects of the Society. The liberal assistance of churchmen seems extremely desirable to further its benevolent designs.

We shall conclude with the following sentiments of the Committee:

"If we reflect upon the profligacy and the insubordination, the public calamity and the individual misery, which necessarily and inevitably flow from a want of religious knowledge; if we consider, also, that the parochial ministrations of the Established Church are the most ready and effectual means of elevating and establishing the moral character of the people, by communicating the instructions, the consolations, and the animating hopes of our holy Religion, which advantages cannot possibly be enjoyed without an adequate supply of church-room; and if we observe, that it is plainly deducible from the returns made to Parliament, that, to obtain this accommodation in an useful and sufficient manner, not less than a million of the people in England stand in need of the assistance which it is the purpose of this Society to bestow, and which the first year's experience of its labours proves that it bestows in a manner at once the most economical and the most effectual; no stronger argument can be adduced to enforce its claim to a more vigorous support and a more general extension of its useful and beneficent powers."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

We feel pleasure in laying before our readers the following particulars, abridged from the Eleventh Report of the Society, read on the 7th of last May.—

The Committee state, that the building for Jewish boys, near the Episcopal Chapel on Bethnal Green, has been nearly completed; and that a corresponding one for Jewish girls, on the other side of the Chapel, will be begun as soon as the funds appropriated to the object shall have reached a sufficient amount. They thankfully acknowledge the receipt of 740*l.* towards the completion of their undertaking, in addition to a legacy by Mrs. Hill, of 1000*l.* to be divided equally between the two schools. The concentration of the schools and chapel will not only be ultimately a considerable saving to the Society, in the rent of their present school-houses, but the whole, when finished, will form a monument of Christian charity towards the Jewish people, which the Committee think cannot fail of attracting their attention and conciliating their regard. They conceive, also, that an establishment of this nature, placed upon a respectable and permanent footing at home, may lead to similar exertions for promoting the education of Jewish children abroad.

Eight boys and ten girls have been admitted into the schools since the last anniversary. Four boys and two girls have been apprenticed, or placed out to service, during the same period.

The old chapel in Spitalfields has been disposed of; the persevering endeavours of the Committee, for four years, to open it as an episcopal chapel in the Establishment, having proved unsuccessful. It is the design of the Committee to apply the money, when re-

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ceived, towards building the schools; after which application, there will still be wanting to complete both the schools about the sum of 1200*l.*

The printing-office has paid its own expenses—and, among other publications which have issued from it in the course of the year, is an edition of Mrs. H. Adams's History of the Jews, printed by the Society, with the Author's permission *.

The income of the Society for the year, was about the same as that of the preceding; but as all outstanding debts have been discharged, and the disbursements, by the economical arrangement adopted, have been considerably diminished, the general state of the finances of the Society may be said to be greatly improved. Amongst other contributions to its funds, the Committee acknowledge a legacy of 50*l.* bequeathed by the Rev. Dr. Baker, late of Norfolk.

The Edinburgh Bible Society has given a fifth donation of 100*l.* to the Hebrew Testament Fund. A third remittance, of the same amount, has been received from an Association at Boston in America, which has existed three years in connexion with this Institution. Another Auxiliary Female Association, for promoting the Society's objects, was formed in the course of the past year at Portland, Massachusetts; the first-fruits of which have already been received, in a contribution of 22*l.* 10*s.* to the Hebrew Testament Fund.

Several new Associations in aid of the Society, have arisen in the united kingdom since the last anniversary. A Female Association at Bath, and a Society at Ipswich, under the patronage of the Bishop of the diocese, are particularly mentioned: to which may be added, others at Birmingham, Shrewsbury, Plymouth, &c.

A society has been lately formed, designated "The Edinburgh Society for promoting Christianity among the Jews;" and another society has been instituted at Glasgow—not, indeed, any more than the former, connected with the London Society, but fully disposed to harmonize with it in its operations, and assist it by pecuniary contributions. Associations have likewise been instituted in Montrose and Stirling; not to mention several other towns, in which public meetings have been held, and sermons preached, in behalf of the same object.

An Association, which has existed in Dublin for some time, has been revived upon a larger scale, and under circumstances which afford the strongest assurance of effective co-operation. The public meeting was numerously and respectably attended, and the Lord Bishop of Elphin has become the president of the society, and evinces a lively interest in the cause. An Association has been also formed at Charleville, near Cork, since the last anniversary.

The Rev. B. N. Solomon has been appointed as a missionary to the Jews of Russian Poland. This gentleman accompanied Mr. Way, in a journey undertaken by him, at his private expense, for the purpose of ascertaining, by personal observation, the religious state and dispositions of the Jews inhabiting the northern provinces of Europe. Our readers are acquainted with the early part of their tour in Holland, Germany, and Prussia (see C. O. for 1818, p. 860.) From Berlin they proceeded to St. Petersburg and Moscow, and thence into Poland, the Jewish population of which is represented as being so numerous, that they almost seem to be the possessors of the country: all the trade of the country is in their hands; they are the *traiteurs* to all the post-houses on the road; most of the inns, and the ferry-boats over the principal rivers, are kept by them. In such a district a favourable opportunity was afforded of trying their dispositions towards Christianity, and of scattering the seeds of instruction among them. The result is thus communicated in a letter from Mr. Solomon: "I am happy to tell you, that what we have witnessed amongst the Jews, during our abode in Poland, has exceeded all my expectations, and in some instances quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all inquiry and reasoning, are now in no small measure dispersed, and they are inclined, and even desirous, to speak about the Christian religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, num-

* We some time since recommended this work to our readers, (see Christ. Observ. 1816, p. 99.)

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bers of Jews were immediately after seen collected in the streets, and one of them reading it aloud. Where we remained awhile, they used to surround me in the market-places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others even manifested joy at what I had to say to them of Christ and his Gospel."

The Society have received Mr. Solomon's journal of that part of the tour to which the preceding letter refers, drawn up for the use of his Excellency Mr. Basil Papoff, President of the Tutelary Committee for the Jews, at St. Petersburg. The following extracts from this journal will be read with interest.

"The first place on this road (from Smolensk to Minsk) where the Jews are settled as a community, is a little town called Ljaddy, which we happened to pass by, the post-house being a little way out of town; meeting, however, with a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation: she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren, walking into our room successively. The elder, who was the Mercurius of his company, was possessed of good sense and piety, unstained by bigotry. He read the Hebrew Gospels fluently, and observed that this book was entirely new to him, but that it appeared to be founded on Moses and the Prophets." An amicable conversation then took place on the subject of Christianity, to which "the bystanders listened with attention, and some of them desired to have Testaments, and promised to study them, and judge of their contents for themselves."

At Zytomir, although, in compliance with the wishes of the chief magistrate, they abstained from publicly attempting to call the attention of the Jews to their object, yet, as soon as it became known that they had Hebrew Testaments in their possession, many applications were made for them, and in a few hours they distributed several copies amongst the applicants, and forwarded others to Borditchev, a very considerable Jewish residence in the neighbourhood. "Some of them," Mr. Solomon adds, "were found reading the Gospel in the streets, and in their houses, to companies of their brethren who surrounded them." Similar scenes occurred in other places on their route.

This favourable representation of the state of things in Poland, receives strong confirmation from Mr. Way; as also from Dr. Pinkerton, who has recently made a second tour through that country, and has communicated the following remarks on the religious state of its Jewish inhabitants. After speaking of the favourable intimations at present afforded by that people *generally*, of their being in a state of preparation for receiving the Gospel, he says, "During my late tour through Poland, I had many opportunities of gaining information and making observations which tend to illustrate and corroborate these statements. I no where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but, on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him in 1816 he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonicus of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of 20,000, the senior Lutheran pastor Nicholas told me, that on the 5th of May last he had baptized a married Jewess, whose husband was also about to embrace Christianity—on the 16th, a Jewish child—on the 20th of the same month, a Hebrew youth of 16—on the 10th of June, a Dr. Bernard, with his wife and daughter; and that he had still four candidates for baptism, under a course of Christian instruction. He further informed me, that on the 6th of May the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication of the imperial Ukase, granting permission to the Jews to join whichever Christian communion they choose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is

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there a town of Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, plainly proves that there is a favourable change of sentiment in many of the Polish Jews towards the religion of Christ; and urgently calls upon those, who long for the conversion of the ancient people of God, to use means for furnishing them with correct knowledge of the Gospel of salvation."

It was under circumstances like these that Mr. Solomon's mission was projected. This mission was officially sanctioned, and even warmly welcomed, by the Emperor of Russia, and a letter of protection and authority was granted to him, by which all local authorities, ecclesiastical and secular, are to afford him protection, defence, and all possible assistance as a preacher of the word of God to the Jews. Under a conviction of the benefit which he might derive from the counsel and co-operation of a Christian brother, it was resolved by the Committee that an English clergyman, or a layman properly qualified, should be procured, as soon as possible, to be stationed with him as a fellow-labourer in the same work. Dispatches have recently been received from him, announcing his arrival in Russian Poland, and his having entered upon his labours, which, so far as can be judged at present, will consist principally in expounding the Scriptures of the Old and New Testament; in distributing Bibles, Testaments, and suitable tracts; in visiting Jewish families; and in instructing those poor children whom their parents shall be willing to put under his care. The Committee further report, that a gentleman, who they have reason to hope will prove on examination to be qualified for the purpose, has offered to proceed to Poland under the auspices of this Society, to act for a time as coadjutor with Mr. Solomon in his arduous undertaking.

The intelligence which the Society have received from various quarters, during the last two years, has fully convinced them that they ought no longer to delay organizing a systematic plan of operation amongst the Jews abroad.

In the first place, they have been deeply impressed with the importance of endeavouring to promote sound religious instruction amongst the younger branches of the Jewish community; and they shew, by extracts from their foreign correspondence, not only that such an object is highly desirable, but that there exist at this time circumstances peculiarly favourable to well-regulated endeavours for its attainment. The Rev. Mr. Nitschke, for example, who lately undertook a journey into Bohemia, for the purpose of inquiry respecting the state of the Jews in that country, mentions that at a small town, inhabited by about sixty Jewish families, many of their children attend the Christian school; taking a share in every part of education, joining with other children in singing Christian hymns, repeating with them the same prayers, the Lord's Prayer, the Apostles' Creed, &c. Even at Christmas, they, with other children, committed to memory the usual hymns which are learned and sung at that season. The Rector of the place and the Director of the school, being asked, whether an institution similar to that in London, for the education of Jewish children, might be established there, assured him that such a plan might readily be effected, if the requisite means were supplied; and that they would gladly co-operate in such a design. In the Netherlands, again, an edict had been issued, by the King, requiring all his Jewish subjects to educate their children in the knowledge of their own Scriptures, and calling upon all his Christian subjects to aid them in that good work. And, as a proof of the beneficial influence which such measures are calculated to produce upon the moral state of the Jews, it is stated that the instruction of the lower class is daily improving; and that, whereas the oppression they lived under formerly, and the conviction that no abilities were sufficient to give them a title to any public employment or distinction, stifled all their ambition; their prospects, more fair now, stimulate it, and make them succeed in several useful careers.

Closely connected with the duty of endeavouring to promote the religious education of the Jewish youth, is that of diffusing the Christian Scriptures as widely as possible among the adults of all classes of their community. The encouragements to the performance of this duty increase in proportion to the increasing extent of the Society's acquaintance with foreign parts. The Committee mention various instances

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of the readiness with which the Jews receive the New Testament when offered, and of the eagerness with which, in many cases, they solicit the boon. Professor Van Ess, for example, writes from Marburg; "My church is frequented by many Jews, and numbers of them are fond of reading my New Testament." A respectable and pious French Protestant minister also says, "Many Israelites are become members of the Bible Society. In Surinam, several Jews have asked for copies of the Old and New Testament. The translation of the New Testament into Hebrew, made in England, is excellent. I have given copies to two Jews of great respectability, who have accepted of them with eagerness."

After pointing out, on very strong grounds, the necessity which existed for the translation of the New Testament into Hebrew, the Committee add, that it is at the same time no less evident, that, in order to benefit the great mass of the Jewish population, they must be provided with translations of the New Testament in such characters and dialects as they may, in different places, understand either solely, or more perfectly than the pure Hebrew of the Old Testament. Mr. Solomon himself, who has a perfect understanding of the Hebrew, and strongly vindicates the plan of circulating the Testament in that language, is no less urgent upon the Committee to prepare other versions likewise. "I hear," says he in a letter to the Secretary, "you are printing off another edition of the Hebrew Testament; pray let your Committee remember that an edition of a Jewish German Testament is indispensably requisite." Mr. Nitschke is equally strong in his representation of the necessity of having the New Testament in the Jewish-German dialect, for the use of the unlearned Jews.

The Committee proceed to observe, that every argument which goes to establish the propriety of endeavouring to aid the education of the Jews, and to circulate the pure word of God amongst them, bears with full force upon the question of *Missions*. "If," say they, "your Committee have endeavoured to shew that there exists at this time, amongst various Jewish communities abroad, a disposition to substitute an enlightened and liberal instruction of their youth, in the stead of degrading ignorance, on the one hand, and, on the other, of a blind manoipation to Talmudical lore, scarcely less debasing to the morals and understanding than absolute ignorance; if governments, recognising the truest principles of Christian policy, and individuals, responsive to the dictates of Christian charity, are ready to combine their efforts for the furtherance of so desirable an object; little doubt, surely, can remain, that this Society ought, if possible, to send out persons duly qualified to co-operate in this fundamental work, by fostering dispositions so favourable, and giving effect to designs so beneficent. And if, as has no less clearly been made to appear, Jews of all ages and classes in society are ready to receive, and desirous to obtain, the New Testament Scriptures, missionaries ought to be provided, who may distribute copies of them, in such languages as are best understood—who may, as occasion shall offer, expound their sacred contents—and who, by the circulation of tracts, and other simple and judicious measures, may be instrumental, through the Divine blessing, in diffusing the knowledge of Christianity amongst that interesting people."

The Committee state, that they have lost no opportunity of opening, and carrying on, correspondence with individuals abroad, qualified by their piety, their talents, and their means of local observation, to aid the designs of the Society. In India, in America, in the Mediterranean, and in various parts of Northern Europe, friends have come forward, able and willing to promote the cause of Christianity among the Jews. The object of the Institution has likewise found some zealous advocates in some of the universities on the Continent. An able professor and a converted Israelite are, and have been for some years, jointly employed in making their stores of Hebrew and Rabbinical knowledge tributary to the kingdom of our Lord, by proving, upon the testimony of the most revered Jewish doctors themselves, the harmony and mutual relation subsisting between Judaism and Christianity. In the execution of a work so fraught with utility, but necessarily attended with much expense of time and money, the Committee have considered it their duty to promise their assistance.

As the most effectual means in their power of carrying on the work of Jewish evangelization, they have had a stereotype edition of the Hebrew Testament

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completed, at great expense. Ten thousand copies are in the press, and will soon be ready for distribution. An edition of the German-Hebrew Testament, so earnestly called for, is also in a state of preparation. Upwards of 1000 copies of the first edition of the Hebrew Testament have been disposed of during the past year.

Several thousand tracts, treating on the fundamental points of difference between Jews and Christians, have been printed in German and other languages, and circulated as widely as possible on the Continent. A valuable Catechism, by Tremellius, himself a converted Jew of the sixteenth century, and a man of great Biblical learning, has likewise been printed at the Society's press, for circulation abroad.

With respect to Foreign Schools and Missions—they have deemed it expedient to open a distinct fund for the purpose, and have adopted the resolution of educating young men of piety, in order to qualify them for such stations as it may be judged proper to occupy among the Jews, in the capacity of missionaries, catechists, or schoolmasters. Two Jewish converts, of whose stability favourable hopes are entertained, are pursuing their studies preparatory to employment under the auspices of the Society.

The Committee have recently determined to place at a missionary academy at Basle, a Jewish schoolmaster, strongly recommended to the Society as a sincere convert to Christianity. They are not without hopes also of employing, in the education of Jewish children abroad, a young Israelite, a native of Germany, who was baptized at the Episcopal Chapel last Christmas-day, after having spent a year under the care of a clergyman in the country, and who has since been instructed in the new system of teaching.

We are very glad to find that they have deemed it expedient to relinquish for the future the plan of affording *temporal relief* to adult Jews. They justly consider that full employment will be afforded for all the funds which the liberality of the public may place at their disposal, in a manner more directly conducive to the spiritual welfare of the Jewish nation. We need not add how heartily we wish the Society the blessing of God upon their arduous exertions in the cause of His long-banished, but not finally repudiated, people.

VIEW OF PUBLIC AFFAIRS.

Spanish America.—We have generally abstained from troubling our readers with the vague, and often contradictory, reports which reach this country relative to the Spanish American contest. One or two circumstances, however, of a more decisive and better authenticated kind than usual, have lately occurred, which it may be worth while to notice. The important post of Porto-Bello has been re-captured by the royalist army from General MacGregor. On the 1st of May, early in the morning, the Spanish General Hore, with a body of troops from Panama, surprised the town, and, before any resistance could be offered, gained full possession. MacGregor's party were almost all killed or taken prisoners; and the general himself escaped with difficulty, by jumping from his bed-room window, and hastily putting to sea in a brig. His surprise and defeat appear to have been most disgraceful to his military character.

In the mean time, in Venezuela and other provinces the contest continues to give rise to various skirmishes with partial and alternate success. Lord Cochrane is reported to have made an attack upon Callao, the sea-port of Lima, with four frigates, and to have been repulsed with great loss. Subsequent accounts rumour that he has blockaded Callao with seven vessels bearing the Chilian flag. It is very certain that British officers and troops every where constitute the main dependence of the anti-royalist party; and almost every new arrival brings intelligence of the disappointments and hardships incurred by those of our countrymen who have embarked in this enterprise. We are glad, therefore, to add, that by the Foreign Enlistment Act, mentioned in our last Number, the legality of engaging in the contest ceases on the 1st of August; though, in the mean time, the most active measures have been employed to gain new recruits in this country for the service.

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DOMESTIC.

Parliament was prorogued on Tuesday, July 13th, after a session of much close application to a variety of highly important subjects. On several topics, which we have repeatedly brought before our readers, a mass of information has been collected which will essentially assist in future legislation. Among other points, we cannot but refer to the very satisfactory report of the Committee for inquiring into the state and effects of the criminal law. The quantity of important facts which it presents, and the strong and pointed testimony of the principal witnesses examined, can scarcely fail to lay a substratum for the amelioration of the existing code. One part of the information is peculiarly grateful; namely, that, notwithstanding the increase of population and of minor offences, acts of an atrocious and violent character have materially diminished in the country. Even in the metropolis the security of human life is proved to be as complete as can well be expected in the present condition of mankind. It is highly honourable to the age and nation, and ought to be a cause of devout and grateful acknowledgment to God, that a strong repugnance to shedding human blood, and other acts of personal cruelty, still continues to characterize the national feeling. The Committee strongly advise the entire repeal of all acts referring to misdemeanours which have now become matters of indifference; and the substitution of transportation, or hard labour, for capital punishment to a large variety of other cases; indeed, to almost all, except treason, murder, setting fire to buildings, and (the Committee regret to add) the *actual* forgery of Bank-notes. The *utterer* of forged notes is proposed to be subject to transportation or hard labour for the first offence, and for the second or third to be liable to capital prosecution. It appears to be the decided opinion of all parties, that it is impossible to execute the laws as they at present stand on our statute-book; a confession which certainly goes no inconsiderable way towards their repeal.

The Prince Regent's speech announces, with great regret, the continuance of his Majesty's lamented indisposition;—expresses the Royal satisfaction at the zeal and assiduity of the late session, especially in the investigation of the state of the currency;—and laments the necessity of the new taxes, from which, however, it augurs great and lasting benefit to the country. It then, after mentioning the continued friendly disposition of foreign powers, concludes as follows:

"I have observed with great concern the attempts which have been recently made, in some of the manufacturing districts, to take advantage of circumstances of local distress to excite a spirit of disaffection to the institutions and government of the country. No object can be nearer my heart than to promote the welfare and prosperity of all classes of his Majesty's subjects; but this cannot be effected without the maintenance of public order and tranquillity.

"You may rely, therefore, upon my firm determination to employ for this purpose the powers entrusted to me by law; and I have no doubt, that, on your return to your several counties, you will use your utmost endeavours, in co-operation with the magistracy, to defeat the machinations of those whose projects, if successful, could only aggravate the evils which it is professed to remedy; and who, under the pretence of Reform, have really no other object but the subversion of our happy constitution."

The topic adverted to in these extracts is the most important feature of the Royal speech, and at the present moment nearly concerns us all. That the embarrassments of the country have been, and still continue, very great, owing to the want of adequate markets for our manufactures; and that much consequent distress has resulted to a very large portion of our population; it is quite impossible to deny. We commiserate most deeply the case of the unemployed poor; and not less that of many others, who, though raised above them in the scale of society, are not less exposed to the heavy pressure of the moment. But we cannot express too great an abhorrence of the wickedness of those who "take advantage of this distress to excite a spirit of disaffection to the institutions and government of the country." That such there are among us, is but too evident; or, if a new proof were wanting, the meetings of "Radical Reformers" which have taken place during the last month would be sufficient testimony. At Stockport, Leeds, Blackburn, Glasgow, Paisley, as well as at Smithfield, in

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London, and a variety of other places, popular assemblies have recently been held, at which resolutions of the most inflammatory nature have passed, and petitions of a similar character been voted for presentation to the throne. Their chief theme is annual parliaments and universal suffrage. A set of abstract truisms (mixed, however, with a lamentable proportion of notorious untruths), is regularly brought forward on these occasions;—such as, that every person born in Great Britain and Ireland is by inherent right free; that it is necessary that laws should be established, and an executive administration, provided but that free men may not be taxed without their consent declared through their representatives, &c. &c. It is in the *application* of these abstract truths to existing facts, that the artifice of the constructors of these popular resolutions is chiefly apparent. Their misguided auditors are not aware that their premises may be generally true, and yet every syllable of their inference false; which, in some of the sets of resolutions which we have seen, is precisely the case. If attacked respecting the general tendency and design of their harangues and resolutions, these radical reformists shelter themselves beneath some universal proposition, which scarcely any man who loves *true* liberty will deny, but which every person of common reflection must see has little or nothing to do with the inference it is brought to prove.

The last few weeks have introduced a novel, and not very desirable feature, in the ultra-reform system; we mean the enlistment of females beneath its banners. At Blackburn in particular this new class of reformers have greatly distinguished themselves in the cause; having appointed female leaders and committees, and pledged themselves, "collectively and individually, to instil into their children a thorough knowledge of their natural and inalienable rights"—Such is the general and unexceptionable proposition: now for the distorted *conclusion*—"whereby they shall be able to form just and correct notions of those *legalized banditti of plunderers*, who now rob their parents of more than half the produce of their labour." They also "pledge themselves to stimulate their husbands and sons to imitate the ancient Romans, and their daughters and friends to imitate the Spartan women!" &c. &c.

But the principal meeting, and that on which the ultra-reformers seem to have most calculated, was the one in Smithfield, for which great preparations were made by "the committee of two hundred," and which excited in many persons some alarm for the peace of the metropolis. Whether, however, from the precautionary arrangements made by the Home Department and the Lord Mayor, or from the prudence or policy of the leaders themselves, all passed off as quietly, to use their own language, "as if they had been returning from a place of worship." The stage for the occasion was a cart, from which Mr. Hunt, the Thespis of the party, accompanied by Blandford, Harrison, Watson, Walker, and other reform orators, addressed the assembly. We shall not, of course, detail their speeches, or describe the machinery, particularly the tri-colour and other flags—"red, white, and grey, with all their trumpery"— which were theatrically unfurled upon the occasion. Joseph Harrison above mentioned (who entitles himself Reverend), had nearly been deprived of this opportunity of addressing the multitude, by the arrival of the Lord Mayor's officers, not perhaps at the most prudent moment, to arrest him, in consequence of a true bill found against both him and Sir Charles Wolseley, for their speeches at the Stockport meeting on the 26th of June, with a view, as the indictment states, "to excite tumult and insurrection within the realm." Sir Charles Wolseley pleaded, as an excuse for his absence at Smithfield, a promise of attending a similar meeting at Manchester. His heart, it was well known, was in the cause.—We almost forgot to add, that at a similar meeting, held at Birmingham, Sir Charles was unanimously elected by the multitude as parliamentary representative of that town, on the ground that, though no writ had been expressly issued for such a member, it was their duty to appoint one; and Sir Charles, it is said, has stated his intention of proceeding to Westminster at the opening of the next session, to claim his place!

Now, amidst all the folly and extravagance of these proceedings, it is very evident that they bear a most mischievous and inflammatory aspect. Much has indeed been said in praise of the tranquillity with which these meetings have been conducted; and the leading actors have certainly been

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at least verbally strenuous with their followers to avoid a breach of the peace*. For ourselves, rejoiced as we are that no immediate tumult should have occurred, to threaten the lives or property of the peaceable part of the community, we cannot but view this studied forbearance and affected aversion to outrageous proceedings as among the most ominous features of the case. The Spafields riots caused a strong re-action; and almost every person felt himself imperatively called upon to protect his country against similar proceedings. The "radical reformers" have perceived and acknowledged this; their obvious policy, therefore, is to subvert without alarming, and to sheathe their weapons till the season which they fondly hope for arrives for using them with full effect. In the mean time, the organization of their plans is proceeding, deputies are appointed throughout the country, and every incident is distorted in their speeches and writings to sour the public mind, and to prepare as many as can be gained over, to desire a complete revolution of the present system. It is, however, no slight satisfaction to find that scarcely any person of respectability in life has identified himself with these measures; and still more, that it is the opinion of all parties that the existing laws, if vigorously enforced, will be quite sufficient to suppress seditious plans and meetings, without again encroaching on the liberty of the people. We are glad to perceive that the magistracy are every where exerting themselves on the occasion.

With regard to the best remedy for all these evils, the wisest men acknowledge the difficulty of the subject. If we trace them to their immediate cause, we find it to be the want of productive employment. Comparatively few persons will spend their time and labour in the way we have been describing, who can devote them to more lucrative and satisfactory avocations. What, then, is the natural remedy for this deficiency in the demand for productive labour? Certainly not a change in parliament. The extension of our commerce is the natural cure, as its curtailment has been the principal cause. For this we can only wait in submission to that Sovereign Arbiter "by whom nations and empires rise and fall, flourish and decay." In the mean time, numerous palliatives—or, as their abettors consider them, specifics—are recommended. Some of these, such as the reduction of machinery, are positively injurious, and would, in the end, have the opposite effect to that intended. Others, and particularly that of letting small portions of land to the poor, might doubtless in many instances be productive of advantage. We are happy to state in this connexion, that, by an Act recently passed, parishes are empowered to obtain land for the purpose of employment and letting to the poor; limiting the land thus taken in each parish to twenty acres. These lands, divided into small portions, to be lent or let to the poor for cultivation in their hours of leisure, might certainly be productive of benefit to the nation in a variety of ways; and we trust that overseers will extensively avail themselves of the permission.

We would also urge most strenuously the Christian duty of liberality on those who have it in their power to assist the unemployed poor during temporary pressure. Much local good may doubtless be effected in this manner; and still more by those sympathising attentions and religious consolations, which allay irritation, and prepare the afflicted to bear with patience and acquiescence those providential inflictions, which are but a small part of the calamities which we have all deserved. For a few valuable hints on this subject we refer our readers to a passage from Dr. Chalmers's Sermons, quoted in our present Number, p. 449.

But till commerce shall revive, so as fully to employ our surplus hands, emigration appears to be the only adequate and permanent source of relief; and both the Executive Government and the Legislature seem to concur in this opinion, by an Act, passed the day before the prorogation of Parliament, for granting a sum of money (50,000*l.*) towards assisting families who may desire to emigrate to the Cape of Good Hope. That colony appears at the present moment, on a variety of grounds, preferable to North America, the region hitherto generally selected for such speculations. Government proposes to pay the expense of the passage, and to let

* We fear we shall have greatly to qualify the praise of peaceable deportment in the party. While we are writing, intelligence has arrived, that a constable at Stockport, who had Harrison in his custody, has been shot, and 400*l.* reward have been offered by Proclamation for the discovery of the offender.

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lands to the settlers, for which nothing but a nominal quit-rent is to be paid for ten years. A small advance will be required before their leaving this country, to be repaid in necessaries at the Cape. Parishes may assist those of their poor to emigrate who are desirous of so doing, and who come under the description of persons mentioned in the regulations; but the act on the part of the poor is to be wholly voluntary.

We should rejoice to find that the extension of commerce and productive labour at home superseded the necessity of such a plan; but we can by no means encourage the morbid sentimentalism in which some persons have thought fit to indulge on the occasion. We should be more inclined to apprehend difficulty from the inaptitude of many of the settlers for agricultural or other laborious pursuits, than to magnify the sacrifice of country, while they still remain British subjects, and equally under our envied constitution—a sacrifice which numerous classes of persons, from a private soldier to the Governor-General of India, are obliged to make, and many of them under far less hopeful circumstances. Nor can we think for a moment that the parent country is weakened, but rather that it is strengthened, by the emigration of the unemployed part of its population. The restrictions upon emigration, acting in conjunction with the present system of poor laws, may have materially tended to prevent the evil gradually adjusting itself as it arose, instead of needing, as it now does, a forcible effort to throw it off at once. But we must drop the subject; and shall only urge, in conclusion, the important duty of preventing, as far as possible, the various evils to which we have alluded, not only by introducing into this country a better system of poor laws, but by attending individually and nationally to the moral and religious culture of our population; and we trust that both Government and private benevolence will do all in their power to render the projected settlements the abode of peace and prosperity and religion, by a due attention to the moral and spiritual as well as temporal wants of the inhabitants.

OBITUARY.

THE REV. JOHN NEILSON.

On Sunday, March 21st, expired, at the house of his mother, in Trinity Street, Bristol, the Rev. John Neilson, Lecturer of All Saints, and Chaplain to the Orphan Asylum in that city. From his childhood he was remarkably gentle, amiable, and affectionate; shrinking with abhorrence from deceit and falsehood, and glowing with generous indignation at cruelty and oppression. At nine years of age he was placed under the care of the Rev. Mr. (now Archdeacon) Rudge, of Gloucester; with whom he continued nearly two years. A severe illness having obliged him to return home, his friends, who could never be prevailed on to send him to such a distance again, removed him to Mr. Robbins's Academy, Long Ashton, where his education was finished, with a view to commercial pursuits. He was apprenticed, at the usual age, to a house of great respectability; and entered on the duties of his situation with cheerfulness, and acquitted himself to the satisfaction of those around him. Though his character had not yet received its highest grace, he was yet mercifully preserved from the vices and follies so natural to youth. Averse from dissipation and noisy mirth, his happiest hours were spent at home, and his leisure was chiefly devoted to reading, drawing, or other innocent and rational amusements. Like Timothy, he was blest with a pious grandmother, whose delight was to communicate religious instruction to her children's children. He venerated the character of this "elder parent," even before he could fully understand the principles which formed and gave it lustre; and afterwards, in a sermon describing the aged Anna, she was the model from which he drew. His parents assisted her endeavours; so that he was early taught to reverence God's Word and Sabbaths, and to be diligent in the use of all the means of grace. He had not, however, at this period, that deep and permanent sense of the importance of eternal things which he afterwards exhibited; yet even then his Heavenly Parent was gradually leading him "by a way which he knew not," to a more perfect "knowledge of the truth as it is in Jesus;" and preparing him for pointing out the Saviour in all his gracious offices to others.—He was a remarkable instance of the fulfilment of that promise, "If any man will do his will, he shall know of the doctrine whether it be of God." After four or five years spent in business, he began to regret that he had not received a classical education, and deter-

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mined to, supply the deficiency by devoting all his leisure hours to study, but without any intention of leaving the situation in which he was placed. He soon acquired a respectable knowledge of Latin and Greek: and though, as he afterwards declared, had the path which his friends marked out for him continued open, he should have considered it a point of duty not to quit it, and would in thus acting have sacrificed his own inclinations to theirs; yet some time after, on the disappointment of their hopes, he felt at liberty to declare his own, which were, to be permitted to wait at the altar. He accordingly entered at St. Edmund Hall, Oxford, October 11th, 1809. His letters from college manifest an increasing spirituality of mind; and his views of religious truth, which had been hitherto obscure, especially on the great doctrine of justification by faith, perceptibly brightened to a more perfect knowledge. His conduct also, which was always amiable and exemplary, became now, increasingly subject to the influence of truly *religious* motives; and while his attention to the external forms of devotion, for which he was peculiarly conspicuous, increased rather than relaxed, it began to wear less of the aspect of a pharisaic or self-righteous spirit, and to assume that of willing and evangelical obedience.

With sentiments such as he now possessed, he was anxious to lose no time in entering on his public labours: he therefore passed his first examination in June 1811; his final one, November 26th, 1812; and was ordained Deacon at Wells, December 20th: at which time he felt much impressed by the service, and also by a sermon preached on that occasion by the Hon. and Rev. the Dean of Wells, now Bishop of Gloucester. From that hour he more than ever renounced all vain and sinful compliance with the customs of the world, even in things which he had hitherto considered as matters of indifference. He preached his first sermon at St. Nicholas's church, December 22d, on the love of God to fallen man in the precious gift of a Saviour. For twelve months he laboured with much acceptance as Curate of St. Philip's. He took his Bachelor's degree, June 1813; was ordained Priest the September following, at Salisbury; and in March 1814 took the degree of Master of Arts. He entered on his public labours as Curate and Lecturer of All Saints, January 13th, 1814—a day appointed for a general thanksgiving;—and took his final leave of that people as Curate, November 24th, 1816; but retained the Evening Lectureship, and assisted the Rev. Mr. Day, at St. Philip's, until appointed Chaplain to the Orphan Asylum, in 1817.

A memorandum, found in his desk after his decease, shews the state of his mind about this period. It was dated June 3d, 1817—his birth-day—and is as follows: "The clock has just struck twelve. For the first time in my life, I could and can say (I hope sincerely) that I love my Saviour better than any person or thing which this world contains. Whom have, I in heaven but Thee? and there is none upon earth I desire in comparison of Thee. Lord, I thank thee for this feeling: may I thus feel for ever!"

Conscious of the awful responsibility of his situation as a minister of the Gospel, he delighted to fulfil its important duties. A friend meeting him one Sunday last Autumn, observed he was much fatigued—(he had gone through three services that day)—and asked him if he did not act wrong, in undertaking so much? "No," said he, "I feel I have a great work to do, and the time is short."—He was diligent in attending the bed of sickness; and within about a month of his death, took a journey of thirteen miles to visit a sick relation, to whom he spoke of the Redeemer, and had the satisfaction of hearing her declare Him to be the sole ground of her hope and confidence. Writing afterwards to one who was with her, he gave, among various directions, the following: "Whilst her life is spared, do not think that all is done: speak to her of those inestimable blessings which are spiritual and eternal: remember that man can never be abased too low, and that Christ can never be too highly exalted. I trust your visits may, under the blessing of God, be made a means of deepening her repentance, of increasing her faith, and of keeping her view and her hopes steadily directed to the only Object which can give us solid peace in this life, and sure and certain hope for that which is to come."—Though "strong in the Lord, and in the power of his might," his increasing debility of frame was such, that he felt for many weeks, especially towards the close of last year, that each returning Sabbath might be his last; and as such he endeavoured to improve it. His funeral sermon for the Queen was remarkably impressive; and in this and many others which he preached about that period, especially one on the lamented death of the Rev. J. B. Simpson, he gently hints at his own approaching departure.—The man who is taught of God, will feel conscious, when he has done all, that he is an unprofitable servant; and this was eminently the case with our dear departed friend: the subject of his last sermon at All Saints, March 7th, was the ge-

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mains feeling of his soul; "I abhor myself, and repent in dust and ashes."—He prepared once more to address his beloved people, with a parting wish for their best interest, from 1 Thess. v. 23; but pain and weakness compelled him to lay down his pen. The termination of his labours and life was hastened by a cold, caught while he was under the immediate influence of a course of medicine, which was considered the only means of arresting the progress of a disease which had for more than two years baffled every other remedy. Hitherto his earthly tabernacle had been gently shaken; and though he felt it would soon be dissolved, his principal suffering was that of extreme weakness and debility.—On Wednesday, March the 10th, alarming symptoms having appeared, he was prevailed upon to have further advice. "I consent to this," said he, "in compliance with the wishes of my friends; I am perfectly satisfied myself." It was not till Friday that he gave up the hope of being able to officiate on the Sunday following, although he acknowledged to one who was with him, that he had been obliged to lean upon the desk the preceding Sunday, and that it appeared to him as though he was then addressing his congregation for the last time. On the possibility of his restoration being suggested, he answered, with great earnestness, "I do not wish it: I am quite as willing to go now, if it is the will of God, as at any future period. I can enter fully into the Apostle's declaration, that it is better to depart and to be with Christ—*far* better." To a lady, who expressed her hope that the advice of the physicians might be blessed to his restoration, he made a similar reply, adding, "I can look to the Saviour whom I have preached." In the evening, one of the Rev. Daniel Wilson's Sermons was read to him, from Philip. i. 19, with which he was much interested: the following observation he desired to hear again, and then marked it: "It is disappointment in the favourite object, which loosens the soul from earth, and draws it more powerfully towards Christ and heaven." That his own sentiments were perfectly in unison with this remark, appears from his observing to a very dear friend and fellow-labourer, a few days before his death, "he could thank God that every disappointment or affliction, which had befallen him in the course of life, had been over-ruled in the end to his good."—On Monday, a consultation of physicians was held on his case, which they pronounced to be a dangerous, though not a hopeless one, provided he should gain strength to bear those medicines on which, humanly speaking, his restoration depended. He heard their opinion with perfect composure.

But though unable longer to officiate abroad, he continued to the last to improve every opportunity of conveying instruction to those around him. He addressed a young relation, who was then in a decline and is now no more; kindly pointed out her danger; bade her "look to the Saviour, trust in him, and to remember the Christian's one great inquiry should be, 'Lord, what wilt thou have me to do?'" He endeavoured to impress on her mind the solemn truths which he had laid before her, by adding, "we are all going, but some faster than others; you and I appear to be going very, very fast."—His patience and resignation were remarkable: acute suffering one day wrung from him a groan; he immediately observed, with a degree of regret and self-reproach, "I certainly do not bear pain as I ought;" but never did any murmur or repining word escape his lips, and during the whole of his illness his will appeared to have been made conformable to the will of Him who ordereth all things well.—On Thursday evening, he read and explained to the family part of the 14th chapter of St. Luke, as was his usual custom before prayers. On Friday, feeling incapable of much exertion, he requested one of the family to read a Psalm, after which he prayed with them. On Saturday, he appeared to be sinking very fast; but, still anxious for the good of others, desired to see a little boy who was at the house, and going to school from thence, saying, I will speak to him for two minutes. He gave him a Prayer-book; warned him against those failings to which he appeared most addicted, and earnestly entreated him to pray to God to make him good, as only his grace could do so. Unable in the evening to lead the devotions of the family, he knelt beside them, and for the last time mingled his supplications with theirs: then walked up stairs with great firmness, and thanked God for enabling him to do so, as he did when he came down in the middle of the day. This grateful acknowledgment was not a momentary emotion, but the general feeling of his mind; his every action seemed to say, "Praise the Lord, O my soul, and forget not all his benefits;" and while lingering in this wilderness, he appeared to have imbibed the spirit of those celestial beings who surround "the throne of God and of the Lamb" with ceaseless adorations.—Early on Sunday, March 21st, the person who was with him found his debility increasing, but did not imagine his end so near; he was free from pain, and appeared at intervals to sleep: she observed his lips moving,

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and believes him to have been engaged in prayer, as he seemed unwilling to be interrupted. On one of the family coming to inquire for him, he answered, he was tolerable. An intimation that he was worse, soon brought them all to his bed-side—he sat up and looked anxiously around, but he saw them not. Convinced that his end drew near, he had just strength enough to embrace his afflicted parent: she gently closed his eyes, and he opened them on earth no more.——He lingered speechless until half past four, then entered into the joy of his Lord.

His remains were deposited in the family burying-ground, St. Augustine's church-yard, preceded by the children from the Orphan Asylum, who seemed in him to have lost a second father. Eight clergymen bore the pall; and a large number of sincere mourners followed, anxious to pay their last tribute of respect to one so justly valued in life, so deeply regretted in death; to whose instructions they had so lately listened with delight, but whose voice they will hear no more, until that moment when, released from the burden of mortality, their ear shall catch the song of the redeemed. In that song, through the merits of a crucified Redeemer, may they unite, and be presented by their departed minister as the children whom God hath given him!

B.

NOTE.—*Our limits have obliged us to abridge this Obituary, which concludes with a highly favourable and well-written testimony to Mr. Neilson's moral, spiritual, and clerical character, taken from his funeral sermon.*

ANSWERS TO CORRESPONDENTS.

J. M. W.; CLERICUS DERRIENSIS; A. S.; CHARLES; H; F. L. D.; X. Y.; and A TRUE FRIEND TO FAIRNESS; are under consideration.

Mr. B.'s packet is left at Mr. Hatchard's.

We have received several communications respecting the mode of education adopted by Pestalozzi, most of which being a mere panegyric on the author and his system, rather than an explanation of the latter, would not be particularly calculated to interest or instruct our readers. Our correspondents differ most remarkably in their conclusions; some inferring that the system ought to be adopted in every charity-school, and in a great measure to supersede the excellent mechanism now so generally in use; while others state that it is of so delicate a nature, and requires agents of so high an order, that it can be practised only in the superior walks of education.

We have also received several communications respecting the Essay of SCRUTATOR on the justifying faith of believers under the Old-Testament dispensation; particularly a long one from SCRUTATOR himself, in which he contends that ANTIKAINOS has misunderstood or misrepresented his arguments;—that he has taken much for granted which he cannot prove from Scripture;—that he has omitted what SCRUTATOR really said, and argued upon what SCRUTATOR did *not* say;—that he has supposed that SCRUTATOR maintained that temporal blessings were all that were promised to the Jews, whereas SCRUTATOR "fully believes that they were of a spiritual nature, and as comprehensive in this respect as ANTIKAINOS would have them to be, containing in effect all the blessings of the Gospel;"—that "nothing in his essay goes to deny this," the "point at issue being only, did the ancient Jews understand from the prophecies the procuring cause of their blessings;"—that, "after all that ANTIKAINOS has alleged by way of argument, respecting what they *might* have known," it is still "a *fact* that God is set forth every where in the Old Testament as the sole object of trust, of hope, and of confidence; and a truth that cannot be denied, that the Old-Testament saints did invariably approach God as a God of mercy, and asked forgiveness and every grace for his Name's sake; and that the disciples themselves, prior to our Lord's resurrection, were ignorant of the doctrine of the Atonement." SCRUTATOR expresses himself as extremely grieved that ANTIKAINOS should have imputed to his remarks a Socinian tendency, whereas he honestly meant to obviate an objection "alleged by Socinians against the doctrine of the vicarious sacrifice of our Saviour." SCRUTATOR lastly refers his readers to a pamphlet written by the Rev. Robert Hall, of Leicester, entitled "The essential Differences between Christian Baptism and the Baptism of John" (p. 35 to 45), for a further view of his sentiments on this subject; and states that his ideas and those of Mr. Hall "*perfectly coincide.*"

We trust this outline of SCRUTATOR's letter will satisfy the writer, without a renewal of a controversy from which no particular benefit seems likely to arise. He will find a letter directed for him at Mr. Seeley's.

Since writing the above, we have received a letter from the Rev. THOMAS SCOTT on this subject, which will appear in our next Number, and which we may add, very nearly expresses our own opinion.

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THE

CHRISTIAN OBSERVER.

No. 212.] *AUGUST*, 1819. [No. 8. Vol. XVIII.

RELIGIOUS COMMUNICATIONS.

ST. PAUL AT ATHENS.

(*Concluded from* p. 425.)

"Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—ACTS xvii. 29.

IN this part of his subject the Apostle seems to have had an immediate reference to the grosser notions of his hearers, who either believed that their gods resembled the statues erected to their honour, or, by a degradation still more base, terminated their religious worship in those very statues themselves. And we may here observe with what skill St. Paul accommodates the testimony of Aratus to his purpose. The drift of his argument seems to be as follows: "If God, by whose favour we live and breathe, be not far from every one of us, he certainly is not visible, or corporeal, or perceptible to any sense, any more than our own souls are. If we are his children, we ought not to entertain degrading thoughts of so great a Father. The soul is the nobler part of man: without it, the body is nothing. But even the *body* of man is superior to images of wood or stone, silver or gold, in which there is neither sense nor motion, and which are nothing but the workmanship of the artificer. They, therefore, who worship images, have that for a god which is baser than the baser part of man."

When once men had begun to view their deities as material beings, it was not a violent transition to represent them under some particular shape; and, on a variety of grounds, the human form would naturally be preferred, especially by those who were disposed to transfer their own qualities to their gods. The custom having once become prevalent, and the eye and imagination being equally familiarised to it, the people would easily learn to consider these representations of the Deity under human forms as consonant to reason, without ever suspecting that their belief was the mere prejudice of a false education. The honours paid to deceased heroes, seem, in many instances, to have paved the way for the admission of human representations of the Divinity: for, with regard to their heroes, men could entertain no doubt respecting the figure under which they ought to be represented; and, accordingly, the statues erected to perpetuate their memory were in the human form. In process of time, gratitude to these heroes, for the benefits, real or supposed, which they had conferred; and the notion which prevailed, that they were the immediate dispensers of good and evil, having fixed the attention of mankind with a sort of adoration upon them, the distinction which originally subsisted between them and the gods, was gradually abolished: statues were erected indiscriminately to both: and in this practice the nations seem to have continued, without suspecting that they were guilty of any inconsistency.

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In accounting for the adoption and prevalence of such notions, we might advert to the difficulty which men feel in forming distinct ideas of spirit, and to their consequent propensity to represent every thing as an object of sense. Sensible objects make a strong impression; and by all persons, especially those who are unaccustomed to abstract speculation, are often employed to excite lively emotions. Hence arose the opinion that there can be no religion without images; and hence it came to be understood, even by those who seem to have reasoned on the subject, that images are necessary to the worship of the gods. Rather than want objects to strike their senses, the multitude became guilty of the grossest absurdities, and, under pretext of some circumstance of fancied propriety, deified many of the inferior animals, and represented them by images for the purpose of adoration. In this manner was the glory of the incorruptible God changed into images made like to corruptible man, and to birds, and beasts, and creeping things.

Of the propensity which men feel to realize to the senses the objects of their worship, striking instances may be found in the history of the Jews; and even among Christians, who have the most ample means of obtaining correct notions of the Ruler of the universe, the same propensity has sometimes been too prevalent. Among the worst corruptions which insinuated themselves into the church of Rome, during the long night of ignorance which overspread the middle ages, the reverence paid to images may certainly be ranked. Though men acknowledged one supreme independent God, they formed very unworthy notions of his character, and, representing him as less accessible to mortals, employed the mediation of saints to obtain his favour. In this manner was the use of images introduced into their religious worship.—Of the strength of this propensity, no clearer proof can be adduced than that men who had been taught that God is invisible—a Spirit, which no man has seen, or can see—should thus judge it expedient, if not necessary, to use visible representations.

Though the absurdity of such notions and practices may be deduced from various considerations, there is a peculiar propriety in the argument used by the Apostle—an argument founded on the idea that we are the offspring of God. In the use of images, men had yielded implicit obedience to the senses, in opposition to the decision which reason must have given, on calm and mature deliberation. To expose this error by an argument drawn from the nature of our frame, was to remove the support on which the error rested; and this argument must have appeared highly forcible and conclusive.

One great distinction between matter and spirit is, that the former is in itself wholly inert, while the latter can both think and act. Men are conscious of a thinking principle within them, by which they know their own existence, and in consequence of which they form volitions, and act upon their external frame. No quality of this kind can be attributed to matter. Indeed, we find it necessary, in order to explain mechanical phenomena, to consider inactivity an inherent quality of matter, and to lay it down as a principle that no motion can be produced but by a foreign cause.

From the qualities which substances possess, men reason to the substances themselves; and the qualities which have been mentioned are so widely different in their nature, that the substances in which they inhere are justly believed to be essentially distinct. Hence matter and mind have been generally represented as different substances. Except by persons either addicted to a false philosophy, or immersed in barbarous ignorance, and un-

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able to mark obvious distinctions, they have never been confounded.

Of the spirituality of God, we have strong proof from the nature of our own minds. We are his offspring, and are dependent on him for the exercise of the faculties with which we are endued: we must therefore naturally ascribe to him every excellence which we find implanted in ourselves. There is, indeed, an obvious danger of falling into error, when we reason from the nature of man to the attributes of our Maker. Were we to ascribe to him all the qualities which he has conferred on us, we might believe him to be corporeal, as readily as spiritual, and might rush into other gross mistakes, to which this absurd notion naturally conducts. Still we must not wholly reject this mode of reasoning. We employ it in our researches concerning his other attributes, and account it valid. We see, for example, goodness and benevolence as exemplified among men: we feel a portion of these qualities in ourselves, and we rejoice to see the felicity of our brethren of mankind: we naturally regard this as an excellence in our frame, and we believe that something similar to it subsists in that exalted Being from whom we sprang. In like manner, we must believe that God is a spirit. Of the exact nature of this spirit we can form no adequate conception. Whatever is not material, is comprehended under the general denomination of spirit. But though this term, according to its extensive application, includes all the beings in the universe who are not material, there is no reason to conclude that all these beings are of one kind: there may be vast varieties among what we equally call spirits; and these varieties, our ignorance of their nature and propensities prevents us from discriminating. From the soul of man to the pure intelligence of God, an immense scale of spiritual beings may exist; and the powers of these spirits may rise in perfection towards their great Author, till they extend far beyond the reach of our conjectures. To these spirits God must be infinitely superior; and no imperfection which belongs to a creature, can be ascribed to the Creator. Though the Divine Mind is thus removed far beyond the most enlarged comprehension, *spirituality* is an attribute which we must still admit. No effect can possess an excellence which does not reside in the cause in a more eminent degree; and as we judge spirituality to be a property superior to materiality, we must ascribe it to the Father of our spirits.

If, then, God is a spirit, the absurdity of representing him by images must be evident. His nature and attributes are essentially distinct from matter and its properties; and nothing material can represent that which is immaterial. He is a Spirit, whom no man hath seen, or can see; and whom we ought not to think like gold, or silver, or stone, graven by art and man's device. The thinking principle in ourselves bears no resemblance to any material substance; and can we dare to represent the Father of our spirits, on whom our faculties depend, as inferior to our own minds, and existing under gross visible forms? "To whom shall we liken God, or what likeness shall we compare unto him? One cutteth the tree out of the forest with an axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. It is upright as the palm-tree; but speaks not. It must needs be borne, because it cannot go. These images are a falsehood, and there is no truth in them. They are vanity, and lies, and the work of man."

Just notions of the Divine spirituality are so hostile to the use of images, that wherever the former are entertained, the latter are banished. The church of Rome, when she

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introduced the use of images into religious worship, saw the inconsistency of the practice; and though ignorance had then a considerable sway, she found it necessary to palliate the absurdity. By her they were considered, not as representatives of the Deity, but as necessary, or useful, to affect the minds of the worshippers, and to excite strong emotions. Even the ancients, among whom the use of images was carried to an enormous extent, could never have sunk into such an error, had they not neglected the notion of spirit, and previously conceived of their gods as possessing bodies. Hence the propriety of suggesting the notion of spirit as an argument against the use of images. Though we cannot assert that the argument occurred to the Apostle's hearers with all its legitimate force, *some* force at least it must have appeared to possess. Those who could not conceive of spirits as immaterial, might conceive of them as invisible; and even this indistinct notion, which the most ignorant may form, shews the absurdity of imagining God to resemble an image.

We may view the argument in a light somewhat different.—Man is a being endued by his Maker with understanding: "We have more wisdom than the beasts of the field, and more knowledge than the fowls of heaven." This intelligence, which we find in ourselves, is a direct proof of the intelligence of our Creator,—a proof the force of which every man must feel. To this argument, every power we possess contributes weight. Our external senses, which are employed in conveying to our minds notions of the obvious qualities of objects without us; the pure operation of our intellectual faculty, which discerns the connexion of the parts of an abstract proposition; our appetites and passions, which excite our exertion in pursuing the ends which we propose to attain; and the power of volition, by which we choose or reject what we deem good or hurtful; are the sources of knowledge and action in ourselves, and furnish decisive evidence of the intelligence of our Creator. It is self-evident, that there can be no wisdom in the effect which does not exist in the cause; and that no degree of intelligence, however small, can arise from a cause which is unintelligent. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth men knowledge, shall he not know?"

Intelligence naturally attracts our admiration. The natural feelings, therefore, which our Maker has given us, were they not perverted by sin, would incline us to venerate *Him* in whom are all the treasures of knowledge. All the effects of intelligence which we discover in the wide extent of universal nature, and all the rays of knowledge which shine among the human race, our reason, when duly enlightened, teaches us to attribute to God.—Hence it becomes our duty to admire and adore Him; while, from other considerations, we are equally raised to love and gratitude. Our very reason thus teaches us that we ought to have no other gods before Him, and to worship Him in spirit and in truth.

After these observations, it surely is not necessary to urge the absurdity of making statues of gold, and silver, and stone, and of doing them homage. Such practices must have involved the most culpable inattention, as well as still more serious obliquities of mind. Though they shew the strong hold which religious principles (or rather, I should say, *superstitious* ones, for true religion always supposes knowledge and revelation) have on the human mind, they exhibit those principles in a state of the meanest prostitution of which any instance can be given in the history of human ignorance and depravity. "There is a spirit in

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man, and the inspiration of the Almighty has given him understanding." In worshipping images, men seem to have overlooked this fact, and to have forgotten the intelligence which they themselves possessed, and from which they might have inferred the intelligence of the Creator. Abusing that "understanding," they paid their devotions to stocks, and stones, and dumb idols. "These are indeed no gods. They have eyes, and see not; ears, and hear not; neither do they understand, nor can declare things to come. They cannot do evil, neither is it in them to do good."

In all ages and nations the superiority of man to the inferior animals has been observed; and that this superiority is owing, not to his body, but to his mind, is universally admitted. So deeply rooted is this sense of superiority in the human mind, that, though sometimes overpowered by adverse principles, and on these occasions scarcely discernible in influencing the conduct, it appears on the slightest incident which favours its operation, and arouses man to exert the prerogatives of his nature. Hence the propriety of fixing on this circumstance, as well as the force of the argument thence derived against the practice of worshipping images. In this practice men had abused a fundamental principle of their nature; and their reason, though not extinguished, must have been deadened by some hostile principles which had gained an ascendency. Without supposing this, it is impossible to account for the debasement to which they were reduced. If their reason had not been perverted, they never could have fallen into an absurdity so palpable as to worship inanimate objects—an absurdity which contradicted many strong feelings in their nature. Still, however, the spark of reason which remained in their breasts, feeble as it was in its influence, was capable of being kindled into action. To expose the absurdity of prostituting themselves to stocks and stones, little more was necessary than to arouse the feelings which had been overpowered, and direct them to their proper object. Any man, however ignorant or depraved, must see the absurdity of comparing himself to that which has neither sense nor understanding; and of raising to the rank of a god, to whom he pays his devotions, the inanimate matter which is inferior to himself.

The subject to which our attention has been directed suggests many useful reflections.—How debasing is the tendency of idolatry! Its deluded votaries have been rendered abject beyond the power of the most gloomy imagination to conceive. In every age, and under all circumstances, it has debased the mind, perverted the conscience, and obliterated all moral distinctions. We, who dwell in the clear light which the "Sun of righteousness" has diffused, are apt to imagine that no truths are more simple and evident than the self-existence, unity, and spirituality of the Supreme Being. We should look with pity, perhaps with contempt, on any man among us who should presume to question what appears to us so plain and incontrovertible. But let us turn to the regions of idolatry, and contemplate a scene the most humbling to human pride, the most debasing to the dignity of man. We boast that man is an intelligent creature, that his mind is his glory, that by it he is allied to the Almighty; but where is the understanding, where the dignity, of the poor idolater, who finds his god in a reptile of the earth, or worships a senseless lump of matter fashioned according to his own corrupted imagination? Is *he* characterized by the power of thought and reason, who bends low in adoration before a thing of yesterday, which grew in the so-

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rest, or lay an unsightly mass in the quarry? "He heweth him down cedars, and taketh the cypress and the oak: he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha! I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god! And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire; yea, I have also baked bread upon the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?"

How futile and inadequate are all the efforts of unassisted reason in promoting the virtue and happiness of mankind! No people ever made greater progress in scientific attainments and philosophical research, than those to whose opinions and practices our attention has now been directed: yet the Athenians were not more distinguished for their literary refinement than their moral degradation. This may appear to some an incredible association; but it is a fact established by evidence that has never been impeached—a fact that pours ineffable contempt on the efforts of human reason, and makes foolish the wisdom of the world. The Athenians, with all their boasted wisdom, knew not God. Professing themselves to be wise, they became fools. While they were rapidly advancing in the paths of general literature, their steps, with respect to religious knowledge, were decisively retrograde. At a time when the light of science shone with meridian splendour, the most gross, degrading, and detestable sentiments were entertained respecting the objects of their worship. The consequences were as might naturally be expected: for as are the gods, such will be the worshippers. Unrestrained by any just apprehensions of a God, of a Divine law or government, they allowed the most baleful passions to domineer in their hearts, while the most horrible excesses polluted their lives. Does not this state of moral degradation irresistibly prove the total inadequacy of unassisted reason to the task of reforming mankind? The strength of the human mind had been tried. What reason could do, it had performed. For four thousand years the Almighty was pleased to withhold the light of Christianity from the earth, as if in order that every human effort might exhaust itself. Philosophy had the widest range; nor could there be any complaint that time was not allowed for the diffusion and operation of its principles; but under its tuition the world increased in depravity. The result has clearly shewn, that no moral improvement can be expected to arise from mere science and literature. These, indeed, had the effect of civilizing mankind; but they were unable to disperse the moral gloom which thickened upon the world, and which seemed to deepen its shades in proportion to the improvement of the intellect. Nothing could dispel *this* darkness but Divine illumination; and, blessed be God! that illumination has been afforded in the Gospel, which has exhibited to us in all his glory the Sun of righteousness, and has brought life and immortality to light.

When, therefore, we consider the state and character of the heathen world, how grateful ought we be to God, that he has not left *us* to wander in darkness, ignorant of him and of ourselves; but has favoured us with a revelation of every thing necessary to our happiness here and hereafter, in time and through eternity! Doubt-

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less, the first sentiment of our hearts should be one of gratitude for the love and goodness thus manifested: for let it never be forgotten, that our own fathers were among these perishing outcasts; yet to us has the word of salvation been sent. Without the Gospel of Jesus Christ, we should this day have been worshipping the host of heaven, or images made with human hands; we should have been strangers to that blessed hope which gives to life its best relish, and takes from death his terrors and his sting. This Gospel is a lamp to our feet and a light to our path. It is emphatically the light of life, with which there is no other that will bear a moment's comparison. Take this away, and what is left to us of all our proud attainments? This is our guide to eternity. It points out the path which conducts to the presence of God. It dissipates the darkness of death, and reveals a passage, through the grave, to "an inheritance which is incorruptible and undefiled, and which fadeth not away." It transforms the soul as well as enlightens it: it imparts the glory which it displays. In this respect, its mighty influence is in some measure felt in the present state; but while here, we at best see "through a glass, darkly." The transformation cannot be complete in this world. But "we know, that, when He who is our life shall appear, we shall be like him, for we shall see him as he is." Then "we all, with open face beholding as in a glass the glory of the Lord, shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord."

J. M. A.

To the Editor of the Christian Observer.

PERMIT me to make a few remarks on the paper in pp. 362, 363, of your Number for June, entitled (on the cover), "The Faith of the Twelve Apostles," and signed "A Friend to Fairness."

The passage adduced from my commentary on the latter part of the sixth chapter of John (which perhaps required a little further elucidation), relates to a part of our Lord's history coincident with the fourteenth chapter of Matthew; as it is evident, since the sixth of John begins with the miracle of feeding the multitude, recorded in that chapter of Matthew. My statement, therefore, concerning the faith of the twelve apostles, if so it may be called, refers to the apostles *at that time*, not afterwards. In the sixteenth chapter of Matthew, on Peter saying, "Thou art the Christ, the Son of the living God;" our Lord answered, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Now, was not Peter an upright disciple at this time? had he not true faith? Yet in the same discourse, when our Lord spake of his sufferings and death, "Peter began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence to me: for thou savourest not the things that be of God, but those that be of men." (Matt. xvi. 16, 17, 21—24). Now, I ask, did Peter at this time understand and believe the doctrine of the atonement by the sufferings and death of Christ? Whenever our Lord spake upon that subject, all the apostles manifested the same ignorance and "slowness of heart to believe all that the Scriptures had spoken." (Luke ix. 44, 45; xviii. 31—34; xxiv. 25—27). Until at length, after his resurrection, it is said, "Then opened he their understandings, that they should understand the Scriptures; and said unto them, Thus it was written, and thus

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it behoved Christ to suffer, and to rise again from the dead." (Luke xxiv. 44—48). From that time, and especially after the day of Pentecost, they clearly understood, and firmly believed, and faithfully preached, and shed their blood in confirmation of their testimony to this doctrine; especially, the propitiation for sin by the sufferings and death of Emmanuel.

The apostles, previously to our Lord's crucifixion, confessed their assured belief in him as the Son of the living God;—they received him in his prophetical character: "Thou hast the words of eternal life;"—and though they mistook the real nature of his kingdom, they firmly believed that he was the King of Israel, yea, the Redeemer of Israel. But their prejudices and carnal hopes closed their understanding in respect of his sufferings and death, and the glory that followed. "They erred, not knowing the Scriptures," until their Lord opened their understanding that they should understand them. This was not for want of outward light or revelation: for not only the believers under the Old Testament saw something, perhaps rather indistinctly, concerning it; but John the Baptist pointed out Jesus as "the Lamb of God that taketh away the sin of the world" (John i. 29); and by the same light of the Old Testament the apostles afterwards clearly saw the doctrine of the atonement, and proved it argumentatively and conclusively to the Jews. It was, then, for want of *further internal illumination*; and God had wise and holy reasons for leaving them in part under their prejudices, till after the propitiatory sacrifice had been offered, and the Redeemer was risen: and He does not see good to confer his gifts according to our systems, but "according to the counsel of his own will."

"I have many things," says our Lord, "to say unto you, but ye cannot bear them now." There can hardly be a doubt but the nature and necessity of his propitiatory sacrifice and priestly office, constituted one of those things, probably the principal of them; for not a word was dropped by any of the apostles in respect of the high-priesthood of Christ, during his continuance among them.

I apprehend, that the degree in which the Old-Testament believers understood the prophecies, promises, and types of the Messiah, under their dispensation, *depended entirely on the degree in which they were "taught of God" by the illumination of his Holy Spirit.* They who were not thus taught of God, understood nothing of the true meaning of these discoveries. Some, among believers, we may suppose, were much more enlightened than others, and their "understandings were much more opened to understand the Scriptures." The case of prophets was also different from that of ordinary believers. But all who were born and taught of God, looked forward to the Messiah, as a Saviour from wrath and sin, with more or less distinct views of the nature and method of that salvation. It was the same during our Lord's life and ministry; and indeed, under the full light of the Gospel, it is not very dissimilar.

I cannot but think, that even this subject shews true faith not to consist in the articles of the creed already received, but in the disposition of the heart to believe the testimony of God in an obedient manner, and humbly to wait and pray for further teaching. Many, with a sound creed, have only a dead faith; and many, with a living faith, have hitherto a defective creed: but, like the apostles, their light shall increase, till they receive in faith and love all things necessary for salvation, and comfort, and fruitfulness.

THOS. SCOTT.

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To the Editor of the Christian Observer.

I MUST confess, that I am not at all satisfied with not having my letter in reply to ANTIKAINOS inserted in your work. I trust, however, you will not object to admit at least the following extracts from the pamphlet of the Rev. Robert Hall, mentioned in my last, ("The essential Difference betwixt Christian Baptism and the Baptism of John"). His observations on the subject in dispute occupy about five leaves, from the 35th to the 45th pages. A mere reference to that little work, I do not think sufficient; for many, and perhaps the most part, of your readers, will not be likely to see it; indeed, I believe it is out of print.

SCRUTATOR.

"What were the *precise views* entertained by the true Israel, of the offices of the Messiah, and of the work of redemption, previously to the Christian era, is one of the most curious and intricate questions of theology. Without attempting its solution, the writer of these lines may be permitted to remark, that the Jewish belief was probably much more defective, and differed much farther from the Christian, than has usually been suspected. The ignorance of the Apostles till after the resurrection, is a fundamental fact; a datum, which should never be lost sight of in this inquiry."—"If we read the ancient prophecies with attention, we shall perceive, that the atonement made by the Saviour is scarcely exhibited in a single passage, except in the fifty-third of Isaiah, with respect to which the Ethiopian Eunuch was at a loss to determine, whether the 'prophet spoke of himself, or of some other man:' we shall perceive, that in the practical and devotional books, such as the Psalms, the promises of pardon to the penitent, and of favour to the righteous, are expressly and repeatedly propounded, though with respect to the *medium* of acceptance a profound silence is maintained. But how this is consistent with the supposed knowledge of that medium, it is not easy to discover. The habitual reserve on this subject, maintained by the writers of the Old Testament, compared with its constant inculcation in the New, *forms the grand distinction* between these respective portions of revelation; clearly evincing the truth of the Apostle's assertion, that the way to the Holiest was not made manifest while the ancient sanctuary subsisted."—"That the ceremonial law was a prefiguration of good things to come, and owed its validity and efficacy entirely to the analogy which it bore to the *true Sacrifice*, is placed beyond all reasonable controversy. All that is contended for is, *that the reference which it bore was not understood*, during the subsistence of that economy; that it is not to be considered as an interpretation of the doctrine of atonement, so much as a sort of temporary substitute for that discovery; and that it was a system of ciphers or symbols, the *true interpretation of which was reserved to a future period*. It is no more essential to the existence of a type, that its import be understood before it is verified, than it is essential to prophecy that its just interpretation be comprehended before it is fulfilled. If we consider the benefit derived to the ancient church from prophecy in its strictest sense, we shall find it consisted not in making men prophets, or enabling them to foretel future events, but rather in maintaining high and consolatory views of the providence and attributes of God, accompanied with a firm but humble assurance of his gracious interposition in their behalf."

"A general expectation of the Messiah's advent, as of some glorious and divine Personage, who would bestow the highest spiritual

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and temporal felicity—without descending to details, or foreseeing the *precise method* by which this interposition was to become effectual—appears to have nearly bounded the views of such as 'waited for the Consolation of Israel.' Thus vague and general, at least, were the expectations of the faithful at the time of His appearance: to suppose they were ever materially different, is a gratuitous supposition, totally devoid of proof."

"In discussing this point, it is expedient to distinguish between the *fact* and the *doctrine* of the atonement. The aspect of the atonement of Christ, considered as a *transaction*, is towards God; considered as a *doctrine*, towards man. Viewed in the former light, its operation is essential, unchangeable, eternal—'He was the Lamb slain from the foundation of the world.' Considered in the latter, its operation is moral, and therefore subject to all the varieties incident to human nature. The Cross, considered as the meritorious basis of acceptance, the only real satisfaction for sin, is the centre around which all the purposes of mercy to fallen man have continued to revolve: fixed and determined in the council of God, it operated as the grand consideration in the Divine Mind, on which salvation was awarded to penitent believers in the earliest ages; as it will continue to operate in the same manner to the latest boundaries of time. Hence it is manifest that this great transaction could admit of no substitute. But that discovery of it, which constitutes the *doctrine* of the atonement, though highly important, is not of equal necessity. Its moral impression, its beneficial effects on the mind, were capable of being secured by the institution of sacrifice, though in an inferior degree; while the offender, by confessing his sins over the head of the victim, which he afterwards slew, distinctly recognized his guilt, his just exposure to destruction, and his exclusive reliance on Divine mercy."

"If the justice of these observations be admitted, the situation of the Jewish believers will appear indeed to have been far removed from that of Christians, and the Gospel dispensation will derive a prodigious accession of splendour from the comparison. It will be seen that they were 'shut up,' to use the language of inspiration, unto the faith to be revealed; that their state was comparatively gloomy, though not hopeless; and that they were upheld by general assurances of Divine mercy, confirmed by the acceptance of their offerings; while they possessed no clear and distinct conception of the way in which it would be displayed, or by what expedient its exercise could be rendered consistent with the immutable holiness and justice of the Divine nature."

"Genuine faith, considered as a principle, is characterized not so much by the particular truths which it embraces, as by its origin, its nature, and its effects. When St. Paul describes the faith by which the elders obtained a good report, he refers not to the mysteries of the Gospel, but specifies the persuasion that the worlds were made or created by the word of God, in opposition to the opinion that they were formed out of pre-existent matter, which universally prevailed in pagan philosophy: he also enumerates among its legitimate objects, the belief 'that God is, and that He is the rewarder of such as diligently seek him:' and whosoever examines with attention the various examples which he adduces of the operation of that principle, must be convinced that the idea of a vicarious propitiation is not absolutely essential to its nature; however necessary to salvation it has become, in consequence of the clear revelation of that doctrine."

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To the Editor of the Christian Observer.

In passing a place of worship some time since, which had the appearance of an Episcopal chapel, I entered, and found the fitting-up of the interior, the arrangement of the communion table, with the clerk and reader's desks, &c., almost precisely such as I had been accustomed to see in the Chapels of Ease in the Establishment. The Reader, also, was robed in a surplice, and the Clerk in a gown. I am not about to descant upon the propriety of any class of Dissenters assuming those sacerdotal habiliments which their forefathers so sternly denounced; or even to express a wish, which I have perhaps sometimes felt, that some external indication might be adopted*, by which churchmen might know their own places of worship from those of their neighbours. But my attention was soon attracted by several alterations in the service, which convinced me that I was not in a Church of England place of worship, as no clergyman would, of course, venture upon such alterations (I did not think them, generally speaking, amendments), in defiance of his ordination engagements and canonical oaths.

Of these alterations, one of the first which struck me upon my entrance, was the substitution of the epithet "*unprepared*" for "*sudden*," in the petition in the Litany for deliverance from "battle, and murder, and sudden death." This amendment, I have since learned, is very commonly employed amongst those Dissenters who read the Church service. The alteration, I conceive, would be quite unnecessary, even *were* it admitted (what, for one, I cannot admit) that sudden death is not a thing to be deprecated: for the word "sudden" may be aptly applied to that for which we are not prepared — the old Latin prayer-books read "improvisa morte." Death, in this sense, never *can* be sudden, to him who is habitually *ready*; whose loins are girded, and whose lamp is burning; who "waiteth for the Bridegroom;" and can say, with the full assurance of faith and hope, that "to live is Christ, and to die is gain." It is remarked by Solomon, of the wicked, that "he is driven away in his wickedness; but the righteous hath hope in his death." To be "driven away," then, is the opposite to dying with that peaceful hope which is the privilege of the Christian. It may therefore be said of every wicked man, that to him, death is a sudden and intrusive guest, because he is unprepared for his reception. I see no difficulty in thus using the epithet "sudden" in the prayer in question, as very nearly—indeed I may say fully—expressing the idea intended by the substituted term "unprepared;" and, in fact, I imagine that the general idea of want of preparation, almost necessarily glances through the mind of a Churchman, when he employs the term "sudden," as much as through that of a Dissenter, when he employs the word "unprepared."

But, even supposing an altera-

* Some persons might prefer, for instance, a mitre over the porch, where there is not some other appropriate indication of its being an episcopal edifice: for my own part, I should prefer a simple inscription, purporting when and by what bishop the church or chapel was consecrated or licensed. I have just seen a place of worship with an inscription purporting that it is a "Church of England chapel." A strict canonist might object, that in this country no place of worship is a "chapel" but what *is* "Church of England." Even Rees's Encyclopædia defines chapel, "a kind of little church, served by an incumbent properly under the denomination of a chaplain." I see no harm in Dissenters using the word for their places of worship, if they think fit, though some other would certainly be more appropriate; but I think a Church of England inscription ought to be legally correct in such matters.

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tion of the term were desirable, the one substituted is not by any means suitable. It is neither sense nor grammar to pray against "unprepared death." I have heard a somewhat similar expression (which is still more common in America, than in England or Scotland), of "*improving* such a person's death from such a text." Neither the "preparation" nor the "improvement" can apply to death, but only to the patient or the survivors. To say the least, this transfer of the epithet from the subject to the object, is a catachrestical figure of speech which had better been avoided, as might easily have been done, either by a periphrasis, or by the substitution of another word. I should not have thus descended to remark upon a verbal error, were it not a settled canon of criticism, that when an objector dismisses an established expression as not appropriate, he ought at least to take care that the substituted one is more so.

I do not, however, mean to defend the epithet in our Litany merely on the ground of its being fairly capable of conveying the full latitude of meaning intended by the substituted term "unprepared," much less by a comparison between the meaning and merits of different words; but I rest my defence upon the ground that sudden death is, generally speaking, a serious evil, and, as such, may be solemnly deprecated in our petitions to God.

In the first case which presents itself, that of a person unprepared for its reception and unfit to meet his Judge, there cannot, I conceive, be two opinions on the subject. To such a one, sudden death is an awful and irremediable evil; for "as the tree falleth, so it lieth." He is cut off in his sins, and appears precipitately before the tribunal of God, without being even aware of the impending danger. To such a one, the Scriptures represent the suddenness of the calamity as an additional part of the retribution; for it is said, that "whoso, being often reproved, hardeneth his neck, shall *suddenly* perish, and that without a remedy."—I am aware that fine-spun arguments have been invented, to shew that even in *this* case the suddenness of the calamity was not a thing to be deprecated, as it might prevent an additional measure of iniquity, and obviate the guilt of neglecting a long protracted warning. But where the common sense of the case is so obvious, where Scripture speaks so plainly, and where all the instinctive feelings of our nature impress the same persuasion, it would be quite irrational to build up a contrary hypothesis on a metaphysical subtilty, which has nothing to do with the motives of human conduct.

So much for the unbeliever; and even to the most exalted Christian the case in some measure applies, though certainly not to the same extent. It is by no means desirable, even to the man who is habitually ready, that no space should be afforded for those more solemn investigations which a calm and protracted sickness often affords. On an affair so important, we can never examine ourselves too often or too earnestly. Even the Psalmist, with whom God had made an everlasting covenant ordered in all things and sure, thought it his duty, in a moment of great dejection, earnestly to pray, "Spare me a little, that I may recover my strength before I go hence and be no more seen." And surely, when we consider the aggravated sins into which even that holy man fell, the petition will appear one of great propriety; for, without entering upon abstruse speculations respecting the indefectibility of the elect, it must be acknowledged, by the highest assertor of that doctrine, that, to say the least, it would not have been *desirable* (I, for one, think it would have been most awful) for David to have been

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unexpectedly cut off in the very commission of flagrant sin. Indeed, the usual reply, that "he *could* not have been so cut off, on account of God's covenant with him," is a tacit admission that sudden death *would* in such a case have been an evil. And if, under any circumstances, it may be an evil even to a good man, is it not a proper subject for a deprecatory petition?

I might bring forward a variety of similar arguments to corroborate my position, that even to the believer himself, though "sudden death" in the event may be "sudden glory," it is not, generally speaking, a thing to be desired by him; but rather, should it so please God, he would wish to enjoy a season of calm anticipation, during which his heart may be steadily fixed on his Saviour, the work of self-scrutiny may vigorously proceed, every Christian grace may grow in his soul, and the evidences of his eternal safety may be rendered increasingly manifest, and inspire a more lively satisfaction. If it be said, that sudden death prevents those protracted physical evils, and those severe perturbations of soul, from which the best Christian is not always exempted, I can only say, with regard to the former argument, that it is of little ultimate consequence whether our bodily sufferings be many or few; and that even *were* it of consequence, the physical evils of sudden death often make up in force and intensity what they want in duration. With regard to the latter, it must be allowed, that, if sudden death be exempted from those doubts and agitations which sometimes distress the mind of the believer, it also prevents those dying consolations, that elevation of faith, that ardent hope, and that blissful anticipation of heaven, which often attend the death-bed of the expiring Christian.

If from the individual himself, we turn to the spectators and survivors, it is evident that sudden death not only introduces, in many instances, numerous temporal calamities — such as involving whole families in unexpected embarrassments, causing domestic feuds relative to matters of property, &c. — but, what is far more important, it renders the distinction between the death of the wicked and that of the just less observable; it deprives the expiring believer of the opportunity of letting his light once more shine before men; and thus it yields less visible honour to God, and less benefit to the world. I say nothing of the difference of mental anguish to surviving friends, where God has been pleased, as if in sudden anger, to burst every human tie at once and in a moment; and where he has gradually weaned, if I may so say, the subject of the dispensation from all earthly cares, and accustomed surrounding mourners to familiarize to themselves the idea of his dissolution, till it has gradually become softened to their feelings, so that the stroke falls at last with a silent and far less overwhelming force. But what I would mainly insist upon, is the general effect of the two dispensations in a religious point of view. To die suddenly, is "to die without a sign;" to leave no parting testimony of the dying comforts of religion, of the faithfulness of God to his promises, and of the need and nature of that faith and holiness without which no man shall see the Lord. To this I might perhaps add the very common opinion entertained, though certainly without scriptural foundation (see Luke xiii. 1—5), that sudden, especially violent, death is a proof of the Divine displeasure.

On all these, and several other grounds, sudden death appears by no means a thing to be desired, especially when contrasted with the benefits which so often result from those calm or triumphant death-beds, in which God is pleased to reveal himself in his choicest promises to the sufferer, and to render

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the scene of his departure a blessing to others. Many a sinner, who has resisted every other indication of Divine mercy, has been affected and converted by the faith, the humility, the holy earnestness and edifying conversation, of an expiring Christian.

At the same time, it is equally true that sudden death is not, to him who is habitually prepared, an evil of such magnitude as that it ought to burden the mind, or become a subject of terrific apprehension. The prayer in the Litany may very possibly, in the first instance, have derived its birth from those superstitious ideas which were once generally entertained, and are still cherished by many persons, especially in the Romish church, respecting the necessity of certain final observances—particularly the reception of the holy communion—in order to secure a happy entrance into eternity. The superstitious part of the idea ought, of course, to be obliterated in every Protestant breast; but as for the petition itself, I think I have sufficiently shewn its propriety, and that it may be lawfully used, without incurring the charge of deprecating what after all is not by any means an evil. I need only add, that in all our prayers, especially in such as these, we should ever remember that there is one that supersedes them all,—*Thy will be done.* In making *this* the standard of our petitions, and regulating our personal wishes in due subordination to it, we may confidently utter our requests before God, assured that no one thing that is *really* good for us will be withheld from them that love him.

S. W.

FAMILY SERMONS. No. CXXVIII.

Acts xv. 9.—*And put no difference between us and them, purifying their hearts by faith.*

THE connexion in which these words stand will best shew their meaning. A dispute had arisen in the church of Antioch, whether or not it was necessary that the Gentile Christians should submit to certain of the Jewish rites. The dissention having risen to a great height, it was determined that Paul and Barnabas, and some others, should go to Jerusalem to consult with the other apostles and elders upon the subject. St. Peter, who did not think the Jewish rites necessary for the new converts, rose, and informed the assembly of the wonderful manner in which God had converted the Gentiles by his ministry. And in order to shew that they were become true believers without the Jewish rites, he insisted strongly upon the fact that God had given to them the Holy Ghost, and had purified their hearts by faith. As though he had said, "It is quite useless for us any longer to dispute whether or not the Gentiles can become true Christians without the ceremonial rites of the Jewish law; for here is a fact which sets the matter at rest: I bring you forward the case of some who actually *have* become so; persons who, without circumcision, have been admitted into the covenant of God as much as ourselves: as a proof of which, the Holy Spirit has been given to them, and has purified their hearts by faith. There is, therefore, no longer any difference between them and us; for with God, neither 'circumcision availeth any thing, nor uncircumcision, but a new creature.'"

It will afford an instructive view of the passage under consideration, to prove the two following points:

First, That under the Gospel dispensation faith possesses that important property which the Jews attributed to their ceremonial observances—it *purifies the heart.*

Secondly, The means by which it effects this purification.

I. First, then, faith does for the

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Christian what the Jews attributed to the rites of the ceremonial law —it purifies the heart.—When Jehovah gave his covenant to his chosen people Israel, he instituted a variety of ritual observances, both for their pardon and their cleansing. The rite by which they were admitted in their infancy to the privileges of their church, was intended to point out the necessity of purity of heart. Their divers washings, and their abstinence from every thing ceremonially unclean, had a similar object. In like manner, their sacrifices, offered as God had commanded, were connected with the pardon of sin. The penitent confessed his transgression, presented the customary offering, and received the promised blessing.

Now the Jews readily understood these circumstances. They well knew, that, through the means of God's appointment, their sins were atoned for, and their consciences were cleansed. Not indeed, as St. Paul most convincingly shews in his Epistle to the Hebrews, that there was any virtue or merit in these outward rites; but they had reference to that Great Sacrifice which should be offered in the end of the world for the salvation of men. It was by means of the death and merits of the Redeemer, of which their sacrifices were a type, that their sins were pardoned and their consciences were purified.

The Jews, therefore, had long learned to connect the idea of purification in its two-fold sense, as a deliverance both from the guilt and the defilement of sin, with the rites of the Mosaic law. While that law remained in force their notion was perfectly correct, because God had seen fit to establish such a connexion between them. St. Peter, therefore, avails himself of these views, in order to shew that the Gentiles who had become Christians were not to undergo the rites of the law. He did not, in the passage before us, expressly contend that the efficacy of the ceremonial law had ceased, though that was perfectly true; but he seems, to use an argument of the following nature. "What," as though he had said, "is your object in wishing the Gentile converts to submit to Jewish rites? Doubtless it is their purification. But why speak of purification? for they are purified already; not, indeed, by the law of Moses, but by the faith of Christ. The former owed all its efficacy to the express appointment of God; it is now abolished, and can no longer purify. But the great end still remains the same, and that end is fully attained in the Gospel, and is remarkably exemplified in the case of these Gentile converts."

Faith, then, we are to shew, accomplishes the two-fold purification here mentioned. By uniting us to Christ, the great Sacrifice, it conveys to us both that righteousness, or legal purification, which the Jews typically derived from their ceremonial offerings; and that actual, or imparted, purification, of which their washings and circumcision were the outward signs. That is, by faith as an instrument, we are both justified and sanctified. A believing Jew, in offering his sacrifice was accepted, and his sins were pardoned; a believer under the Christian dispensation enjoys similar mercies: his sins are pardoned and his person is accepted, through that great Sacrifice of which his faith lays hold. Again; a believing Jew was so cleansed, at least figuratively, by the rites which he performed: a believer under the Gospel is also cleansed, by the Holy Spirit, through faith that is in Christ. Thus both the guilt and the predominant power of sin are done away. The believer stands fully acquitted of his transgressions by the death and merits of his Saviour, while his nature also is sanctified by the renewing influences of the Holy Ghost.

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That such is the fact, is shewn throughout the whole of the New Testament. One or two passages only need be cited. There is a very convincing one to this effect in the ninth chapter of the Epistle to the Hebrews: "Christ being come," says the Apostle, "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here St. Paul ascribes both our redemption and our sanctification to the blood of Christ, and that in a far higher sense than was the case with respect to the rites of the Jewish law. Our conscience is purified from the *guilt* of sin, and our heart from its *polluting* power. The application of these two blessings is through faith. We are therefore said, in the commission given to St. Paul (Acts xxvi. 18), to be "sanctified by faith;" and we are also spoken of, in various places, as being "justified by faith." St. Peter's argument was therefore very forcible and convincing. The great Searcher of all hearts had himself borne witness to the truth and acceptableness of the faith of the Gentile converts by the gift of the Holy Spirit, even as he had done to the believing Jews; putting no difference between them, having purified their hearts by faith.

II. Such being the fact, we are, *secondly*, to endeavour to account for it, and to shew the *means* by which faith effects this purification. It does not, perhaps, at first sight appear what connexion faith can have with holiness. Indeed, there have been persons in every age who do not see that there is any connexion at all between them, and who even go so far as to think that they are opposed to each other. This was the case in the days of St. Paul himself; for when he taught the doctrine of justification by faith, and not by works, there were some who appeared to think that such a doctrine led to the dreadful conclusion, "Let us sin that grace may abound." Some men speak of faith and good works as if these Christian graces were enemies, instead of friends. They reason as follows: "If we are to be justified by our works, there is a powerful motive for practising them; but if faith alone is to justify us, then why need we attend to moral duties?" Thus the great doctrine of free grace is supposed by many to be contrary to the interests of practical virtue.

Now to all this it might be sufficient to reply, that a very different conclusion is maintained in Scripture. Not only in the text, but in numerous other places, holiness is spoken of as the constant fruit of faith. But in order to satisfy our minds more completely, let us consider the means as well as the effect; let us examine *how* it is that faith thus purifies the heart, and produces the blessed consequences which the Scriptures attribute to its operation. This will appear, if we consider faith in different points of view, as *the substance of things hoped for and the evidence of things not seen—as working by love—and as the gift of God.* All these things are spoken of faith in the Scriptures, and we shall see that they fully account for its property of purifying the heart.

1. Faith is the substance of things hoped for, the evidence of things not seen.—Thus it gives a feeling of reality to all that is

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written in the word of God. Under its influence, the promises, the threatenings, the entreaties, the remonstrances, contained in the Bible, assume their proper force. The man believes and feels what he reads. He finds himself a sinner; he sees the wrath of God proclaimed against sin; he trembles at the justice of the Almighty, and acknowledges that he deserves eternal condemnation. On the other hand, the voice of mercy reaches his ear: he reads, and believes while he reads it, that God willeth not the death of a sinner, but that he should turn from his wickedness and live; that Christ came from on high, assumed our nature, atoned for our transgressions; and that by faith in him we may be justified, and obtain peace with God. All these things being fully credited, begin to impress his heart. Faith renders them practical. The Bible is not a dead letter: every part of it influences the soul of the believer. Does he read, for example, that Jesus Christ is his Prophet, Priest, and King? He accepts him in all these capacities: he sits at his feet for instruction, he reposes in his sacrifice for pardon, he obeys his laws and endeavours to live to his glory. He cannot cherish any sin, and yet read unmoved the declarations of God against it. In fact, faith is connected with a complete change of character; and this change of character renders sin hateful, and the ways of holiness an object of delight. It is impossible to have true faith, the faith which realizes things not seen with as firm credence as if they were objects of sense, without corresponding emotions. Such a faith lays hold of the testimony of God; so that whatever is witnessed by that testimony is deeply engraven upon the heart. All that God commands, faith desires to practise; all that he prohibits, faith avoids; all that he threatens, faith dreads; all that he promises, faith desires. Thus, by being the substance of things hoped for and the evidence of things not seen, faith tends to the purification not less than the justification of its receiver.

2. Faith, again, has this effect on account of its *working by love.*—It brings all the affections of the soul into exercise, and fixes them upon God. The cross of Christ is its especial object. Under its influence the language of the Christian is, Shall I not love him who first loved me? Shall I not live to the praise of him who died for me? Shall I wound *him* afresh by sin, who has been already so deeply wounded on my account? Shall I crucify him afresh, who was crucified on Calvary for my transgressions? Forbid it love! forbid it gratitude! No: let me fear him, and obey him; let me cherish his influences, let me submit to his will, let me endeavour to keep his commands.—Love is the most powerful of motives. Under its influence every duty becomes a pleasure; and to gratify the object of regard is a natural result of true affection. This is equally the case in religion. Where there is faith in Christ there will be love; and where love exists it will evidence itself in the fruits of holiness and obedience. These fruits will display themselves in all our social duties: having learned to love God, we shall love our brother also. Thus faith is the parent of every Christian grace and virtue: it worketh by love, it overcometh the world, it purifieth the heart.

3. We were, lastly, to shew that the same thing will appear from the circumstance, that *faith is the gift of God.*—Flowing from the Eternal Fountain of holiness, it necessarily partakes of a holy character. And this points out an important distinction between true and false faith. There is a faith, so called, which is the mere effect of example. Persons believe

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the articles of the Christian creed, only because they have been educated to do so. Such a faith neither justifies nor sanctifies. It is not till true faith is wrought in the heart by the Holy Spirit, that these effects take place. A dead faith has no power whatever—except, indeed, to increase our condemnation; but the faith which is of the operation of the Spirit of God unites us to the Saviour, and draws from his fulness rich supplies of strength, of consolation, and of holiness.

This subject naturally leads us to inquire, Have we faith? And in order to settle this point, it equally leads us to ask, Are we purified in heart? True religion is not a mere form or fancy. We must be able to trace its effects in the soul and in the conduct. It must make and keep us humble and penitent; it must lead us to Christ Jesus for pardon and peace; it must derive from the Holy Spirit grace, and knowledge, and sanctification. In all the relations of life, and all the details of duty, it must evidence its power. It must rule the whole man, and bring every thought into captivity to the obedience of Christ.

Not that the Christian is perfect, or expects to be so in this world. But his purification must be daily proceeding. Old sins must be conquered and new ones repelled. His love, and faith, and gratitude to his God and Saviour, must advance; his pride, and evil passions, and worldliness, must be correspondingly mortified. Thus must he proceed in all virtue and godliness of living, evidencing his faith by his works, till he arrives at that eternal blessedness which was purchased for him by his Saviour, and is conferred upon him freely by faith, but the qualification for enjoying which must be sought in that purification of soul which commences upon earth, and is perfected and consummated in heaven. *Amen.*

To the Editor of the Christian Observer.

YOUR readers are aware of the vehement controversy that is going on, among some of our physiologists and divines, respecting the brain and the soul. The *ultimate* question lies wholly beyond the sphere of human researches. I will only intrude on your pages for a very few lines, to state what I think is the hinge of the whole controversy; namely, is the brain only a *proximate*, or is it a *final* cause? The advocates for the immateriality of the soul appear to maintain the former opinion; their opponents, the latter. The following propositions appear to me undeniable.

1. That the human soul never operates, *in an observable manner*, but through the medium of the brain.

2. That the brain cannot be destroyed without preventing the soul's power of operating *in an observable manner*.

3. That, hence, there is a most intimate connexion between the two.

4. That whatever *surmises* may be formed, there is not the slightest shadow of *proof* that that *connexion* amounts to *identification*.

5. That there is very strong reason, from analogy, to believe the contrary; and that the brain, though a proximate, is not the final link in the chain of causes or agents.

I will not trouble your readers with more than a few passing remarks on each of these propositions.

With regard to the first, I think the advocate for the immateriality of the soul must admit its truth as much as his opponents. Even the doctrine of dreams does not clash with it, as is evident from the circumstance of their being affected by the state of the animal system—that is, through the brain.

The second proposition is equally undeniable. It is argued, I am aware, in return, that various parts

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of the brain have been mutilated and destroyed without injuring the faculties. This proof is not wholly conclusive; as a similar argument might be adduced to shew that animal life may exist without the body, because an arm in one man, a leg in another, and so forth, may be destroyed without destroying vitality. But though not absolutely conclusive, it has great *probability*; for if there is no part, or scarcely any part, of the brain, but what has been destroyed without apparently injuring the faculties, it does not seem at all likely that there is an *essential* connexion between the soul and the brain. In the body, though many parts may be destroyed with impunity, there are many others that cannot. Hence the analogy does not hold good. This argument, therefore, against the doctrine of the materialists, is highly probable, though not absolutely conclusive. The reason it is not conclusive is, that the materialist may say, in return, that he does not place the soul in one or more *parts* of the brain, but in the general organization and *connexion* of the whole; and that organization or connexion, it is allowed, cannot be wholly destroyed without the effect mentioned in the second proposition.

The third proposition will be denied by no party. The fourth is equally certain. Indeed, I do not suppose that the abettors of the French philosophy themselves would venture to dispute it as an abstract proposition, except by urging the first and second propositions in return. But this would not be a valid argument; for whether there be a soul or not, the first and second propositions might in either case be equally true. It is not the mere circumstance of the soul's operations being *observable*, that constitutes their reality. When we do not perceive the soul any longer acting, because of the decay of the material instruments which it was accustomed to employ, it by no means follows that its existence or energy has ceased.

The fifth proposition is probably the only one which the materialist would formally dispute. We can go no higher, he would say, than the brain. We *can* go higher, the Christian would reply: we can rise to the soul, that influences that brain; and thence we can rise again—through how many links none of us can tell—to God, who influences the soul. Let us try an analogical argument. I see yonder pool ruffled. What ruffled it? The branch that fell into it. What was the instrument that set the branch at liberty to exert that action? The axe which dissevered it from the parent tree. What moved the axe? The gardener's arm. What moved his arm? Certain muscles, &c. What influenced those muscles? The brain. What influenced the brain? *Nothing*, replies the materialist: it influenced itself.—Surely, this is not a Baconian or Newtonian reply. The fair answer is, "I do not know what influenced the brain—there might be something—at least I do not *know* that the brain was the final cause." That *something*, or a something antecedent to it, replies the Christian, I call *the soul*. Its immateriality and spirituality are inferred from other arguments*, but on the present occasion it has been simply endeavoured to prove *one* point—namely, that for a physiologist to assert that the brain is the ultimate link in the chain, merely because he does not happen to know of one beyond it, is flagrantly unphilosophical. There are few, probably no, subjects in

* One of the best papers which I have seen on the controversy, is a well-written article in the last Number of the British Review. I do not admit *all* the parts of the Reviewer's arguments; but the whole is well worth perusal, and gives a satisfactory account of the bearings of the question.

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which we have been able to arrive at their final points. Newton did not view gravity as a final cause—he owned he could not go further, but he did not therefore conclude that nothing further remained to be discovered. Gravity must have a cause—call that cause, if you will, attraction: attraction must have a cause—and so on, till we arrive at a *causeless* cause; and that great first cause is God.

In the illustration before employed, the axe might have been so blunted that the branch could not be felled, and yet the hand that wielded it might retain its power: or the hand might be withered, and yet the muscles that raised the arm be perfect: or, the muscles might be paralysed, and yet the brain remain in full activity. Why, then, may we not suppose that the brain may be destroyed, and thus the organ of intercourse with material things be cut off, and yet the soul remain uninjured? I should be glad to know what shadow of *proof* there is, that the last step is the brain.

I will only remark, in conclusion, in the words of an author whose name is not likely often to appear in your pages—I mean Laurence Sterne—that "I am positive I have a soul; nor shall all the books with which materialists have pestered the world ever convince me of the contrary."

A MAN WITH A SOUL.

To the Editor of the Christian Observer.

IT is very generally and very justly lamented, that the discipline of our church is not, *in practice*, whatever it may be in theory, as efficient as might be wished. This deficiency does not appear to be in the regulations of the church herself; nor does it arise wholly, or primarily, from the laxity of her superior officers; but rather from the general temper and spirit of the age, which will not bear those wholesome restraints to which our forefathers submitted, and which are still kept up in many of the smaller societies which constitute dissenting congregations.

It is a very common question among the opponents of the church, Why do not our ecclesiastical rulers take more strict cognizance of the immoralities of the clergy? To this I would give a twofold reply:—First, That cases of openly immoral conduct in our clergy are by no means so common as the objection seems to suppose. I am far from saying that they all live up to the exalted character of their high vocation; but, taken as a whole, a more virtuous body of men will not easily be found. Nor do I mean to intimate that mere decency of conduct is sufficient to render them faithful apostles of Jesus Christ—far, very far from it;—but it certainly ought to defend them from the attacks frequently made upon their order, as if the clergy of our church, instead of being generally composed of respectable and worthy characters, were little else than a compound of vice and indolence.

The second part of my reply is, That where open immorality *does* exist, as must sometimes be the case in every large body of men, the fault of its not being punished often arises more from the neglect of the laity, than of our spiritual governors. Bishops and ecclesiastical courts are not intended to combine in themselves all the various offices of spies, informers, witnesses, counsel, jurors, and judges. They cannot "know of their own knowledge," as lawyers express it, the real or supposed delinquencies of their clergy; they must be indebted to others for information: and even then, they do not, and ought not, to proceed to ecclesiastical censure, or suspension, or deprivation, on mere hearsay evidence; but, as the Law and Gospel equally require, must have the case substantiated by compe-

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tent testimony*. Where this has been done, I am yet to learn of a bishop's having refused to proceed to his painful duty on the occasion. The following case, which has just occurred in the Consistorial Court at York, will shew, that, where suitable evidence is offered, our ecclesiastical superiors are not to be deterred from their duty, by those feelings of indulgence which they may be supposed naturally and honourably to cherish towards the members of their own sacred profession.

"*Consistory Court, York, July* 22.

"This was a suit at the instance of the chapel-wardens of ———, against the Rev. ——— perpetual curate of that place, for his profligate life and conversation, the crime of drunkenness, and neglect of his ministerial duties.

"The defendant had been *upwards of thirty years* perpetual curate of ———; and the articles admitted against him stated, that he had for several years past been addicted to gross, habitual, and excessive drunkenness; had at divers times been intoxicated while performing Divine service; had, in the same chapel, and elsewhere, uttered indecent, impious, and profane expressions; and had also, at sundry times, refused to perform the duty belonging to the curacy, when required.—The articles were fully proved by many respectable witnesses, inhabitants of the chapelry, and others.

"No defence was offered.

"His Grace signed a sentence, pronouncing the said ——— to be altogether unfit and unworthy to serve the perpetual curacy of ——; and for his crimes and offences aforesaid, decreeing him to be deprived of the said curacy; and the same, with respect to the said ——, to be vacant to all intents and purposes in law whatsoever."

I have not transcribed this case with a view of maligning the clergy, any more than I should the conduct of Harrison of Stockport, as an argument against dissent. On the contrary, I think it greatly to the honour of our national clergy, that, in so large a body of men, placed under such peculiar circumstances, and looked up to with such jealous vigilance, so *few* cases of the kind should be found to occur. I allude to the painful occurrence chiefly to shew that our discipline, though much too inactive, is not wholly dormant. It is highly probable, that for many years the very case in question may have been widely canvassed in the neighbourhood, to the disadvantage of the clergy and their ecclesiastical rulers; whereas, the event has proved that nothing was wanting, for the redress of the evil, but for the proper authorities to be apprized of the circumstances, and to have them substantiated in court. These solemn formalities are due to the clergy, as much as to their fellow-subjects; for I suppose no person wishes either a clergyman or a layman to be condemned upon those uncertain or malignant rumours which are so often lightly taken up in common conversation to their disparagement.

MINIMUS INTER MINIMOS.

* It is scarcely necessary to remark, that these observations are not to be so construed as if it were not a part of the bishop's duty to make diligent inquiry into the characters and conduct of his clergy; or as if he were only a judicial *referee*, instead of a vigilant and responsible inspector. The duty of *instituting* inquiry, as well as merely listening to evidence *when offered*, is among the most important of his official powers.

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MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE sometimes wondered, that in this age of societies, one has not been formed for the regulation or suppression of "pleasure fairs." I do not mean seriously to propose such a plan, as I think more harm than benefit might arise from it. Indeed, we might thus go on to form a society for the abolition of lotteries; another to suppress dram-drinking; another to abolish duelling, or pugilism, or bull-baiting; and so on for a variety of similar evils. Still, I cannot but think that a judicious attempt to call the attention of the public to the subject of fairs, as at present conducted, might be productive of advantage; and for this reason I solicit a few lines' space in your miscellany. My remarks, I need scarcely observe, apply exclusively to what are called "pleasure fairs." Those in which business is conducted, plead their own cause; and I believe a large part of those persons who have affairs of real importance to transact at them, consider the "pleasure fair," which is often appended to them, as a nuisance which they would be very glad to see abolished.

The fairs to which I particularly allude, are such as those in the neighbourhood of the metropolis, in which no business is transacted except that of suttlers, buffoons, mountebanks, pickpockets, jugglers, *et id genus omne*. I do not mean to say that some of the booths may not be conducted by decent and honest persons; but it is not these that bring together the motley groups which compose a fair. As things now exist, the regular transactions of life can be much better accomplished in the next country town, than at a fair; where the articles are in general notoriously bad, and the price not generally less, often much greater, than that asked at respectable establishments. In those fairs near the metropolis, and large cities, this argument is still stronger. Indeed, it would be a waste of time and paper to attempt seriously to shew, what is so very obvious, that the admirers of ribbons and smart caps (for the articles of traffic at these fairs do not go much beyond such trifles) may be accommodated equally well, or better, nearer home. To the lovers of trumpets and gingerbread nuts, I must perhaps sacrifice something of my argument; though even the magnetic force of these delectable bait's would not, I think, keep up the interest of a fair, without some less puerile and less innocent attractions.

There are, in the immediate vicinity of the metropolis, more, I believe, than seventy or eighty fair days within about seven months. To each of these, *many thousands* of persons resort—whether chiefly the old faces, or new ones in succession, I cannot undertake to decide; —but in either case, the evil is prodigious. The loss of time to the individuals and the community, and the consequent pecuniary distress to their families, are among the least of these evils; though, if these were duly calculated, they would swell to an enormous sum. But the mass of vice of every kind which is thus engendered, is quite incalculable; and its attendant miseries must be equally great. I am far from wishing to deprive the poor of innocent recreations. I am no enemy to swimming, running, archery, cricket, amicable athletic sports, or any other cheap amusement, which does not lead to gambling, quarrelling, cruelty, or other vices. But what one benefit, I

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would ask, arises from pleasure fairs? I am yet to learn a single instance in which the health, the morals, or the comfort of their frequenters, were improved by their means.

Had I asked what *evils*, instead of what *benefits*, attend these fairs, I should not easily have known where to begin or to end the catalogue. Almost every species of gross immorality and vulgar dissipation is the constant attendant—I might say the main spring—of these injurious assemblies. It would disgust your readers, without any adequate necessity, to enter into the recorded facts on this subject. Almost every session and assize gives ample proof of the deep evils inflicted upon society by means of these periodical nuisances; for, of the worst cases which come before a jury, no small number are dated from the epoch of some neighbouring fair.

I have several times thought of troubling your readers on this subject; but what has immediately determined me to do it on the present occasion, is the disgraceful scenes which the newspapers inform me have just occurred at one of the fairs in the suburbs of the metropolis. This fair, I have understood, has been considered as among the best regulated of those near London, and was the mart selected by a number of benevolent individuals, including several ladies of high rank, for disposing of various fancy articles, the production of themselves and their friends, for the relief of the poor in the vicinity. How little it now deserves this favourable character, may be learned by the examinations at the police offices, with which the newspapers have been occupied during part of the last month*.

I am aware that various gentlemen in their own neighbourhoods

length than usual on this occasion, are not peculiar to West-End Fair; nor are they the only, or in the long run, the most formidable, evils of "pleasure fairs."

"*West-End Fair.*—On Monday evening a most disgraceful and daring scene of riot and plunder took place at this fair. The numbers of the ruffians have been estimated as high as one hundred and fifty. Many of them were armed with bludgeons; and those who were not, tore up the trestles of the stands for weapons to defend themselves against the police officers and constables, whom they overpowered. The life of one of them was on Tuesday stated to be in danger. Davis, belonging to the Bow-Street police-office, was nearly deprived of the sight of both his eyes. The daring and outrageous conduct was principally between six and seven o'clock, when every person passing the two entrances to the field where the fair is held, was attacked and rifled. Numbers, whose pockets could not be opened easily, had the skirts of their coats cut off, and their pockets turned inside out. The conduct of these ruffians towards the females was most brutal, and compelled them to utter the most distressing shrieks and screams. Their arms were held up, their clothes cut, and every article of wearing apparel torn from them.

"In consequence of the above outrages, on Monday evening, and during the night, an additional number of constables belonging to Bow Street, as well as officers from Hatton Garden, were ordered to attend for detecting and apprehending the offenders. A great number of the inhabitants of Hampstead were also sworn in as special constables, to assist the police on Tuesday evening. Notwithstanding, however, the increased number of the police, they were not equal to cope with the villains, who assembled in numerous bodies, armed with bludgeons and other weapons. The ruffians were divided into gangs, and were estimated at more than one hundred and fifty. Not satisfied with obtaining the property, they beat and otherwise maltreated the persons of their victims. Money was not sufficient; they deprived those who came under their grasp of even their wearing apparel, and left them nearly

* That I may not be supposed to have exaggerated the evil, I throw into a note the following passage from a respectable weekly newspaper; premising, that the scenes here described, though carried to somewhat greater

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have attempted to suppress, and, where this was not possible, to regulate, these licensed nuisances; and am no less aware of the difficulties in the way of so doing, particularly where the suppression would interfere with the private rights of individuals who hold the soil, or are entitled to official perquisites. I acknowledge these and other difficulties, and would be among the last to think lightly of chartered rights. But I conceive that every good subject must agree with me, that no just indemnification, however great, would be a loss to the nation—higher considerations apart—equal to the public mischiefs arising from these scenes. Can, then, nothing be done? Every sensible and moral man must at least allow that a case is made out sufficiently strong for *inquiry*. Many of our charitable societies, particularly that for the improvement of prison discipline, have pointed out the enormity of the evil; and I do not think it too much to add, that no society, whose object is either to raise the morals or to better the temporal condition of the poor, should be indifferent to this subject; as all their efforts must necessarily be impeded, in no slight degree, by these disgraceful and immoral scenes. *Some* of the worst of these fairs have been entirely suppressed, or greatly curtailed; and little more, I conceive, is necessary, than a general and decisive expression of the public mind, to bring the remainder under the same salutary castigation.

NO CYNIC.

naked. Hats, shoes, coats, handkerchiefs, all were considered as booty by these rapacious wretches. Nor were the scenes of riot and plunder confined to the fair. Similar acts of violence and depredation were practised in the fields and on the roads in the vicinity. The police, by great exertion, and at much personal risk, succeeded in securing thirty of these miscreants, the strength of the two gangs."

To the Editor of the Christian Observer.

THE following passage, from Hughes's Horæ Britannicæ, may be worth perusal by those of your readers who are interested in the distribution of the Scriptures. Among the strongest motives to do good to others, is the remembrance of what God has done for ourselves; and surely, when we contrast the *present* condition of this "land of Bibles," with the following facts relative to its ancient state, we must feel powerfully excited to give to every nation under heaven the Scriptures in their vernacular tongue, that every man may "read in the language in which he was born the wonderful works of God."

DRUIDICUS.

"In adverting to the learning of the British Christians, there is a subject with respect to which it would yield a pleasing gratification to pious and literary characters to obtain some information: Had our ancestors any translation of the Sacred Writings in their own vernacular tongue? The conclusion of our inquiries here turns out unfavourable to our wishes. While the Romans occupied Britain, the Latin tongue was used, not only in public transactions, but was the language of conversation in the towns, and most frequently used in the churches. There were but few pastors, probably, in the remote and mountainous districts; and the Gospel, it is to be feared, was not generally preached to the poor. Hence, the departure of the Romans proved a great and deplorable loss to the interests of piety and learning in the towns, while many parts of the country were in a state of barbarism. There were but few nations who had the Scriptures translated into their own vernacular language. The clergy either understood the language of Rome, if not also that of Greece, or acquired it, in order to be able to interpret portions

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of Scripture in the churches to the people. There were lessons from both the Old and New Testament read; but these were most probably in the Latin tongue, as it was in the Gallican Churches. 'The morning service of the Gallican Churches,' says Stillingfleet, 'consisted chiefly in lessons, hymns, and psalms, of St. Jerom's translation; with Gloria Patri at the end of every psalm; the Latin tongue being yet the common language of the Roman provinces.'

"The knowledge of letters was then a rare acquirement, except among a few designed for offices in the church or state. It was reserved for happier times, when the art of printing and the Reformation threw the gates of knowledge open to mankind, to put the community in possession of copies of the sacred volume. When Britain entirely ceased to be a part of the Roman empire, and the natives were deprived of their territories except the western parts of the kingdom, it would be requisite to translate the Liturgy and the Lessons, as we might be inclined to think, into the dialect of the country. We want that information on which to ground our belief, that the Cambro-Britons were so far favoured; and Bede seems to intimate, that the Latin was the sacred language for the four nations of Britain; the Britons, the Anglo-Saxons, the Picts, and the Scots. Of the Latin tongue, he says, *Quæ meditatione Scripturarum cæteris omnibus est facta communis;* which implies, that that was the language used in the church, and in the public reading of the Scriptures. The neglect of giving the barbarous nations the sacred volume, in the vulgar dialect of each country, brought on a long and dark night of error."

To the Editor of the Christian Observer.

In alluding to the moral state of Persia, in your Review of the Life of Henry Martyn (p. 376), you mentioned Mr. Morier's neglect in not describing minutely the Persian character. I do not indeed remember to have seen in his useful work any lengthened discussion on that point, but, what appears to myself as of not less importance, the occasional and incidental remarks to that effect scattered through the book, (I allude now to his *second* journey, published last year,) all conspire to urge the necessity of evangelizing the country he explored—were it only to improve their morals.

Their *flattery* is thus illustrated: "However impertinent their barefaced flattery appeared to us, yet in their eyes it would be a want of the common forms of politeness did they omit it. I was present once when the prime minister gave instructions to a man who was sent to greet a Russian officer on his arrival, and his principal injunction was, 'Be sure you give him plenty of flattery.'.....Among themselves they practise the same sort of deceit; and though they are in general aware of the value of the praise they receive, yet it does not fail to stimulate their vanity, which, as far back as the times of Herodotus, seems to have been a national vice, for he says, 'They esteem themselves the most excellent of mankind.' In the embassy of Sir Harford Jones, I once witnessed the introduction of one Persian to another, the principal Mirza of the embassy to the king's chief jeweller. 'What,' said the jeweller, 'is this the celebrated aga, Meei, that learned, that ingenious man, that famous penman?' And then went through such a quick enumeration of virtuous qualities, personal charms, and family distinction, that the Mirza appeared at first quite overwhelmed: but by little and little he recovered, and returned so brisk a fire of compliments, as almost to annihilate the jeweller. p. 57 4to.

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-Their *oppression*.—"The grandson ——— asked us to give him some money, entering at the same time upon a long enunciation of the miseries of the peasantry of his district, who, he assured us, were oppressed by their governors beyond the power of endurance." (p. 52.)..." 'Call the feraches,' exclaimed the king, 'and beat these rogues till they die.' The feraches came and beat them violently; and when they attempted to say any thing in their defence, they smote them on the mouth with a shoe, the heel of which was shod with iron. The king's wrath increased with the violence of the blows which were administering, until it became so great that he ordered them to be thrown out of the window, which was more than seventy feet from the ground. At this critical moment, came the Ameen-ed-doulah, who entreated the king to spare their lives, saying that he would be security for the payment of their arrears." p. 95. See also p. 227.

Their *want of gratitude*.—"The medical gentlemen who were attached to our embassy, not only distributed their medicines gratis, but they gratuitously bestowed their skill, their time, and their zeal; for which, it is grievous to say, in very few instances did they meet with corresponding gratitude." (p. 53.) Contrast with this the following account: "Many a time did they (*our* medical gentlemen) relieve poor persons who had ruined themselves in paying all they had to the ignorant and relentless Persian doctors, who at length left them worse than they were at first."

The feebleness of parental affection, arising, as our traveller observes, from having a large promiscuous progeny.—"Mahomed Zeky Khan, our Melmander, in his attempt to console the Mirza, said, 'Why do you grieve for one child? I have lost more than one at a time, and have never shed a tear.'"

Their *want of truth*.—"I was told I should see the Nokara Khoneh of Jemsheed, with many sculptures and remains of antiquity. Instead of the discoveries I fondly hoped to find, I was disappointed in finding that there was nothing but the rock to be explored, and no sculptures nearer than Persepolis. From this it may be learnt what faith to place in the description made by Persians, who, when they see any one whom it is their interest to please, making inquiries upon a subject with an apparent wish that they may lead to a particular result, are sure to adopt their replies agreeably to that wish, totally careless of the opprobrium which they are likely to incur when they are afterwards proved to be false." pp. 72, 73. See also p. 185.

Their *intemperance*. — "The Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess till night." (p. 189.) On which Mr. Morier quotes Isaiah v. 11.

Their *love of plunder*.—"When Beg Jan was one day describing the delights of paradise, an usbeg asked him, 'Is there any *chappow* (plunder) in paradise?' To which the other said, No! 'Ah then,' said he, 'paradise won't do for me.'"

But, notwithstanding the dark picture which this enlightened traveller draws of their manners, it is to be remarked, that he bears testimony to their capability of being civilized: see particularly, pages 23 and 227. And it is earnestly to be hoped that this facility will be turned to good account, and Persia enjoy the benefits of the religion of Jesus Christ.

F. L. D.

To the Editor of the Christian Observer.

AT a time when so much is said of the oaths and other qualifications required by law from various

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classes of persons, it may be useful to some of your readers and not uninteresting to others, to see a brief summary of those qualifications. I do not enter upon the question of their propriety and expediency, though to none can I see any objection, except to that implied under the word Sacrament, which I think tends greatly to desecrate "those holy mysteries."

D. C. L.

Persons required to qualify.	*Oaths, and other Qualifications.*	*Time and Place of Qualification.*	*Statute and Penalty.*
Every person taking Holy Orders, or preferred to an Ecclesiastical Benefice, or taking a Degree in a university — Every Lay-officer, Minister, or Servant, under the Crown; and Household Servants of the Crown.	Supremacy.	Previous to taking the Office—Before the persons having authority to admit, or other person authorised by Royal Commission.	1 Eliz. c. 1.—6 Eliz. c. 1.—1 W. & M. c. 8. Upon refusal—disability to hold the office, and penalties of premunire—upon prosecution within one year.
Schoolmasters — Barristers—Members of Inns of Court—Attornies—Sheriffs — and Officers of Courts of Law.	Ditto.	Previous to taking the Office—in open Court—or before the person admitting.	5 Eliz. c. 1. Upon refusal, the penalties of premunire upon prosecution commenced within one year.
Members of the House of Commons.	Ditto.	Previous to taking their Seat, before the Lord Steward.	5 Eliz. c. 1. Disability to sit in Parliament.
All Ecclesiastical Persons.	Ditto.	Upon tender by the Bishop.	5 Eliz. c. 1.
All other persons.	Ditto.	Upon tender by Commission from the Chancellor.	The penalties of premunire, upon refusal.
All persons admitted to any Office, Civil or Military — All persons receiving any Salary or Wages by grant from the Crown—And all persons having Command or Place of Trust under the Crown, in England or the Navy. —All persons of the King's Household.	Oaths of Allegiance and Supremacy — Declaration against Transubstantiation, and receiving the Sacrament according to the Church of England, and filing certificate thereof.	In three months after admission, by Statute 9 Geo. II. c. 26, and 16 Geo. II. c. 30, extended to six months—In one of the Courts at Westminster, or at Quarter Sessions.	25 Car. II. c. 2. Avoidance of the office, and disability to hold it—And upon exercise of the office without qualification — Disability to sue, to be executor, guardian, or legatee, and forfeiture of 500*l.* to any informer.
The Mayor, Aldermen, and other Members of a Corporation.	Oaths of Allegiance and Supremacy — The Sacrament.	At the time of entry on the office — Within one year before.	13 Car. II. c. 1. Avoidance of the election — being by 5 Geo. I. c. 6. prosecuted within six months.
Every Peer and Member of the House of Commons.	Oaths of Allegiance and Supremacy — Declaration against Transubstantiation.	At the table of the House, at the time of taking his seat.	30 Car. II. stat. II. 1 W. & M. c. I. Disability to sit in Parliament, or hold any office; to be executor, guardian, or legatee, and penalty of 500*l.*
Beneficed Ecclesiastics, and Lecturers.	Conformity to the Liturgy.	Previous to admission; before the Ordinary.	13 & 14 Car. II. c. 4.—1 W. & M. c. 8. Avoidance of the benefice.
Schoolmasters, public & private.	Conformity to Liturgy, and Licence of the Ordinary.	Previous to taking the office; before the Ordinary.	13 & 14 Car. II. c. 4. Except as to Protestant Dissenters, for not endowing schools, by 19 Geo. III. c. 44.
Officers by Commission or Warrant, in the Army or Navy.	Oaths of Allegiance and Supremacy.	Before the delivery of the commission — Before the person issuing the commission.	1 W. & M. c. 8. Incapacity to hold upon refusal, but by 57 Geo. III. c. 92, repealed—Such officers remaining liable to the Test Act.
Persons presented to Livings.	Declaration against Transubstantiation, 25 Car. II.	Upon summons by two Justices, or before the Ordinary or his Commissioner.	Disability to present. 1 W. & M. c. 26—12 Ann, c. 14.

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Persons to qualify.	*Oaths, &c.*	*Time and Place.*	*Statute and Penalty.*
THE KING.	Coronation Oath—Declaration against Transubstantiation of 30 Car. II.	At the Coronation.	1 W. & M. c. 6—1 W. & M. sess. ii. c. 8.
Voters at Elections for Members of Parliament. Barristers, Advocates, Attornies, Solicitors, Proctors, Notaries.	Oaths of Allegiance and Supremacy.	Before voting.	7 & 8 W. III. c. 27. Disability to Vote.
	Oaths of Allegiance and Supremacy — Declaration against Transubstantiation of 25 Car. II.	Previous to acting, and in one of the Courts of Westminster or Quarter Sessions.	7 & 8 W. III. c. 24. Under a premunire.
All Officers, Civil and Military — All persons receiving wages by patent from the Crown.	Oath of Abjuration of the Pretender — Altered by 1 Anne, c. 22.; 6 Anne, c. 7: 1 Geo. I. c. 13; 6 Geo. III. c. 53.	At the time of making the Declaration against Transubstantiation of 25 Car. II.	13 W. III. c. 6—1 Geo. I. c. 13. Similar penalties to the Test Act, 25 Car. II.
All Ecclesiastical Persons — Members of Colleges of the Foundation — Exhibitioners and Tutors of the age of 18 — Schoolmasters and Ushers—Preachers and Teachers of separate Congregations — Barristers, Advocates, Attornies, Solicitors, Proctors, and Notaries.	The same Oath.	Within three months after admission, by 9 Geo. II. in six months —in one of the Courts of Westminster or Sessions.	Ditto.
Peers and Members of the House of Commons.	The same Oath.	At the same time as the other Oaths and Declaration, at the table of the House.	13 W. III. c. 6.—& Geo. I. c. 13. Under same penalties as the former Oaths.
All persons admitted to any office, civil or military — Or receiving any salary or wages by patent from the Crown —Or having command or place of trust under the Crown, in England or in the Navy —All Ecclesiastical Persons. —Members of Colleges of the Foundation, Exhibitioners, and Tutors of the age of 18 — Schoolmasters & Ushers —Preachers & Teachers of separate Congregations—High Constables —Barristers, Advocates, Attornies, Solicitors, Proctors, & Notaries.	Oath of Allegiance of 1 Geo. I. c. 13. — Oath of Supremacy of 1 Geo. I. c. 13.—Oath of Abjuration of 1 Geo. I. c. 13.—The latter Oath being altered by 6 Geo. III. c. 53.	Within three months after admission — And, by 9 Geo. II. c. 26. within six months, in one of the Courts of Westminster, or at Quarter Sessions.	1 Geo. I. c. 13. Avoidance of the office, and incapacity to hold the same. — And, for exercising the office after neglect, being convicted — Disability to sue, be guardian, executor, or legatee, or to vote at elections for Parliament, and forfeiture of 500*l*.

EXCEPTIONS IN FAVOUR OF ROMAN CATHOLICS.

Excepted Persons.	*Conditions.*	*Exception.*	*Statute.*
Schoolmasters, not being an endowed School, or in the University, or educating the child of a Protestant parent.—Barristers, Attornies, Solicitors, and Notaries.	Taking the Oath of Fidelity appointed for Roman Catholics, by 31 Geo. III.	At any time, in one of the Courts at Westminster, or at the Quarter Sessions — instead of the usual qualification oaths.	31 Geo. III. c. 32.

INDEMNITIES FOR ALL PERSONS.

Persons indemnified.	*Conditions.*	*Extent.*	*Statute.*
All persons omitting to qualify through ignorance, absence, or accident, according to the Test or Corporation Acts; or, as Members of Parliament, or any other act in that behalf.	Qualifying before the 25th March, after passing the Annual Act.	Discharge from all penalties and disabilities incurred previous to the passing of the Act, and restoration to the same situation as if qualified in due time, except final judgment recovered, and except as to restoration to offices avoided and actually filled up.	One Act passed in Geo. I.—Three Acts of Geo. II.—And in reign of Geo. III. An annual Act.

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To the Editor of the Christian Observer.

You have doubtless heard, and applauded, the exertions of our sex in the cause of radical reform. Yes, Mr. Editor, men, women, and children are free. Though I fear you are a sort of cold-blooded animal, you must have been enraptured with our speeches. The following passage, from one of our sisters' speeches at Stockport, (July 19th) must have absolutely enchanted you. It is truly sublime. "Hail sweet Liberty! expand thy virtues into the breast of every female in this once happy land! Let sacrifices be made in every town and village in the kingdom unto thee; that thou may once more take thy empire in the breasts of a brave but enslaved people!" I could quote a great deal more equally to the purpose.

I hope, Mr. Editor, you will let your wife and daughters join us—I beg their pardon—"*Let* them" forsooth, as if women had not a will of their own! I know, for my own part, I had one long before I could mend a stocking. But, good Mr. Editor—(I do not say "Mr. Editor *Esquire*," because all such titles are an encroachment upon universal suffrage and the rights of the people: indeed, I shall not think Henry Hunt and Joseph Harrison sincere, till they leave off being called esquire and reverend), —as I was saying, we have had glorious meetings indeed. Mrs. (I mean sister) A. B. C.'s speech, was beautiful, only sister X. Y. Z.'s baby cried so loud that not half of us could hear it.—And now, talking of babies, I wish to consult you on the subject. We find that nursing does not at all comport with committee meetings; and yet it would be unjust, indeed it would be an encroachment upon their rights, to exclude them. What are we to do? Sister A. B. C. very properly makes her husband stay at home and nurse them, while she attends committees;—for husbands you are aware may be *made*, this being a sort of exception to the general rule. Sister X. Y. Z. intends to bring forward a resolution to-night to the following effect, which is to be carried unanimously: "Whereas, female children do not arrive at years of discretion till they are four years old, and boys till they are eight: Resolved unanimously, that a piece of board, such as is used in cottages and dame-schools, be placed at the committee room door, of sufficient height to prevent their climbing over; and that should any intrude, a piece of sugared bread and butter be kept constantly ready by the secretary, to *entice* them out, it being contrary to the rights of children to *turn* them out. (N. B. The board to be planed, in order to prevent their splintering their fingers). Resolved also, that our husbands do attend the children at home in our absence, and that tea, sugar, beer, coal, and candle, be duly locked up till our return."——

I have been called away in the middle of my letter; and what do you think it was for? Why you must know, that *Mrs.* (oh that vile habit—when shall I get rid of it?) I mean Betty Faithful's child was making a sad racket, and thinking it owing to some encroachment upon its rights, I felt it my duty to step into her apartment to interfere. There I found the parson's wife going to doctor the child. I forgot to tell you it had been very ill, and the apothecary said it must have some medicine. The parson's wife, who had just stepped in to see poor Betty, with some methodist tracts and a little veal pye in her basket (veal pye! why did not she bring pigeon?) had sent Betty's eldest girl to her house for a little castor-oil, which the doctor had recommended. So, Editor, I came in, just when they were going to force it down the little citizen's throat. Imagine the scream that ensued. I remonstrated—the child was free, they

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had no right to violate his privileges—I therefore took bottle and all, and threw them out at the window. For you know that one has a right in defence of liberty to break bottles, and burn houses, or seize the bank, or murder all the aristocrats in the kingdom. Huzza! our rights for ever!—My youngest child talks of setting up a baby's committee, at which it is to be resolved and carried by acclamation, that children are free—that they are not to be washed, dressed, vaccinated, or sent to school, but by their own consent, &c. &c. I should think, Editor, you would see the propriety of this measure.—Pray do read Cobbett's works, (I do not mean his Grammar); dear, good, incomparable man! They say, he is going to get a law made, that no man, woman, or child, shall sit in our new parliament under ten, or above a hundred and fifty years of age. Do not you think this a restriction on liberty? I am sure my child, just turned of five years, can talk against Sidmouth and Castlereagh as well as any of us, and is quite as good a judge of the necessity of reforming Parliament. —So good bye, Editor. Huzza! Liberty or death for ever!

A FEMALE RADICAL REFORMER.

REVIEW OF NEW PUBLICATIONS.

Hints for the Improvement of Early Education and Nursery Discipline. London: Hatchard, 1819. pp. 188.

IT is one of the most curious solecisms in the history and constitution of human society, that many of the grossest errors should prevail upon points of the most obvious nature, and of the highest importance. Men are not mistaken merely as to the theory of comets, or the nature of mermaids, or the habits of the animalculæ which people the sun-beam, but on many topics where mistakes are both fatal and easy of correction. It would be difficult to find any fact more confirmatory of a general position, than is that of the *state of education* in this country of that which we have just laid down. Till the work of Adam Smith, on the "Wealth of Nations," commenced its assault on the schools and universities of Great Britain, some of those great bodies of learning were pursuing a plan of education for the higher classes of society, upon a model by no means worthy of so advanced a period of the world, and in some respects not far removed above the institutions of the middle ages. Indeed, even now, the plan of education in our universities, *though very greatly improved*, is still imperfect. In making this remark, we do not refer so much to the continuance of the Aristotelian logic, and a few other instances of attachment to obsolete or useless forms, in one of them, as to the deficiency of religious instruction to students for the sacred profession, in the other. We are not about to enter upon the great question of the mode in which public education is conducted; otherwise, the usual system of punishment, fagging, the inattention so often displayed to the moral principles, such as kindness, distributive justice, &c., might be forcibly urged in proof of the above position.

But these errors are not confined to our colleges and public schools. In what a state has the education of the poor remained, till the new system of education roused

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the nation to a sense of its deficiencies as to this important duty. Till taught by the course of events, it might have been thought impossible that a duty so long *professed* to have been discharged, should have been discharged so ill; and that a pursuit so widely cultivated, should be susceptible of such great improvement.

But, whatever might have been the case in *public* systems, where the children of which the tutor has the charge are not his own, and where the interest is in a measure dissipated by being divided among many scholars, it might at least have been expected, that domestic, and especially parental, instruction, would have long since risen to something like practical perfection. A parent is so deeply interested in the welfare of his child—his mind is so long bent upon the prosecution of this predominant object—his own personal comforts are so much involved in the successful pursuits of it—and the attention of so many persons is devoted to the same end, that it might be conceived a few years would bring to light every material discovery, and preceding ages leave little for succeeding ones to perform. But this is far from being the fact. Till within a very few years, how rashly have children been committed to the hands of promiscuous instructors; with what trash have their minds been surfeited in the form of story books; how little attention especially has been paid to the education of the *nursery*, to the character of those individuals to whose administration the mind is intrusted in its most impressible years!

It is worthy of notice also, that since the public mind has been more forcibly directed to the momentous subject of education, the *order* in which this object has been pursued has been the opposite to that which might have been anticipated. Our writers on education have not usually begun with the infant, and thence risen to a consideration of our duties to the youth. They have, in general, begun with the youth; hoping, that the evils of the existing system might be corrected at that period of life. But experience has taught the instructors of children, that their pupils come spoiled to their hands; and that to cleanse the stream, they must go nearer to the fountain. They have accordingly, by degrees, directed their investigation to the earlier ages of life. And the present author, or authoress, (for the work is ascribed to a near female relation of a lady to whom the nation stands most deeply indebted for her meritorious exertions to reform our prisons,) has carried us into the nursery, and has taught us that the very cradle is to be watched, and the first lispings of reason to be regarded by the prudent guardian of the infant mind.

It has frequently struck us, in considering these facts, how great the contrast has been between the views of the ancients and moderns on this point. The former, without any view to a future world, were more watchful of the infant years of their children than many of the moderns, at least in those points which *they* thought of importance. Quinctilian, for instance, has the following passage, which, though intended to apply simply to minor habits, is applicable *a fortiori* to moral ones. "First of all, *nurses* ought to be free from all defects and impropriety of speech. Chrysippus wished every nurse to be a woman of skill—but at all events, he insisted that the best, according to the opportunities of the parent, should be chosen. It is true, their *morals* ought to be the first consideration, but it is requisite they should speak with propriety. Their language is that to which the child first listens, and his first attempt is the imitation of their words. We are naturally tenacious of all that is received early

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in life; like vessels which retain the flavour early communicated to them. The dyed wool can never be restored to its original purity. And vicious habits adhere to us the most closely—for good habits are easily corrupted into bad—but when have you known a bad habit transformed into a good one? Even a child, therefore, ought to learn nothing in his earliest years which he will afterwards be compelled to unlearn."

To all this, in its moral application, as well as simply referring to minor attainments, every reasonable person must assent; and if he has had experience in the education of children, he will feel convinced that there is no period of life of more serious importance than that in which the mind is most open to impression, either by the rude hand of ignorance and vice, or, under the influences of the Holy Spirit, by the fair characters of holiness and truth. Physicians have often said, that the great bulk of their patients "come to them too late." It is still more certain, that the physicians of the mind have usually a right to urge the same complaint. The children committed to them, come often infected with diseases far beyond the reach of their art; and they fail to cure them, because under any ordinary process they are incurable.

It is on these accounts, independently of its intrinsic value, that we regard the little volume before us with much gratitude and respect. Its very title is a strong recommendation; and we cannot but add, that the good sense and piety with which it is executed, are such as will scarcely leave a Christian parent excused, who does not seriously consider its precepts, and recommend them to those who are employed in the early culture of his children. It is highly interesting to observe, that as vital religion advances in the country, our species begins to assume more importance in our eyes. Mr. Hall, in his celebrated sermon on "Modern Infidelity," justly observed, that an atheist was likely to butcher others without remorse; for to him, the infliction of death was nothing more than "diverting the course of a little red fluid called blood." Religion contemplates every human being as an immortal creature—as a creature in whose case the habits of to-day may fix the circumstances of eternity. And consequently, it has raised women to their proper lot in society; it has broken the fetters of the slave; it has mitigated the horrors of war; it has softened, in many countries, the terrors of law; and now, it is giving even to infants a new dignity in the eyes of the community, investing their earliest habits with the highest importance, and calling upon us to regard every little ark of bulrushes as the depository, if not of a king or a legislator, yet of a being who may exchange in a moment this life of an hour for the unchanging existence of futurity. It is a satisfaction to trace out this general character and influence of the Gospel, and to find religion in this, as in other senses, "justified of her children," and that the most decided Christians are the most anxious and persevering labourers in this department of benevolence and utility. With the exception of a very few writers, worldly philosophy has usually left the nursery to manage for itself. But religion, as in the present volume, has seated herself beside the cradle, and has dropped her gentle lessons like "the dew of Hermon" on this hitherto neglected wilderness.

The work to which we are referring, begins by laying down the five following general principles. Success in education depends—

1. More on prevention than cure.
2. On example, rather than on precept and advice.
3. On forming habits, rather than inculcating rules.
4. On regulating our conduct

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with reference to the formation of the character when matured, rather than by confining our views to the immediate effect of our labour.

5. On bearing in mind a just sense of the comparative importance of the objects at which we aim.

Our authoress's first chapter is on "Truth and Sincerity," and the following observations may be useful both in a nursery and elsewhere. Falsehood, under various forms, is one of the most general vices of society. It is a crime so easily perpetrated, so difficult of detection, and often so convenient and productive, that the temptation to the commission of it is, perhaps, of all others the strongest. Let us hear our authoress.

"Nothing, perhaps, is more beautiful, or more rare, than a character in which is no guile; guile insinuates itself into our hearts and conduct to a degree of which we are little aware. Many who would be shocked at an actual breach of truth, are, notwithstanding, far from sincere in manner or conversation. The mode in which they speak of others, when absent, is wholly inconsistent with their professions to them, when present. They will relate a fact, not falsely, but leaning to that side which tells best for themselves; they represent their own actions in the fairest colours; they have an excuse ever ready for themselves, and too often at the expense of others. Such conduct, if not coming under the character of direct falsehood, is certainly a species of deceit, to be severely condemned, and strictly guarded against, not only in ourselves but in our children: for we shall find them early prone to art, and quick in imbibing it from others. It is not enough, therefore, to speak the truth; our whole behaviour to them should be sincere, upright, fair, and without artifice; and it is experience alone that can prove the excellent effects that will result from such a course of conduct. Let all who are engaged in the care of children consider it a duty of primary, of essential importance, never to deceive them, never to employ cunning to gain their ends, or to spare present trouble. Let them not, for instance, to prevent a fit of crying, excite expectation of a pleasure which they are not certain can be procured; or assure a child that the medicine he must take is nice, when they know to the contrary. If a question be asked them, which they are unwilling or unable to answer, let them freely confess it, and beware of assuming power or knowledge which they do not possess: for all artifice is not only sinful, but is generally detected, even by children; and we shall experience the truth of the old proverb, 'A cunning trick helps but once, and hinders ever after.' No one who is not experimentally acquainted with children, would conceive how clearly they distinguish between truth and artifice; or how readily they adopt those equivocal expedients, in their own behalf, which, they perceive, are practised against them." pp. 11—13.

The following observations are very judicious.

"If we have grounds for supposing a child guilty of some common offence, although, as has before been remarked with regard to falsehood, it is better to ascertain the truth by evidence, rather than by the forced confession of the suspected party; yet, sometimes it may be necessary to question the child himself. This must be done with great caution, not with the vehemence and hurry so commonly employed on such occasions; but with calmness and affection. We should forbid him to answer in haste, or without consideration; reminding him of the extreme importance and happy consequences of truth; of our tenderness towards him, and willingness to forgive, if he freely confess his fault, and shew himself upright and honourable in his conduct: for truth being the corner-stone of practical goodness, we must be ready, when necessary, to sacrifice to it less important points, and, for the sake of this leading object, to pass over many smaller offences.

"I cannot close the subject before us, without a warning against a severe, repulsive, disheartening, or satirical system, in the management of children. Nothing is so likely to produce in them, especially in those of timid dispositions, reserve, pusillanimity, and duplicity of character. On the other hand, good discipline will greatly promote habits of integrity and openness. But it is to be remembered, that the best discipline

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is always combined with freedom, mildness, sympathy, and affection." pp. 19—21.

Let not our readers neglect to observe the word "satirical" in this passage. Children rarely understand a jest, or make any allowance for the excess usually tolerated in speeches half serious and half comic. Satire with them, therefore, often cuts to the very quick, and destroys all confidence and love towards the person employing it.

The second chapter, on "Authority and Obedience," is very sensible. We shall only make the following short extracts.

"What is more common than a weak, irritating exercise of power, which teases the child, and frets his temper, whilst it rarely commands his obedience?" pp. 24, 25.

"It is the result of experience that authority is to be established, rather by actions than words. What is vulgarly called scolding, is altogether unnecessary: the government of the tongue is therefore essential to those engaged in the business of education. In mind and action we should be firm; in manner, mild and quiet. It is a common mistake to talk too much, to make too much noise, in managing children." p. 27.

"With children, a vigilant superintendance is required, but not a frequent interference.

"The object of education, 'is to preserve them from evil, not from childishness.'

"We should, therefore, be very lenient to those errors, which are, more 'the defects of the age than of the individual,' and which time, there is little doubt, will remove, reserving our authority to be exercised with the more effect, on important occasions—such occasions, as bear upon fundamental principles and moral habits." pp. 29, 30.

The third chapter is on "Rewards and Punishments, Praise and Blame,"—and it is partly founded on the just observation of Locke, one of our first and best instructors on nursery discipline—that those children who are the most chastised rarely prove the best men; and that punishment, if it be not productive of good, will certainly be the cause of much injury.

The experience of the author appears to correspond with this observation. We extract her general advice as to punishments.

"Not only the rod, but severe reproaches, rough handling, tying to bedposts, the hasty slap, the dark closet, and every thing that might terrify the imagination, are to be excluded from the nursery. If a nurse be under the necessity of punishing a child, she may confine him for a time in a light room, remove him from table, or allow him simply to suffer the natural consequences of his offence. If he intentionally hurt his brother with a whip, the whip must, for a time, be taken from him. If he betray impatience and selfishness at table, let him be served the last, and with the least indulgence. Such gentle measures, administered with decision, will generally succeed, for it is much more the certainty and immediate execution, than the severity, of punishment, that will avail. A child, who is sure of being confined a quarter of an hour, if he strike his companion, is less likely to commit the offence than another who has only the apprehension that he may be detained an hour; for the hope of escaping with impunity, adds no little force to temptation. Correction, also, is not to be unnecessarily delayed or prolonged. Delay renders it less effectual, and more trying to the temper; whilst any needless continuance, in every way, increases the evils, and lessens the benefits which might result from it." pp. 37—39.

The following observations are sensible and useful.

"A well-trained child, if affectionately admonished after correction is over, not being irritated at the idea that it may be continued, will generally yield at once: but it is not to be considered necessary to put this always to the proof. He has committed a fault, and has suffered the consequences. Here it is often wisest to leave the affair for the time, choosing the earliest favourable opportunity, when he has more perfectly recovered himself, for receiving his submission, and assuring him of forgiveness." p. 41.

"When a child has been punished,

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he should be restored as soon as possible to favour; and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but, after peace has been made, to upbraid him with it, especially in the presence of others, is almost a breach of honour, and, certainly, a great unkindness. Under any circumstances, to reproach children in company is equally useless and painful to them, and is generally done from irritability of temper, with little view to their profit." p. 42.

"Children, therefore, should not be punished for mere accidents, but mildly warned against similar carelessness in future. Whereas some people shew much greater displeasure with a child for accidentally overthrowing the table, or breaking a piece of china, than for telling an untruth; or, if he hang his head, and will not shew off in company, he is more blamed than for selfishness in the nursery. But does not such treatment arise from preferring our own gratification to the good of the child? and can we hope, by thus doing, to improve him in the government of his temper, or to instruct him in the true standard of right and wrong?" p. 45.

The remarks, in the chapter on "Temper," are not less judicious than those we have already extracted.

In the next chapter, on "Justice," great importance is attached to teaching children the distinction between their own property and that of others. Doubtless, much nursery hostility may be prevented, by assigning to each child his peculiar playthings, book, seat, &c. At the same time it must be remembered, how easily selfishness blends itself with every feeling of the fallen heart. The first Christians had a community of property, under the regulation of proper officers, who distributed to each individual according to his peculiar demands. And, though we cannot conceive such a regulation compatible for any length of time with the habits of civilized society, a single family may, *in some measure*, approximate to it. The law of love, once carried into action, would secure a state of union far superior to the sort of hollow truce established by a mere formal designation of property. Bad temper easily finds pretexts for war: and the appropriation of property can never be so complete as to annihilate every such pretext. At the same time our authoress is doubtless right in wishing to see accurate notions on the subject of justice and property inculcated in early life; and till all the children of a family shall be as self-denying and as benevolent as those early Christians, her advice on this head will hold good. We should not, therefore, have made the preceding remark, were we not afraid of any system by which selfishness might even *appear* to gain a single point in its dominion over the heart. We need not add, that such is not the intention of the writer of this little work.

The chapter, on "Fearfulness" and "Fortitude," appears to us particularly valuable. The objects, as the authoress justly observes, which we should have in view as to these points are to "secure our children from imaginary terrors, and to inspire them with that strength of mind which may enable them to meet, with patience and courage, the real and unavoidable evils of life." After some cautions to nurses and others against the common nursery stories of ghosts, &c. the following general rule is laid down.

"It is to be remembered, that the attempt to touch the conscience, or to enforce obedience by terrifying the imagination, is, under every form, to be reprobated, as altogether erroneous and highly injurious." p. 71.

The following observations, and many others that follow, are also very judicious.

"If children are naturally of a timid, nervous constitution, or if, unfortunately, they have imbibed those fears from which we should most wish to guard them, much may be done towards

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restoring them to a healthful tone of mind;—but it must be effected by more than common skill, and by measures the most gentle and unperceived. Direct opposition, upbraiding a child for his cowardice, accusing him of fearing the dark, of believing in ghosts, &c. will but establish, or, perhaps, create the very evils we desire to counteract. If a child dread the dark, he must on no account be forced into it, or left in bed against his will without a candle. We had better appear neither to see his weakness, or consider it of importance, and for a time silently to yield to it, rather than to notice or oppose it; at the same time, losing no opportunity of infusing a counteracting principle." pp. 73, 74.

"We shall succeed in the early cultivation of fortitude and patience, chiefly by influence, and the careful formation of habits. There are certain principles, however, relating to the subjects before us, not to be prematurely brought forward, but ever to be kept in view; thoroughly to be established in our own minds, and strongly impressed upon those of our children, as their powers strengthen and opportunities offer. These are the principles of overcoming self, of struggling against natural infirmities, of enduring present pain, for the sake of future good, and, still more, of humble submission to the will of God, receiving, as from the hand of a gracious Father, not only our many comforts and blessings, but the portion of sorrow and disappointment which he sees meet to dispense to us for our good. When inculcating principles, we shall find it a great assistance with children, to enforce them by examples, and to engage the feelings and imagination by interesting narratives, which may illustrate our instructions and elevate the mind. Such, on the subject before us, are the stories in Evenings at Home, on 'True Heroism,' and 'Perseverance against Fortune,'—many parts of Sandford and Merton, and of 'True Stories for Children'—selections from the lives of eminent men; as of Howard, &c. From profane history; as the accounts of Regulus, of the citizens of Calais, &c. From the characters of Scripture; as Abraham's and Eli's submission, Stephen's martyrdom, and, above all, from the life and death of Him who set us a perfect 'example that we should follow his steps,' whose history is indeed too sacred to be rendered common, but must be imparted to children as they are able to relish and to enter into it." pp. 84—86.

We find the following sensible remarks in the chapter on "Industry, Perseverance," &c.

"Energy of mind, like power in mechanism, if once attained, may be directed and applied to a variety of objects; but the want of this energy—an indifference, a spiritlessness of character—is a defect most difficult to be overcome. Our ordinary resources are apt to fail with minds of this cast; for, with them, the hope of obtaining a desired object; the wish for rewards; the love of reputation, and even a sense of duty, will readily yield to every difficulty, and rarely triumph over that aversion to labour, which, if suffered to prevail, has a tendency to undermine whatever is excellent or valuable. In the treatment of children of this character, a double portion of patience and perseverance is required; and, with all our efforts, we may appear to effect very little; but that little will probably lead to more. We must observe their tastes; and, if possible, excite activity, by presenting them with objects which particularly accord with their inclination. We may sometimes, with those of good dispositions, accomplish our purpose, by engaging their affections, and working upon love more than upon fear. It will also be especially necessary to guard against that deceit, which is, too often, the consequence of indolence; for a child, habitually indolent, will make it his object to get through every employment, particularly his lessons, with as little trouble to himself as possible; and the consciousness of his deficiencies—the consciousness of having failed in duty, will, almost inevitably, induce him to take refuge in falsehood or mean excuses. We should, therefore, as far as possible, avoid trusting such children to learn their lessons alone; for this will be exposing them to temptation. Let it be an object to give them employments which they cannot evade—from which there are no means of escaping;—something to be done, and not merely to be learnt." pp. 102—104.

The following amiable passage will have many admirers among those whose cause it espouses,

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and ought to have many among their elders.

"In cultivating habits of industry, application, and perseverance, we are to remember that there is a medium to be observed in this, as in every other branch of education. These qualities are of so much value, that they demand a full share of our attention: but we are not so to pursue them as to infringe upon the necessary liberty, and the truest enjoyment of children. It ought again to be repeated, that all unnecessary restraint is only so much unnecessary evil. We must also treat with much tenderness that lassitude and apparent indolence, which even slight indisposition will occasion in children. In the short time devoted to lessons, we may gradually employ a stricter discipline; but, in play-hours, although it is a positive duty strongly to oppose listlessness and indolence, yet, with healthy and well trained children, we shall find little else necessary than to direct their activities, to encourage their projects, and to add to their pleasures." pp. 113, 114.

We have next some sound remarks on "Vanity," "Delicacy," "Manners and Order;" and we then come to the supremely important topics of "Religious Instruction and Religious Habits." To these chapters we confess ourselves to have turned with considerable anxiety. The melancholy fact is so often pressing upon our attention, of the children of religious parents abandoning or neglecting the God of their fathers, that we were desirous of seeing whether any new lights would here be thrown upon so interesting a subject. We shall take the liberty, in conclusion, to touch briefly on this topic. In the mean time, let us listen to our sensible and pious author.

The first extract we shall make will serve to exhibit the view taken by the writer, of the negligence too generally prevalent in the business of religious education.

"It is the deeply-rooted conviction, that in bringing up a child, we have to do with an immortal spirit, which can alone excite that strength of feeling, and depth of interest, essential to the performance of our highest duties toward him. That many well-meaning parents, who take it for granted, they are bringing up their families religiously, manifest so little earnestness in the cause: that religion is, in fact, made so secondary an object, must, in many cases, be attributed to the want of strong practical faith; to the want of a real and operative belief in the solemn and repeated declarations of Scripture, that the present world is but a state of probation, and that on the short time spent here depends the everlasting condition of every individual." pp. 137, 138.

The author then refers to one cause of this neglect in some Christian families—that, depending upon Divine grace for the conversion of the child, they consider human endeavours as a sort of disparagement of the freeness of the mercy of God. We believe there are such cases—but they are, we trust, not very common, and are confined probably to persons of a semi-Antinomian character. In many such cases, which are charged upon principle, we should be disposed to consider the neglect rather as the result of indolence or indifference, than of system—of that sloth which sacrifices creeds and principles, and every thing else that stands in the way of self-indulgence. Nothing can be more obvious than that we honour God by the diligent use of the means which He has appointed; and dishonour Him when we rely on his mercy in opposition to his truth.

The following observations, on the manner of conveying religious instruction, are valuable.

"It is not to be forgotten, that as religion is the most important, so also it is the most sacred of all subjects; and that although, from its importance, it is ever to be kept in view; yet, from its sacred character, it must not be made too common or familiar.

"'True religion,' (a late valuable writer remarks,) 'may be compared to a plum on the tree, covered with its bloom; men gather the plum, and handle it, and turn and twist it about, till it is deprived of all its native bloom and

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beauty? We are in danger of doing this, if we impart religious instruction as a task, either to ourselves or our pupils: if we attempt to teach the sacred truths of Christianity, whilst we have little sense of their beauty or of the savour that attends them; if we are in the habit of bringing forward religion without a corresponding feeling and reverence; if we can talk of it with the lips whilst the heart is little alive to the subject; and if we imperceptibly adopt a religious tone, because it prevails amongst those about us. By this mode of proceeding, we may encourage in those under our influence an outward profession of what is good; but we are not likely to foster that substantial and practical principle, which is the life of religion." pp. 140, 141.

No less valuable are the remarks which follow.

"Although we would not lessen the value of other means of instruction, it is evident that the most important and purest source of religious knowledge, is the simple, unprejudiced study of the Bible. If we take the Scriptures in their regular order, omitting only those parts which are above the comprehension of children, they will supply 'that which is able to make them wise unto salvation;' every Christian doctrine, every important precept will be presented in succession, and will afford the most favourable opportunity for useful observations and individual application; and these will be most likely to prove beneficial when they spring naturally from the subject before us, and from the lively feeling which it excites. Fenelon advises, that we should not only tell children that the Bible is interesting and delightful, but make them feel that it is so. We should endeavour to make them feel the deep interest of the narratives it contains, and the exquisite beauties with which it abounds. This cannot be accomplished if they read it as a task; an historical acquaintance with Scripture is, indeed, very desirable; but it is from a taste for, and an interest in the sacred writings, that the most important benefits are to be derived." pp. 143, 144.

It is impossible to dispute the justice of the following statement.

"It is to be remembered, that religious instruction is not to be forced upon children: wisdom is required in communicating it to them, that we may give them 'food convenient for them,' nourishing them, not with strong meat, but with 'the sincere milk of the word, that they may grow thereby;' making the best use of the natural and gradual opening of their understandings: and we may acknowledge, with thankfulness, that there is something in the human mind which answers to the most simple and sacred truths;—the mind of man seems formed to receive the idea of Him who gave it being. A premature accuracy of religious knowledge is not to be desired with children; but that the views of Divine truth which they receive, should be sound and scriptural, and so communicated as to touch the conscience. If the conscience be touched; if the fear of God be excited; a fear to offend him; a dread of sin; there is something to work upon, and a foundation is laid for advancement in religion, as the character ripens. But we are not to forget the general balance of Scripture, or to give force to one part by overlooking another. Thus, in our endeavours to touch the conscience, and to excite a dread of sin, we must also be careful to represent our Creator as the God of love, the God of peace, the Father of mercies,—to direct the attention of our children 'to that Lamb of God, which taketh away the sin of the world;' that the result of our labours may, with the Divine blessing, be an union of fear and love in the hearts of our pupils: that tenderness of conscience should not lead to the spirit of bondage; nor fear degenerate into religious terror, and, consequently superstition." pp. 147, 148.

The reader will afterwards find some excellent remarks on "devotional exercises," "grace," daily "study of the Scriptures," "the Sabbath," "the study of the Liturgy," and "public worship." The following observation, near the close of the chapter, appears to us to be of great importance.

"If children live under a religious influence, some vigilance will be required, lest they should assume a seriousness, which is not real. Every thing unnatural; every thing bordering on hypocrisy, is to be most carefully checked; and that Divine test deeply impressed on their hearts, as on our

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own; 'if ye love me, keep my commandments.' We must not, therefore, force either the feelings or expression; satisfied, that, if the true principles of Christianity have taken possession of the heart, it will, necessarily, manifest itself in something better than in words or profession." pp. 169, 170.

The work closes with a cheering address to mothers, on the probable success of their labours. The author refers to the names of Augustine, Hall, Hooker, Herbert, Philip Henry, Sir Wm. Jones, Newton, and Cecil, as examples of the benefit of maternal instruction. The catalogue might be indefinitely extended. We have frequently been struck, in considering the lives of eminent servants of God, (where even there has been a strenuous, and, perhaps, an undue effort to magnify the grace of God by giving to the conversion of the individual a character of *suddenness*) by observing how often, in their earliest years, they have discovered feelings of contrition under the gentle and holy tuition of a pious mother. There is often a dawn of religion in the soul which is forgotten in watching the splendour of the risen day. There is often, as it were, a prelude in the mind, to which, however unheard by others, a mother listens with gratitude and joy, as predictive of the improved melody of future years. And there are many parents who fall asleep in Christ, despairing of the success of their hours of toil and watching over a thankless child, who shall not, perhaps, be undeceived till they see that child accepted and glorified amidst the spirits of the just.

On the whole, the writer of this work has discharged an important duty to the public. We think this little work supplies many evidences of a regulated, sensible, pious, and amiable mind. The observations are evidently founded upon experience. Indeed, almost, all theories on such subjects, which are not confirmed by experiment, are likely to be of little worth; for of all speculations, none are more commonly inaccurate than *a priori* speculations on the human mind.—But we proceed now, in conclusion, to offer a very few observations on the subject of the failure of education among parents who have the reputation of religion. As far as our own experience has gone, there is nothing in the case which ought to discourage a pious parent in the cheerful and zealous prosecution of this important duty.

In the first place, then, we conceive that many of those parents who have the reputation of piety, do not by any means possess the religion for which their own party give them credit. The state of religion was, for a long time, so low in this country, that the reputation of piety was purchased at a very cheap rate. A general, when he has few troops under his banner, is tempted to add even the doubtful to the muster roll. And to the present moment, many, we fear, are accredited as religious characters upon very insufficient grounds. The adoption of a peculiar language—shunning a few public, troublesome, and expensive amusements—attendance upon a particular place of worship—countenancing a few religious societies—all these easy and not necessarily pious qualities or habits, are often construed into so many decisive evidences of a heart right with God. And especially in the case of the child of pious parents, the more religious part of the community are willing to take for granted the inheritance of religious principles. Besides, as such young persons are ordinarily familiar with the language of religion, there is a temptation to give them credit for the thing itself. But is all this just? We are not contending for harshness and suspicion and bigotry in judging of others; or that we

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should fall into the error of conceiving that the prophets of the Lord are reduced to one, when there are thousands who have not bowed the knee to the world. But we are contending for the honour of religion, and that the faults of the worldly should not be charged upon the servants of God. These spurious professors of religion abound in society. And surely, the defects of their children cannot be justly imputed to a *religious* education. Such individuals are, of all others perhaps, most certain to vitiate the mind of a child. Their life is often a course of the deepest dissimulation with God and man. It is, in fact, "one great lie" from beginning to end. And are not young persons, accustomed to contemplate such characters from their earliest years, cast upon the world under the most trying circumstances? Can it be wondered that children thus educated grow up either to assume the mere garb of religion, or to disbelieve and despise it altogether?

But if the children of some families suffer from the hypocrisy of their parents, there are still more who suffer from their *inconsistency*. Many are the parents who, though distinguished for their strictness and consistency in the infancy of their children, have since that period greatly swerved from their original habits. In some instances, this deterioration of life has followed an increase of worldly connexions, or of personal wealth and consideration. In some, it is the fruit of that growing insensibility which is the frequent companion of old age. In some, it is the result of a mistaken opinion that those habits will be safe for their children which they think, in their advanced years, little injurious to themselves.—But, whatever be the cause, the fact is certain. This relaxation of habits frequently takes place in families which have long walked in the path of strictness and purity. It certainly is not wonderful if children, so exposed, sink into the snares of the world. The piety of the parents was not nursed up to strength and vigour in such an atmosphere; and why should they try a process with their children, so different from that which matured their own religious character?

But not to dwell on examples such as these, let us take the case of persons who are really endeavouring, in simplicity of heart and practice, to educate their children for God, and whose general habits are liable to no such imputations as those to which we have already referred. Even here, we seem continually to discover sufficient causes for the disappointments of pious hope, as to the families of such parents.

In some instances, we find the most careless indulgence of the children of religious families in habits opposed to a holy and self-denying life.

In others, we see a perpetual conflict between the parents themselves, as to the discipline and regulation of the family.

In others, we see Religion associated with qualities so truly disagreeable that it would be difficult indeed to love her in such company.

In some instances, the parents are so much occupied in public concerns—in schools, and societies, in committees, and conversations—as to find no leisure, and to retain no taste, for the simple, quiet, unostentatious duties of their family.

In others, though a profession of religion is made, and outwardly maintained, there is in the interior of the family, little of religious conversation, little of a devotional spirit, little of an endeavour to maintain that nearness to God, and devout communion with Him, which are the highest joy and privilege of a servant of Christ. In

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some religious circles, day after day seems to pass over, and little more of piety to discover itself than an occasional recognition of some scriptural truth; or a denunciation of some real or supposed error in others; or a cold, formal, and heartless discharge of the public offices of religion. What the young appear chiefly to need, is *personal* appeal; friendly communication; gentle and tender remonstrance; generous and prompt commendation; encouragement; serious and private conversation; efforts a little out of the beaten track, varied in their circumstances, and discovering in the teacher a heart deeply impressed and tenderly alive to the well-being of the scholar. The beautiful simile in Goldsmith well illustrates our meaning.

"And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way."

We are persuaded, that in the mere practice of *family instruction and prayer* much is to be accomplished, under the Divine blessing, by an attempt to infuse simplicity, personality, *reality*, into all that is said. The instructions of the family circle often presuppose too much knowledge and piety in the persons addressed. They are frequently too scholastic and didactic, and have too little of affection and nature, and of the air of serious and tender conversation. Among other benefits which may arise from a consideration of these simple facts, is, that many who have hitherto conceived themselves to be disqualified for expositors of Scripture in their families, may take courage, and assure themselves, that the very simplicity of their characters, and their inaptitude to soar above the language of solemn and affectionate conversation, are possibly among the very circumstances which qualify them to teach their households with success.

Happy shall we be, if a single observation of our own, or of the valuable author of the little work before us, should lead but one parent to the more serious consideration of his or her domestic duties. It is a striking fact in the sacred volume, that the individual of whom the Apostle says, he had "*no man* like minded," was one who had been early nurtured in the bosom of female piety, and from his childhood had "known the Scriptures." And we cannot but conceive that the purest and most exalted state of things will arise in the church when religion is thus communicated, under the influence of the Spirit of God, from parent to child; when the first lessons shall be the lessons of devotion, and the first breathings of the infant lips be aspirations of prayer and praise. How lovely is the picture presented to us, by the hand of Inspiration, of those happy times! "I will pour my Spirit upon thy seed, and my blessing upon thine offspring—and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's, and another shall call himself by the name of the God of Jacob."

On *parents*, then, we would earnestly call, to hasten, as far as in them lies, that glorious period. Let them not doubt, that he who so delights to borrow their title—to call himself the "Father" of his people—is willing to assist their inability, and to give effect to their humblest labours. He will shed the gentle and holy dew of his blessing upon them: "I will be a Father to them, and they shall be my sons and daughters, saith the Lord Almighty." Let parents remember, that they have this simple, grand, and all-sufficient rule for the administration of their families, "*to be, as far as possible, that to their children which God is*

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to themselves." Let, as far as practicable, the same principles and rules prevail in their government of their families, which constitute the scheme of the Divine government of the great family of man. Let not difficulties discourage them. It is an affecting consideration, that although the great Father of the universe has in heaven a happy, holy, and innumerable family, who never disobeyed, and who wait, ever on the wing, with filial obedience to fulfil his commands, he has not disdained to regard the returning prodigals of his family who, scattered over the earth, linger out a life of trial and difficulty in their fallen state. Here is our example. There is no individual on whom the eye of Heavenly Compassion is not fixed, and over the first lispings of whose contrition the angels of God are not willing to rejoice.

We cannot quit this subject, without calling on our younger readers to remember the responsibility of their condition. A parent may be viewed as the representative of Him who guides and controls heaven and earth. Therefore, undutifulness towards a parent has ever been considered a crime allied in spirit and character to that of impiety to God. The ancients described our duty to God and parents by the same word. Let them, then, beware of trifling with instructions, invested with such a character, and armed with such authority. And, to say nothing of the future and eternal consequence of this neglect, let them not treasure up to themselves the poignant distress of those who are compelled to stand over the tomb of a parent whose instructions they have wasted or disobeyed. We shall not, on the present occasion, do more than advert to the happy contrast; to the delight of endeavouring to pay back to a parent, in the coin most valued by him, the loans and gifts of early tenderness and affection; to the pleasure of nourishing with our youthful fires, the half-extinguished spark of feeling, and trust, and joy, in a mind sinking under the burden of decrepitude and old age; and to the satisfaction of seeing their dying eyes close upon us, in the joyful hope of meeting us at the resurrection of the just, and seeing us stripped of all our infirmities and corruption, and soaring into the pure serene of the Divine Presence.—But we will not proceed farther. The reciprocal duties of parent and child, in the business of education, would supply matter for volumes instead of a single paper. We shall always rejoice to see our able and experienced correspondents recurring to the topic. We earnestly trust, that these mutual duties may be every day increasingly loved and practised; and that "holy families" may be continually springing up to cheer the fainting courage of the ministers of God upon earth, and to supply new themes of ecstacy in heaven, to those pure spirits who rejoice over one sinner that repenteth.

Antinomianism Unmasked, being an Inquiry into the Distinctive Characteristics of the two Dispensations of Law and Grace. By SAMUEL CHASE, A. M. *With a Preface,* by the Rev. ROBERT HALL, A.M. London: Black and Son. 1819. pp. 291.

WE have entered so frequently, and at such length, into the nature and baneful effects of the Antinomian heresy, that we need do little on the present occasion, except to introduce to our readers one of the most able treatises which we remember to have seen on the subject. It is ushered into the world under the auspices of the Rev. Robert Hall, whose name alone would be a sufficient guarantee for its merits; and without ourselves concurring fully in *all* of Mr. Chase's views, we agree most cor-

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dially with his eloquent friend in the general excellence and utility of his work.

On opening the volume before us, we found ourselves somewhat in the condition of persons invited to enter and survey a spacious temple, but who are so captivated with the beauties of the portico, as almost to forget the immediate object of their visit. The fact was, that we had *twice* perused Mr. Hall's introduction, before we could bestow a thought upon the treatise to which it is prefixed. We should most gladly defraud our author of the copy-right of the *whole* of this valuable preface; and should almost venture upon the terrors of a Chancery injunction, were not our own limits a sufficient one. We must, however, present our readers with the following ample extracts. Mr. Hall thus pourtrays the Antinomian character; and those who have witnessed it will readily recognise the well-marked lineaments.

"In their own estimation, its disciples are a privileged class, who dwell in a secluded region of unshaken security, and lawless liberty, while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence, whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt and hatred of the most devout and enlightened Christians out of their own pale, seems one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for 'trusting in themselves that they were righteous, and despising others.'

"Of the force of legitimate argument they seem to have little or no perception, having contracted an inveterate, and pernicious habit, of shutting their eyes against the plainest and most pointed declarations of the word of God. The only attempt they make to support their miserable system, is to adduce a number of detached and insulated passages of Scripture, forcibly torn from their context, and interpreted with more regard to their sound, than to their meaning, as ascertained by the laws of sober criticism. Could they be prevailed upon to engage in serious dispassionate controversy, some hope might be indulged of reclaiming them; their errors would admit of an easy confutation: but the misfortune is, they seem to feel themselves as much released from the restraints of reason, as of moral obligation; and the intoxication of spiritual pride has incomparably more influence in forming their persuasions than the light of evidence. As far as *they* are concerned, my expectation of benefit from the following treatise is far from being sanguine." pp. v, vi.

The mode in which Mr. Hall retraces the progress of Antinomianism, is an interesting specimen of his power of taking up a common-place subject in a new point of view, and presenting it under such colours as bear the stamp of practical wisdom, and an intimate acquaintance with the human heart.

"To trace the progress of Antinomianism, and investigate the steps by which it has gradually attained its fearful ascendency, though an interesting inquiry, would lead me far beyond the limits of this preface. Suffice it to suggest a few circumstances which appear to me to have contributed not a little to that result. When religious parties have been long formed, a certain technical phraseology, invented in order to designate the peculiarities of the respective systems, naturally grows up: what custom has sanctioned, in process of time becomes law, and the slightest deviation from the consecrated diction comes to be viewed with suspicion and alarm. Now the technical language appropriated to the expression of the Calvinistic system in its nicer shades, however justifiable in itself, has, by its perpetual recurrence, narrowed the vocabulary of religion, and rendered obsolete many modes of expression which the sacred writers indulge without scruple. The latitude with which they express themselves on various subjects, has been gradually relinquished; a scrupulous and systematic cast of diction has succeeded to the manly freedom and noble negligence they are accustomed to display; and many expressions, employed without hesitation in Scripture, are rarely found, except in the

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direct form of quotation, in the mouth of a modern Calvinist." pp. vii, viii.

"The paucity of practical instruction, the practice of dwelling almost exclusively in the exercise of the ministry on doctrinal and experimental topics, with a sparing inculcation of the precepts of Christ, and the duties of morality, is abundantly sufficient, without the slightest admixture of error, to produce the effect of which we are speaking; nor is it to be doubted, that even holy and exemplary men have by these means paved the way for Antinomianism. When they have found it necessary to advert to points of morality, and to urge them on scriptural motives, the difference between these, and their usual strain of instruction, has produced a sort of mental revulsion. Conscious, meanwhile, that they have taught nothing but the pure and uncorrupted word of God, have inculcated no doctrine but what appears to be sustained by the fair interpretation of that word, they are astonished at perceiving the eager impetuosity with which a part of their hearers rush into Antinomian excesses; when a thorough investigation might convince them, that though they have inculcated truth, it has not been altogether 'as it is in Jesus;' that many awakening and alarming considerations familiar to the Scriptures have been neglected, much of their pungent and practical appeal to the conscience suppressed, and a profusion of cordials and stimulants administered, where cathartics were required.

"In the New Testament, the absolute subserviency of doctrinal statements to the formation of the principles and habits of practical piety is never lost sight of: we are continually reminded, that obedience is the end of all knowledge and of all religious impressions. But the tendency, it is to be feared, of much popular and orthodox instruction, is to bestow on the belief of certain doctrines, combined with strong religious emotion, the importance of an ultimate object, to the neglect of that great principle, that 'circumcision is nothing, and uncircumcision nothing, but the keeping of the commandments of God.' While it is but candid to suppose that some are beguiled through the 'good words and fair speeches,' by which the apostles of Antinomianism recommend themselves to the unlearned and unstable, it can scarce be doubted that they are chiefly indebted for their success to the aversion which many feel to Christianity as a practical system. Divest it of its precepts and its sanctions, represent it as a mere charter of privileges, a provision for investing a certain class with a title to eternal life, independent of every moral discrimination, and it will be eagerly embraced; but it will not be the religion of the New Testament: it will not be the religion of Him who closed his Sermon on the Mount by reminding his hearers, that he who 'heareth his sayings and doeth them not, shall be likened to a man who built his house upon the sand, and the storm came, and the rains descended, and the winds blew, and beat on that house, and it fell, because it was founded upon the sand.'

"The most effectual antidote to the leaven of Antinominanism will probably be found in the frequent and earnest inculcation of the practical precepts of the Gospel, in an accurate delineation of the Christian temper, in a specific and minute exposition of the personal, social, and relative duties, enforced at one time by the endearing, at another by the alarming, motives which Revelation abundantly suggests. To overlook the distinguishing doctrines of the Gospel under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines, without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the first involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless.

"A large infusion of practical instruction may be expected to operate as an alterative in the moral constitution. Without displacing a single article from the established creed, without modifying or changing the minutest particle of speculative belief, it will generate a habit of contemplating religion in its true character, as a system of moral government, as a wise and gracious provision for re-establishing the dominion of God in the heart of an apostate creature. Though there must unquestionably be a perfect agreement betwixt all revealed truths, because truth is ever consistent with itself, yet they are not all adapted to produce the same immediate impression. They contribute to the same ultimate object, 'the perfecting the man of God,' by opposite tendencies; and while some are immediately adapted to inspire confi-

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dence, and joy, others are fitted to produce vigilance and fear; like different species of diet, which may in their turn be equally conducive to health, though their action on the system be disimilar. Hence it is of great importance, not merely that the doctrine that is taught be sound and scriptural, but that the proportion maintained betwixt the various articles of religious instruction coincide, as far as possible, with the inspired model, that each doctrine occupy its proper place in the scale, that the whole counsel of God be unfolded, and no one part of revealed truth be presented with a frequency and prominence which shall cast the others into shade. The progress of Antinomianism, if I am not greatly mistaken, may be ascribed in a great measure to the neglect of these precautions, to an intemperate and almost exclusive inculcation of doctrinal points.

"Even when the necessity of an exemplary conduct is enforced upon Christians, an attentive and intelligent hearer will frequently perceive a manifest difference between the motives by which it is urged, and those which are presented by the inspired writers. The latter are not afraid of reminding every description of professors without exception, that 'if they live after the flesh they shall die;' and that they will then only 'be partakers of Christ, if they hold fast the beginning of their confidence, and rejoicing of their hope firm unto the end:' while too many content themselves with insisting on considerations, which, whatever weight they may possess on a devout and tender spirit, it is the first effect of sinful indulgence to impair. Of this nature is the menace of spiritual desertion, darkness, absence of religious consolation, and other spiritual evils, which will always be found to be less alarming, just in proportion to the degree of religious declension. To combat the moral distempers to which the professors of religion are liable by such antidotes as these, is appealing to a certain refinement of feeling which the disease has extinguished or diminished, instead of alarming them with the prospect of death. It is not by sentimental addresses, nor by an appeal to the delicacies and sensibilities of a soul diseased, that the Apostles proposed to alarm the fears, or revive the vigilance of disorderly walkers; they drew aside the veil of eternity; they presented the thought, in all its terror, of the coming of Christ 'as a thief in the night.' I would not be understood to insinuate that the more refined topics of appeal may not occasionally be resorted to with great propriety: all I would be supposed to regret is the exclusive employment of a class of considerations, of one order of motives, derived from religious sensibility, to the neglect of those which are founded on eternal prospects and interests. As it is seldom safe for an accountable creature to lose sight of these in his most elevated moments; so least of all can they be dispensed with, in the season of successful temptation. It is then especially, if I am not greatly mistaken, whatever may have been our past profession or attainments, that we need to be reminded of the awful certainty of future retribution, to recal to our remembrance that 'whatsoever a man soweth, that shall he also reap.' If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of such admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous; since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God." pp. x—xvii.

We now advance with great pleasure to Mr. Chase's work, which is divided into ten chapters, each of which we shall briefly notice in its order.

The first is, on the import of the phrase "The kingdom (or reign) of heaven," and its synonime, "The kingdom (or reign) of God," as used to designate the Gospel-dispensation. Our author considers, that these phrases, which were employed both by our blessed Lord and his forerunner, ought still to be retained, and that the substituted phrase, "The Gospel-dispensation," though not altogether improper, cannot lay claim to so high an authority, or be considered as equally significant and expressive. He very justly observes, that the two expressions, though intended to be synonimous, are not so; because, though they relate to the same object, they present it to

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our minds under different aspects. The scriptural one embraces in its vast amplitude of meaning, the whole scheme of our redemption, while the modern one comprehends but a part of it. The term "Gospel-dispensation," our author conceives, implies in its general acceptation, little more of the economy of redemption, than the gracious provision which God has made for the pardon of sin and the restoration of apostate man to his favour. It confines the "glad tidings" of salvation to the proclamation of forgiveness and reconciliation to God through the blood of the Cross. But the phrase, "the kingdom of heaven," while it necessarily supposes all this as laying the basis of the Messiah's spiritual empire, includes further—what is equally essential in the constitution of the scheme of our redemption, and equally cheering to every good man—the re-establishment of God's original dominion in the human heart.

Such is an outline of Mr. Chase's argument, which is supported at considerable length by adequate Scripture testimony. It is not our habit to contend for particular expressions where the meaning is intended to be the same; yet we think, in this instance, that our author has succeeded in proving that the scriptural phrase, which is now hardly intelligible to an ordinary reader, was the more expressive of the two, and had better have been retained. We are not, indeed, quite sure that the phrase "the kingdom of God," was originally constructed with a view to allude to the Divine *government*, as well as the Divine *grace* in the human soul; yet, as a spirit prevails in some quarters, of evading every term which seems to countenance the *practical* parts of religion, we are always glad to see such language employed by divines, as will give a view of Christianity *as a whole*, rather than by a specimen of one or more of its parts. Some men contemplate the Gospel exclusively in its privileges, others as exclusively in its commands; some merely as a scheme of pardon, others merely as a rule of life. The term "the kingdom of God," it must be owned, is capable of embracing all these meanings; and though it is probably now too obsolete to be generally revived in its original signification, we think Mr. Chase has very fairly urged it as an argument against those views of the Christian economy which subtract from that economy every thing that appears in the shape of precept and obedience.

The second chapter is entitled, "On the Analogy between the Mosaic and Christian Dispensations." Without entering on other numerous points of resemblance, the author proceeds to discuss one only; namely, that as the design of Jehovah's redeeming Israel from the yoke of Egyptian bondage was the establishment of his future empire over them, so the redemption of the true Israel of God by the death of Christ, is but a preparatory step in the work of our salvation, laying the foundation of the Messiah's kingdom, in the complete establishment of which the gracious purposes of God towards his people receive their full accomplishment. As Jehovah, Mr. Chase remarks, delivered the twelve tribes of Israel from the heavy yoke of their Egyptian task-masters *that they might serve him*, so Christ rescues his people from their more cruel bondage and more hopeless captivity to Satan, that he may capacitate them to become his willing and obedient subjects. To this we shall only say, that though analogy is not demonstration, yet there is in the whole of God's dispensations towards the people of Israel such a remarkable resemblance, *mutatis mutandis*, to his conduct towards his redeemed church in every age, that we think our author is fully justified in bringing the former to throw a strong light (were it, indeed, in this instance wanted) on the latter.

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Mr. Chase proceeds to shew, that the righteous laws by which Jehovah administered his government are every where in the Jewish Scriptures represented as among the most eminent of those advantages which resulted from the redemption from Egypt. "He shewed his words unto Jacob, his statutes and his judgments unto Israel," was the grateful acknowledgment of the inspired Psalmist, who agreed with Moses and all the other eminent men of Israel, that the sacred code of duties under which they lived, far from being a grievous infliction, was the highest mark of God's favour towards them, and a privilege which they enjoyed beyond all other nations of the world.

"Every pious Israelite esteemed God's holy law his richest inheritance. The corn, and wine, and oil, in which the land of Canaan abounded, might present the strongest attractions to those who knew not God, and desired not the knowledge of his ways; but not so to those, who, like David, feared God. 'The law of thy mouth,' says he, 'is better to me than thousands of gold and silver. O how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart.' Nor were these sentiments peculiar to David. On the contrary, the very Psalm, from which I have selected these devout expressions of his delight in the law of God, sets out with representing them as common to all good men; 'Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.' And as this course of holy obedience was agreeable to the will of God, and to his design when he revealed his will to his chosen people, and commanded them to keep his precepts diligently,' the holy Psalmist prays, 'O that my ways were directed to keep thy statutes!' And this prayer of David will be that of every good man under the present more perfect dispensation. That we live under a different mode of Divine administration, can make no difference as to the nature and source of true blessedness. These are ever the same. The same fountain of pure and living water, which then made glad the city of God, still flows, though in larger and more copious streams, to cheer and gladden the hearts of God's faithful servants till time shall be no more. If David has said, 'Blessed are the undefiled in the way, who walk in the law of the Lord!' He, who is both David's Son and Lord, has said, 'Blessed are the pure in heart, for they shall see God.' If the sweet singer of Israel has said, 'Blessed are they that keep his testimonies, and that seek him with their whole heart!' He who is the Faithful and True Witness has said, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." pp. 22, 23.

Our author strenuously insists upon the excellency of the Divine law, and that, notwithstanding its condemnatory power, it is "holy, just, and good." If the commandment which was ordained to life be found to be unto death, he argues with the Apostle, that this awful result is to be attributed solely to our own sins.

"To this conclusion it is absolutely necessary that we come, before we can rightly understand the glorious scheme of redemption. Any hesitation to admit the perfect rectitude and goodness of the law, demonstrates a state of mind which wholly disqualifies us from comprehending the mercy of God in the forgiveness of sin, and the justification of the ungodly. Whatever reflects on the equity of the law, casts a shade on the grace manifested in the pardon of sins committed in violation of it. To form high conceptions of the love of God in sending his Son to redeem us from the curse of the law, we must view sin in all its native malignity; and that malignity must always bear exact proportion to the equity and goodness of the law of which it is the transgression. To represent the inability of man to obey that law in a light, which, in any degree, serves to exculpate the guilty offender, is, in reality, to deny the grace of God in freely justifying

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the ungodly. That very inability to serve God is the essence of our crime; for it is in the aversion of the heart from God that our inability consists. The greater the alienation of the mind from God, the greater the inability to serve him; so that our inability, instead of affording an excuse, constitutes in truth the measure of our guilt." pp. 39, 40.

The third and fourth chapters are employed to shew, that in nothing does the glory of the Gospel more exceed the glory of the Mosaic law, than in the superiority of its mode of moral administration. To prove this leading point, Mr. Chase distinctly considers the meaning of the terms law, grace, and truth, as used in that discriminating remark of the Evangelist, *The law was given by Moses, but grace and truth came by Jesus Christ.* Our author's remarks on the term *law* are peculiarly ingenious; and, to a considerable degree, quite conclusive. He considers it as used in the New Testament in several senses, three of which he specifies as of importance to be noticed. In the first place, it is often used to designate the Mosaic economy, as in the passage already mentioned—*the law was given by Moses.* In the second place, it is employed simply to denote *a rule of action*, as when it is said, *Not without law to God, but under law to Christ.* The third sense is, where it merely imports a system of strict and impartial justice unconnected with any provision of mercy in case of failure. This last our author considers as the primary sense of the term, the two former being only accommodated senses.—In the second sense, namely, as implying simply a rule of action, Mr. Chase recollects no passage in which the word is so applied in the New Testament, except the one just mentioned. (1 Cor. ix. 21.) He, therefore, considers the term *law* when used in other places as implying either specifically the Mosaic economy, or generally a system of strict justice without mercy. To distinguish which of these two meanings is applicable in any given passage, he throws out a remark, the truth of which our readers may verify or disprove at their leisure, that, generally speaking, where the former —the Mosaic law—is meant, the definite article is used in the Greek, and where the latter, it is omitted. Thus "the law (ο νομος) was given by Moses." "Did not Moses give you the law?" (τον νομον.) "Thou art called a Jew, and restest in the law" (τῶ νομω), with many other passages which undeniably speak of the Mosaic law.

Again: "by the deeds of [the] law (εξ εργων νομυ) shall no flesh living be justified;" "ye are not under [the] law (υπο νομον) but under grace;" and similar passages, which our author contends are to be understood generally of a system of strict justice without mercy.

The application of this argument to the Antinomian controversy is very ingenious. The author had stated, that he knew but of one passage in which the term *law* bears the second meaning—*a rule of action*—while in numerous places it bears the first and third. And yet the Antinomian controversy is founded on the presumption that the second is its usual and proper signification. For example: "Ye are not under the law (υπο νομον) but under grace." The omission of the definite article (amongst other arguments), he contends, would imply that the precise law of Moses was not intimated: the second meaning is equally inadmissible: the third, therefore, is the true meaning; "Ye are not under a system of strict and rigorous justice, but under one of a merciful character—one of grace." It is, therefore, sufficiently strange that the Antinomian should contend for the second meaning, as if it were intended to be said, "Ye are not under a rule of life, but under

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grace," Our readers will be able to expand the reasoning, of which we have given only an imperfect sketch. The general argument of the whole of this third chapter is recapitulated by the author as follows, in the fourth.

"We have seen that law, in its primary acceptation, denotes a dispensation of law; that is, in other words, a mode of Divine administration carried on by means of a law clearly defining the nature and extent of the service required, and rigidly exacting the penalty of disobedience when once it has been incurred. We have seen, that this was the character both of the dispensation under which Adam was originally placed, and of that first covenant made with the children of Israel after their redemption from the house of bondage. We have also seen, that while the law of Mount Sinai was characterized by every peculiarity belonging to law in its strictest form, the law subsequently delivered to the same people through the mediation of Moses, was in reality a shadowy dispensation of grace, being engrafted on the covenant made with Abraham, Isaac, and Jacob; and admitting, contrary to the essential nature of a dispensation of law, of the pardon and restoration of the offender on his repentance and return to God. We have seen, that the grace of this second covenant consisted, not in the abandonment of his authority on the part of Jehovah, in his relinquishing his claims to the love and obedience of his people, and suffering them to walk in future each one after the desires and devices of his own heart; but in graciously remitting the penalty they had already incurred by their breach of the first covenant, and in placing them under a milder administration, the principles of which required not a rigorous exaction of the penalty of disobedience, but allowed of its being graciously remitted on condition of sincere repentance. We have seen, that while under this covenant of grace, God promises to 'keep covenant and mercy with them that love him and keep his commandments,' he threatens to 'repay those that hate him to their face;' and that, while he proclaims his name, 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,' he declares, that he 'will by no means clear the guilty,' but 'will visit the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.' We have seen, that even this gracious covenant entirely failed of securing the obedience of such as were placed under it; that, merciful as the terms of it were, one thing was wanting to give them effect—*the spirit of grace*: and that, in consequence of this radical deficiency, even this covenant is abolished, and a new covenant substituted in its room, by the terms of which that Spirit of grace which was required to give efficacy to the revealed will of God, and to ensure obedience to it, is promised to God's people." pp. 76—78.

The principal point in this chapter is the idea cursorily mentioned in the preceding recapitulation, that there were, in fact, *two* dispensations given to the people of Israel in the time of Moses; the first the strict law of Sinai, which was a law of works; the second the covenant subsequently given through Moses as a mediator, and which, to a certain extent, was a law of grace. The law of Sinai comes under our author's definition of a dispensation of strict impartial justice without mercy. He considers the people of Israel as perceiving, when alarmed by the terrors of the burning mount, that such a system would not suit frail and fallible beings. They, therefore, desired a mediator. "Speak *thou* with us (said they to Moses), and we will hear; but let not God speak with us, lest we die." To this request Jehovah consented: "I have heard the voice of the words of this people, which they have spoken unto thee: they have well said in all that they have spoken;" upon which he proceeds to invest Moses with his mediatorial office, and to give him a variety of instructions and commands for the people. This new dispensation our author describes as a system not of strict law, but, to a considerable extent, of grace. It admitted

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sacrifices, for example, in case of a violation of its injunctions: whereas the law of Sinai was inflexible, and allowed of no pardon. It was, in fact, a renewal of the covenant with Abraham, and Isaac, and Jacob; to which, and *not* to the law of Sinai, the Israelites turned for refuge when labouring under the guilt of sin. Such, for instance, was the case in the intercessory prayer of Moses (Exodus xxxii.), to which it is said the Lord hearkened, and "repented of the evil which he thought to do unto his people"—a circumstance which could not have occurred under a system of strict law (such as that of Sinai) unmixed with grace. Mr. Chase has entered into the point with much ingenuity, and we think not without success. The purpose to which the whole argument is applied, is to shew that a system of grace, such as is the Gospel, is not inconsistent with duties and commands; for that the covenant of God with the Israelites, as it existed after the appointment of Moses as mediator and as a type of Christ, was, in fact, a system of *grace*, and yet it both admitted duties and punished the breach of them—though not in the same measure or upon the same principles as would have taken place under the strict law of Sinai.

The fourth chapter introduces us to our author's views of that "grace and truth" which "came by Jesus Christ," in opposition to that "law" which was "given by Moses." He considers the "grace" of the Gospel as intended to be *contrasted* with the severity of the *first* covenant made with the people of Israel, and its "truth" as contrasted with the shadowy nature of the *second* covenant made with them. He, however, very properly considers the term grace as generally importing *the principle on which the government of Messiah is administered.* This definition will give a plain and intelligible sense to many passages which would scarcely admit of other meanings. At the conclusion of the chapter, Mr. Chase states, under three heads, what he considers to be the peculiar characteristics of the economy of grace. First, the full and free remission of the penalty incurred by the violation of the covenant of works; secondly, the gift of the Holy Spirit, to enable the believer in Christ both to will and to do according to God's good pleasure; and, thirdly, the gracious forgiveness of those daily offences which even the regenerate commit against Christ, who is the *Lord* as well as the *Saviour* of his people. The discussion of these three points occupies all the remaining chapters of the volume, with the exception of the last. We can only transiently allude to some of their most prominent topics.

The fifth chapter is devoted to a consideration of the first of the above-named characteristics. The author shews, in detail, the need and the nature of our redemption. He seems to us to be more explicit than the Scriptures allow us to be, in shewing *why* God instituted the peculiar mode which we know in point of fact he *has* adopted. We learn from the Scriptures themselves, that the appointed method, by means of the incarnation and death of the Son of God, was pre-eminently wise and merciful; that it reconciled in a wonderful degree the attributes of God, and was fraught with innumerable blessings and the choicest lessons to mankind. But it is, perhaps, too much for us to assert what the Omniscient and Omnipotent could or could not do: it is enough for us to know what he has done, and will do, and to see and acknowledge the wisdom and goodness of his proceedings; but to speculate with our feeble powers upon the *potentials* of the Godhead is neither wise nor useful. No finite being can pronounce whether God

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could or could not have pardoned and justified mankind in any other way than that actually adopted; nor ought we, even with the laudable view of magnifying the riches of his grace, to speak in such a mode as to limit his illimitable powers. God could do *what he would:* we know, however, that what he wills is what is best, and that what is best is what he wills. The great scheme of redemption needs not feeble analogies drawn from human tribunals to shew its *necessity;* though they may be very properly employed to shew its *fitness.* The mode adopted was the *best* mode, because God adopted it: whether it was the *only* mode, He only can tell who knows all things; though we may very fairly argue, that he would not have given his only Son, had the same ends been obtainable by a less costly proceeding. It is very certain, however, that *human* wisdom can conceive of no mode that would have combined the same advantages; that would have yoked justice and mercy side by side in the same triumphal car, and have rendered God just, and yet the justifier of sinners.

Mr. Chase makes, in this chapter, a distinction between the terms forgiveness and justification, by referring the former to the sinner, the latter to his Surety. In relation to man who deserves to die, and to whom redemption is an act of pure grace, it is styled "forgiveness of sins;" but in relation to Christ, who hath *purchased* our redemption, it is entitled "justification." How far this distinction is well founded, it would require a careful perusal of the Apostolic Epistles to determine.

We cannot, at present, enter into the other topics which occupy this chapter; particularly one which Mr. Chase argues at great length; namely, whether, upon our first believing, our justification extends to all future as well as past sins; whether it is prospective as well as retrospective. The following are the author's views on this subject.

"To this question some have replied in the affirmative, maintaining, that when believers are justified by faith in Christ, they are relieved from the consequences of all sins, *future* as well as past. This doctrine has been advocated by some to whose writings the church stands deeply indebted. But the sanction of their names ought not to blind us to the fatal consequences which inevitably result from so dangerous a doctrine. In opposition to their authority I hesitate not to affirm, that such a doctrine has no support whatever from the infallible oracles of truth; and that it rests wholly on a misconception: that it arises, in short, from confounding two things altogether unlike; namely, that exercise of forgiving mercy which constitutes an essential ingredient in the sentence of justification; and those daily exercises of forgiveness which are posterior to justification, and which the remaining infirmities and imperfections even of the best of men constantly require. It is from confounding these two things, than which, as we shall presently see, we cannot imagine to ourselves a more striking contrast, that the fatal doctrine of prospective justification has arisen." pp. 102, 103.

It would take up longer time and space than we have at present to spare, to examine critically the various passages which Mr. Chase adduces in support of this view of the subject. Agreeing fully with Mr. Chase in his general conclusion, we nevertheless doubt whether the texts he cites were *intended* by the Holy Spirit, who indited them, to prove the particular doctrine for which he here contends. The grounds on which Mr. Chase is so strenuous an opposer of the doctrine of prospective justification, may be gathered from the following remarks.

"Under the pretence of being necessary to afford peace of conscience, a pretence which is wholly without foundation, it in fact operates as a grant of indulgence. Admitting for a moment that justification really does absolve from the guilt of future as well as of

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past sins, is it not obvious how many of the most powerful motives to watchfulness, prayer, self-denial, godly jealousy over ourselves, and active and unwearied labours in the service of Christ, are destroyed? It is impossible to imagine a doctrine which could render men more fearless of committing iniquity; for being already relieved from all the consequences of future transgressions, of whatever enormity they might be, they could have no reasonable cause of apprehension left. Whatever their future conduct might be, having been already justified, their final salvation would be sure.

"How like, in its very worst features, this doctrine is to that dangerous delusion of the Church of Rome, which formerly paved the way for the Reformation—the doctrine of indulgences—I need not surely observe. The resemblance is too obvious not to have already struck the mind of every one of my readers. Or if any should doubt the resemblance, they have only to read the form of absolution which was formerly used by Tetzel*, that notorious retailer of Romish indulgences, to be thoroughly convinced of it. It was the absolution of all sins, transgressions, and excesses, how enormous soever they might be, without any limitation to past offences, and the efficacy of that absolution extending itself even till death, which gave indulgences so many fatal attractions, and caused them to be purchased by the depraved and abandoned of that licentious age with such eager avidity. And what is it, I may ask, which, in the present day, renders Antinomian heresy so alluring to the licentious multitude, but its professing to absolve them from the guilt of all sins past, present, and to come? What, but the confidence with which it pretends to justify the sinner so entirely from his sins, that even if he should not die at present, the grace which he now receives shall remain in full force when he is at the point of death." pp. 107—109.

It must not, however, be imagined, that Mr. Chase identifies all the advocates for prospective justification with the Antinomian party. On the contrary, he remarks:

"I would not be thought, however, to insinuate, that all who may now maintain, or who have formerly maintained, the doctrine of prospective justification, are chargeable with this awful crime. Far from it. But after making this admission, which truth requires I should make, I will be bold to maintain, that the error itself is not the less pernicious, because it has the sanction of illustrious names. On the contrary, it only proves the insidiousness of the delusion, when it can have imposed on the understandings of men distinguished for their rectitude of intention and purity of life. With them, indeed, it was nothing more than a fallacy of the judgment: it went no further. Their hearts remained uncontaminated by its influence. But not so with others. With *them* it is a heresy of the heart. They embrace it, not from ignorance of its pernicious influence; of this they are perfectly aware. On the contrary, their knowledge of its real tendency is the very ground of their choice. And with them it is matter of exultation, that they can point to men of acknowledged probity and worth, who have espoused the sentiment: for while they derive from it all the advantage which the utmost depravity of their hearts could desire, they are, by such an appeal, enabled to escape the odium which the licentious tendency of their doctrine would otherwise incur." pp. 109, 110.

The author then proceeds to reply to the objection, that if our justification be not prospective as well as retrospective, the peace of the believer is threatened, and his security destroyed. We are forced to demur to a part of his reasoning on this head, as inapplicable; but yet we entirely concur in the general position, that

"To peace of conscience it is not necessary that justification be considered as prospective. If the covenant of grace resembled the covenant of works, in denouncing death for every offence, it would certainly be necessary. But this is not the case. It provides for the pardon of sin. And, having made this provision, it is under no necessity of extending justification beyond the guilt of past trangressions. Those which are future may be forgiven by an application to the Throne of Grace; and, by re-

* We omit the note, as the passage is well known. It is taken from Robertson's Charles V. Book ii.

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serving to himself the prerogative of forgiveness, God has best consulted the sanctification of his people." p. 113.

He afterwards remarks:

"Though under this most gracious dispensation, perfect and sinless obedience is not made the condition of salvation—for then none could be saved—yet a sincere and faithful, a constant and enduring love to Christ, manifesting itself in a patient continuance in well-doing, is an indispensible condition. So that, were it even to be admitted, that one who had lived and died in a state of impenitence, had, at some former period of his life, been really justified by faith in the blood of Christ; still, on the conditions of the covenant of grace, which restricts the promise of life to the obedient, he could not be finally saved. Not that we can seriously allow that the finally impenitent ever were in a state of previous justification: for, as I shall shew hereafter, justification includes in it, besides the remission of past sins, the gracious award of spiritual life, and, wherever it really takes place, is invariably accompanied with the outpouring of the Holy Ghost: from which it follows, that no man who remains under the reigning power of sin ever was justified; for had he been justified, the power of sin would have been vanquished and subdued by the mighty energy of that Spirit of grace which they who are justified receive by faith." pp. 114, 115.

The topic incidentally mentioned in the last extract—namely, that justification inseparably includes in it the award of spiritual life, and is invariably accompanied with the gift of the Holy Spirit*—constitutes the subject of the sixth, seventh, and eight chapters. These three chapters form too close a tissue of argument to be easily separated. They furnish valuable "materials for thinking" to the theological student, and much useful instruction to the practical Christian. The author most strenuously insists, that the law of God is not changed; and that its requisitions are immutable. He equally insists upon the duties of the law of love to Christ; and shews, that by the sanctifying influences of the Holy Spirit, the believer is made "a new creature," and *as such* is elevated in his character: his affections are divinely inclined to holiness, and the bent and appetency of his renovated nature are to obey the law of God.

"The scheme of Divine mercy includes not only pardon, but renovation in the image of God. He promises to give us a new heart, to create within us a right spirit; to write his law in our inward parts; to be our God, and to make us his people. And that we may be impelled earnestly to seek this blessing, he connects obedience with salvation. For, were it possible to arrive at heaven by any other path than that of holy obedience, we might despise the promise of his Spirit. But having made this the only path to heaven, he has laid upon us the necessity of earnest supplication to him for the communication of his Spirit. Unassisted by the Spirit of grace, we cannot do the will of God; and yet, if we would finally be saved, we must be found walking in the path of holy obedience. It is, therefore, plain, that without the Spirit of grace we must perish for ever." p. 188.

But while our author thus earnestly dwells upon the absolute necessity of sanctification, and descants upon the old theme, that "faith without works is dead," with a variety of new arguments and illustrations; while he insists, that the gift of the Spirit of Christ as a

* We believe that no intelligent man will deny, that justification, besides the remission of past sins, includes in it the gift of *spiritual* life, and is accompanied with the influences of the Holy Spirit; but not a few will dispute the inference which Mr. Chase somewhat illogically draws from this position, that "the finally impenitent *never* were in a previous state of justification;" and that "no man who remains under the reigning power of sin ever was justified." Whether the indefectibility of Divine grace be or be not a scriptural doctrine, its truth is surely but ill established by such a line of argument as is here employed. The whole body of pious Arminians in the kingdom would admit Mr. Chase's premises, and yet deny his conclusions.

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Spirit of holiness, is the seal of our justification, and points out with considerable force, the "nature and necessity of evangelical obedience," he is equally urgent with his readers not to imagine that our obedience, subsequent to justification, has any *merit* more than works done before justification. He justly views sanctification as an effect of that spiritual life which believers derive from Christ their Head; and considers the gift of the Spirit of holiness as much a part of the purchase of the Redeemer, as pardon or justification. Thus he remarks:

"Let no one, however, suppose, from what has been advanced, as to the necessity of obedience in order to salvation, and of the importance of the promise of the Spirit of grace to help our infirmity, that eternal life is, in any degree, the merited reward of obedience; or that the Spirit of God is imparted to believers to enable them to merit that reward. Nothing can be more absurd than such a supposition; nor can any thing be more flatly contradictory to the whole tenour of the New Testament. Of this, ample proof will be afforded as we proceed. The truth is, that the Spirit of grace bestowed upon the faithful, is the fruit of the Redeemer's righteousness; and is given to those who believe, not to enable them to obtain justification before God, but as the seal of their acceptance; as the Divine token that they are already justified through the perfect righteousness of him in whom they have believed." p. 141.

Our readers will have perceived, from this extract, and similar passages might have been multiplied, that the writer of the treatise under examination, is quite as anxious an advocate for the doctrine of "free grace," as those who, with a view to substantiate that doctrine, would destroy almost every other. Mr. Chase constantly argues, that "we obey, not that we may live hereafter, but because we live already." He also shews, that the obedience of the Christian, far from derogating from the value and dignity of his Saviour, is among the brightest jewels in his mediatorial crown. We will close our review of these three chapters with one passage to this effect.

"Let it not, however, for one moment be thought, that the obedience which Christ exacts of the subjects of his kingdom, diminishes, in the slightest degree, the glory of his grace. I am anxious to remove this impression from the minds of any of my readers, who should have been so unhappy as to have entertained the thought. In the simplicity of their hearts, they may have been induced to cherish it, wishing above all things to honour their Saviour, and fearful of mixing up any thing in the work of their salvation besides his meritorious righteousness. To such, I would say, The best way to honour Christ, even as 'the Lord your Righteousness,' is practically to obey his will." p. 202.

"That life which he is exalted to bestow, is, as we have already seen, the life of God; a life springing immediately from his residence in the soul. 'It is the Spirit that quickeneth.' They who live, 'live by the Spirit;' he is the spring and fountain of their new and immortal being. But that Spirit cannot dwell in the soul without quickening it to a holy activity. The soul in whom he dwells will live for God. To imagine that we 'live by the Spirit,' while we do not 'walk by the Spirit,' is a gross delusion. Life can only be known by its activity." p. 203.

The ninth chapter is entitled, "On the third Peculiarity of the Covenant of Grace; namely, the Forgiveness of Sins committed by Believers posterior to their Justification." Our limits will not allow us to enter on this topic, for the examination of which we must refer our readers to the treatise itself.

Having thus gone through the threefold discussion which he had proposed to himself, our author, in his tenth chapter, proceeds to shew what he considers to be "the real grounds of a believer's security for final salvation." Here again, Mr. Chase assumes the doctrine of the final perseverance of all justified persons, a topic on which we are unwilling to

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enter. It ought, however, to be remarked, that he takes great pains to guard against any injurious effect which that doctrine may be supposed capable of producing, and he thus winds up his argument upon it.

"From what has been advanced, then, we may learn, that nothing but Divine grace urging the believer in Christ to a determined resistance of his great spiritual adversary the devil, to habitual watchfulness against the inroads of temptation, to a daily mortification of his own inward corruptions, to a cheerful, steady, and unwearied compliance with the whole will of God, secures him from final perdition. This is a sentiment confirmed by every page of the New Testament." p. 248.

The latter part of the chapter is devoted to encouraging the humble Christian in his arduous, but not hopeless, warfare.

"Does it then become the Christian soldier to cherish no assurance of his final salvation? Must he ever indulge the terrific dread of one day falling by the hand of his enemy? No, despondency equally misbecomes him as vain confidence, and is a feeling little less injurious in its tendency. Because his enemy is mighty, he is not to deem him resistless. That enemy would fain persuade those whom he cannot lull into security, that all resistance to his power will prove ineffectual. And so it would be, did the Christian contend against him in his own strength; but, aided as he is by Omnipotence, the feeblest saint is more than a match for this potent adversary, though he come out against him like a roaring lion. Let the believer remember, that the great Captain of his salvation has already 'spoiled principalities and powers;' that he has led 'captivity captive;' and that he has engaged to make all his people 'more than conquerors,' and to 'bruise Satan under their feet shortly.'" p. 256.

"The grace of God towards his people is not expressed, by placing them in a condition where no enemy can assault them; but in making them, feeble as they are in themselves, 'more than conquerors through Him who loved them.'" p. 260.

Notwithstanding the length of these extracts, we are anxious to present to our readers the concluding remarks of the author, as they form a sort of epitome of his work.

"From the remarks which have been made in the preceding chapters, the reader will be led to see wherein the true glory of that dispensation consists, under which it is his happy privilege to live. Rejecting with a holy indignation the impious sentiment, 'Let us sin, that grace may abound,' he will make it his boast that he is the 'servant of Christ.' Advancing no claims to exemption from Divine authority, he will exult in the delightful thought, that the Sovereign, whose will he is bound to consult, whose laws he is required to obey, and at whose tribunal he must one day stand, is he who once died for his sins, and then rose again for his justification; in short, that his Redeemer and Saviour is his Lord and Judge.

"It is this truth, and this alone, which St. Paul expresses in those well-known words, 'Ye are not under law, but under grace;' that is to say, as I have before observed, Ye are not under a dispensation of law, the distinctive characteristic of which is rigid and inflexible justice; which affords no other aid for the discharge of duty than the simple revelation of the Divine will; and which knows not to forgive, when once its requisitions have been broken and violated. No; the kingdom of the glorified Jesus, of which you are the privileged subjects, is administered on milder and more gracious principles. Making provision at once for assisting our weakness, and pardoning our daily provocations, it meets every possible exigence of our fallen nature; while, by its commands and its prohibitions, its promises and its threatenings, it urges us to seek after greater and still greater degrees of conformity to the image and will of God. And what can a child of God desire more? Nothing but an invincible attachment to sin, and a fixed determination to indulge in it, in spite of all its consequences, can for one moment induce a wish, that the prohibitions and threatenings of the word of God were expunged from the sacred page. Is it not enough that we live under the mild and gentle reign of the Son of God, who knows and who pities the infirmities of our nature, who intercedes for our forgiveness when we go astray from his ways, and who, by

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the mighty agency of his Spirit, conquers and subdues the inbred corruptions of our hearts, and transforms us enemies into the likeness of sons;—is not this, I ask, enough to satisfy us, but we must contend for absolute exemption from moral obligation and final accountability; must live as we list, and pass into heaven without undergoing any scrutiny from the searching eye of the great Judge? Such is not the grace revealed to us in the Gospel of Christ. The good news it proclaims to perishing sinners is good news concerning God's everlasting kingdom; and he whose heart has been broken with genuine contrition, when he hears these glad tidings proclaimed, will hasten to offer his submission to the King whom God hath 'set upon his holy hill of Zion;' rejoicing that the sinful sons of men are invited to renew their allegiance, and to serve their God in the person of his only begotten Son." pp. 265—267.

We now take our leave of this volume, which undoubtedly exhibits strong indications of an acute understanding, and of an earnest desire to advance the interests of true religion. And, although we wish to have it distinctly understood, that we cannot give an unqualified assent to all our author's hypotheses, some of which require a more minute examination than we have yet given them, and others appear to us to be obviously more ingenious than just, we nevertheless are disposed to think, that there remains a sufficiency of close and cogent reasoning from the oracles of God (if we may be allowed thus to qualify Mr. Hall's testimony) "to overturn from its foundation the principles which compose the Antinomian heresy; and which the reader will be at no loss to perceive are as much opposed to the grace as to the authority of the great Head of the Church." (p. iii.)—The chief attraction of the volume we must admit to be the preface which that distinguished writer has contributed. Had the whole work been of equal texture, it would have been invaluable.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The public Libraries of the Metropolis;—Illustrations of the Monastic History of East Anglia, by R. Taylor;—History of Sheffield, by J. Hunter;—A Greek and English Lexicon, by Dr. Jones;—Travels in France, by Lieut. Hall.

In the press:—Letters on Jewish History, by Mr. Bigland;—Dr. Barrow's Duty and Rewards of Industry (re-published.)

Cambridge.—A monument, by Chantrey, to the late Henry Kirke White of St. John's College, Cambridge, has been erected in All Saints' Church in that town by an *American* gentleman, named Boott. The monument is of white marble; and exhibits, within a medallion, the portrait of Kirke White in bas relief. Below the medallion are the following lines from the pen of the Professor of Modern History:—

"Warm with fond hope and learning's sacred flame,
To *Granta's* bowers the youthful poet came;
Unconquer'd pow'rs th' immortal mind displayed,
But worn with anxious thought the frame decayed.
Pale o'er his lamp, and in his cell retired,
The martyr student faded and expired.
O genius, taste, and piety sincere,
Too early lost midst duties too severe!
Foremost to mourn was generous *Southey* seen:
He told the tale, and shew'd what *White* had been;

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Nor told in vain;—for o'er the Atlantic wave,
A wanderer came, and sought the poet's grave.
On yon low stone he saw his lonely name,
And raised this fond memorial to his fame."

Mendicity.—The London Mendicity Society commenced its operations at Lady-day, 1818, when a large house, provided with a commodious kitchen, &c. was taken, and proper superintendants appointed.

The number of registered cases of mendicants, from 25th March to 31st Dec. 1818, are 3264
———from 1st Jan. to 1st July, 1819 2645
Total 5929

Most of these, after receiving food and temporary relief, have, by the interference of the Society, been sent to their respective parishes, or to Scotland and Ireland, if natives of those countries; others have been clothed, and sent to sea; some were assisted with clothes and tools, to enable them to procure employment; many are restored to their families and friends, after a long and distressing separation; several have been sent abroad, in consequence of application to the foreign ministers and consuls; and the sick are recommended to hospitals and infirmaries: 751 of the above number were committed as vagrants to the magistrates' prisons.

The number of meals supplied to the above mendicants has been 35,021.

The following statement includes every incidental charge, such as house-rent, furniture, printing, salaries, (including those of eight constables), &c. For the nine months of 1818, 1651*l.* For the six months of 1819, 1655*l.*

A somewhat similar Society, at Oxford, for the Relief of distressed Travellers, has laboured so successfully that that city is wholly cleared of beggars, who formerly infested every street and the staircase of every college; and 50 persons, of irreproachable character, the average of whose ages is 70 years, receive small weekly pensions.

The regular beggars every where complain, but especially in the metropolis, that their trade has become far less lucrative than formerly.—Perhaps no better classification of the poor could be proposed by our Mendicity Societies and the most intelligent of the reformers of our poor laws than were adopted by a Committee formed in the reign of Edward VI. After a careful survey of the poor in the metropolis, they classed every species of misfortune under three heads:

1. The poor by impotency.
2. The poor by casualty.
3. The thriftless poor.

Pennant says, that Edward VI., after a sermon of exhortation from Bishop Ridley, resolved to found three great hospitals, "judiciously adapted to the necessities of the poor, *divided into three classes:* the hospital of St. Thomas, Southwark, for the sick or wounded poor; Christ Church for the orphan; and *Bridewell for the thriftless.*"

That the last of these provisions was not unnecessary will be readily believed if such circumstances as the following, were known in those days. We copy the statement as we find it in the newspapers of the present month:—"James Fitzgerald, a stout-bodied man, about fifty years of age, who travels on a sledge, has been committed to the House of Correction, Kendal, for vagrancy. During his examination, he acknowledged that he had been a member of '*The Beggar's Opera*,' in St. Giles's that he had frequently got from five to ten guineas a week in London by begging—and that at Lord Nelson's funeral he got *twenty-five guineas!* He has travelled frequently through every part of the kingdom, and has been committed for vagrancy upwards of *eighty times.* He complained grievously of *the trade* being so bad, that somebody had spoiled it both there and elsewhere, and that *begging was above a hundred a year* worse than it used to be!"

Mr. Owen, of Lanark, stated, at a recent meeting in London, that 200,000 pair of hands, with machinery, spin as much cotton now, as, forty years ago, without machinery, would have employed 20,000,000; that is to say, 100 to 1; that the cotton spun in a year, at this time, in this country, would require, without machinery, at least 60,000,000 hands, with single wheels; and that the quantity of manufactured work, of all sorts, done by the aid of machinery in this nation, is such as would require, without that aid, the labour of at least 400,000,000 of manufacturers. How impolitic, therefore, and absurd must be any plan of benefiting the nation by reducing machinery, which is so vast a source of national and individual wealth!

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On the anniversary of the victory of Waterloo, the Committee for managing the subscription, presented the following report:—

"The return of the army from France has enabled the Committee to proceed in the distribution of donations to nearly the whole number of those who were wounded; and every claim preferred to the Committee has been separately considered. Annuities for life, and for limited periods, payable half-yearly, have been granted to 727 widows, 977 children, 277 disabled non-commissioned officers and privates; amounting in the whole to 22,142*l.* In addition to the annuities, there has been voted the sum of 192,844*l.* in donations to officers and privates wounded, and to the parents and dependant relatives of those who were killed. The Committee have decided upon 7,521 cases."

Artists in England.—From a list lately published, it appears, that there are not less than 931 professional artists of various descriptions, in and near London; of whom 532 are painters, 45 sculptors, 149 architects, 93 engravers in line, 38 in mixed styles, 19 in mezzotinto, 83 in aquatinta, and 22 on wood. Among the painters, there are no less than 43 ladies.

France.—An aversion to capital punishments seems likely to spread throughout every enlightened part of Europe. M. Bavoux, the lecturer on the Penal Law of France, has been tried before the court of assize at Paris, for sentiments delivered in his Lectures, on this among other subjects. He defended himself with great spirit, appealing to the sentiments of many wise and eminent men, especially in this country; and on a verdict of *not guilty* being pronounced, he is stated to have left the court in the midst of a triumphal procession of fifty or sixty students. With the other points involved in his trial we at present have no concern; but we are not sorry to find that the humane and politic sentiments so widely diffused in this country on this important topic are likely to become a subject of interest among our neighbours.

There has existed, during some time past, at Paris, a Hermes Romanus, or Latin Mercury, from which foreigners the most distant, conversant with Latin, might deduce the most favourable ideas of French literature, and manners, and power. A rival to this Mercury is now on the point of appearing in the Athenæum, or Greek Minerva; designed eminently for circulation among the Greek islands, and the provinces, where that language is spoken. Its purpose is not merely to convey news, for the journals already in publication are sufficient for that; but to give the most favourable accounts of French writers and French performances.—The power of the press has no where been better understood than in France. A life and character of Bonaparte, with a highly blazoned summary of his exploits, was found by some late travellers in circulation, in the wildest regions of Tartary; so that the wandering hordes might read (or hear read) in their native language the name and achievements of the hero destined to universal empire!

Russia.—The Emperor of Russia, among his other zealous efforts for the extension of religion and learning, has issued an edict for a new institution of great importance, to be entitled "The University of St. Petersburgh." It is on a large and liberal plan. The three principal faculties will be, "1st, Philosophical and juridical sciences; 2d, The physical and mathematical sciences; 3d, The historical and philological sciences." The most eminent professors, Russian and foreign, are to be engaged.

The new system of education is also widely extending in Russia; and a considerable number of schools are in action for educating the children of soldiers, upon this economical and efficient plan. Even in Siberia there is an establishment for training masters, who, when qualified, are sent to different parts of the empire; and, in the neighbourhood of Odessa, in the south of Russia, there are schools for above 10,000 of the Russian troops. At Petersburgh, there is a school for the children of soldiers, extremely well organised; and another for 250 persons, has been opened for the soldiers themselves, a certain number of whom are taken out of the different regiments, in order, when qualified, that they may teach others by this method. The progress they make, particularly the Cossacks, is represented as quite astonishing. In the space of fifteen days, several who did not previously know a letter, were able to read short words, and even to write them on a slate. Prince Alexander Galitzin, the

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minister of public instruction, has laid before the Emperor an extensive set of reading-lessons, from the holy Scriptures, for the use of all schools upon this plan in Russia; of which the Emperor has expressed his high approbation, and has ordered the payment of the expense of printing a large edition. These lessons are very extensive, and consist of three parts: 1. Historical lessons, from the Old Testament. 2. Our duties towards God and man. 3. A brief Harmony of the four Gospels, with some of the most striking facts in the Acts of the Apostles. The selection is made in the words of the text, without note or comment; and the whole is being printed in common Russ.

Denmark.—It is stated, that for the last eight years not a single case of small pox has occurred in the dominions of the King of Denmark, owing to the whole of the inhabitants having been vaccinated, by order of the King.

Egypt.—In the six pyramids which have been opened at Gizeh and Saccara, the entrance has been found at or near the centre, on the northern face, and the passage in all is inclined downward. Greaves makes that of Cheops 26°, and Caviglia 27°, which he says is common to all the sloping passages in this pyramid. He found the same angle on opening the small pyramids to the south of that of Mycerinus, which were empty. Belzoni estimates the angle of the sloping passages in the pyramid of Cephrenes at 26°. These circumstances, with the incidental remark of Caviglia, that "one ceases to see the pole-star at the spot where the main passage ceases to continue in the same inclination, and where one begins to mount," have suggested the idea that possibly these passages were intended to answer some purpose in astronomy, whatever might be their other purposes. It is quite impossible that this coincidence could have been accidental. We know that the learning of the Egyptians was vested in their priests, whose knowledge of astronomy is not merely hypothetical. Thales was able to calculate eclipses and determine the solstitial and equinoctical points, by his knowledge, acquired from the Egyptians, 600 years before the Christian era. At a later period, Erastosthenes, under the sanction of the Ptolemies, was able to measure the length of a degree of the meridian, and from it to deduce that of the circumference of the earth, to an extraordinary degree of accuracy, by the unerring principles of geometry. The day of the summer solstice was then, and probably much earlier, nicely observed by means of a well dug at Syene, from whose surface (on that day) the sun's disc was reflected entire. Even the precession of the equinoxes, it has been plausibly presumed, was not unknown.

Taking these circumstances into consideration, it has been suggested that some direct or collateral service might have been in contemplation when the main passages leading from the northern faces of the pyramids were constructed. Being invariably inclined downwards, in an angle of about 27°, more or less, with the horizon, they give a line of direction not far removed from that point in the heavens where the north pole-star now crosses the meridian below the pole. The observation of the passage of this, or some other star, across this part of the meridian, would give the ancient Egyptians an accurate measure of sidereal time; a point of the first importance in an age when no other instruments than rude solar gnomons, or contrivances still more imperfect, were in use. Indeed, no more effectual method could have been adopted for observing the transit of a star with the naked eye, than that of watching its progress across the mouth of this long tube; and some one or more of these luminaries, when on the meridian below the pole, must have been seen in the direction of the angular adits. It has been suggested to inquire whether the difference in the angles of the adits of the pyramids of Gizeh, Saccara, and Dashow correspond with the difference of the latitudes of those places; for we might then be almost certain that they were intended to observe the passage over the meridian of some particular star, whose altitude, when below the pole, was equal to the angle of the adit. Should this suggestion be well founded, it would not be difficult, by calculation, to determine which of the stars might be seen to pass across the mouth of the shafts about the supposed time of building the pyramids, and thereby to fix with more precision the period at which these stupendous edifices were erected. That the pyramids were intended in some way to assist astronomical pur-

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poses, has long been surmised; but this induction from their peculiar structure to the specific object, is a new and not unplausible suggestion.

America.—The Americans have applied the power of steam to supersede that of horses in propelling stage-coaches. In the state of Kentucky, a stage-coach is established with a steam engine, which travels at the rate of twelve miles an hour. It can be stopped instantly, and set again in motion with its former velocity, the rate of which depends on the size of the wheels.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Moral Sketches of prevailing Opinions and Manners, foreign and domestic, with Reflections on Prayer; by Hannah More.

The Anti-Deist, being a Vindication of the Bible, in Answer to the Publication called the Deist; by John Bellamy. 2s. Fine paper, 3s.

Philosophical Dialogues on the Reunion of the different Christian Communions; by the late Baron de Stark. 8vo. 9s.

A Critical Examination of those Parts of Mr. Bentham's "Church of Englandism" which relate to the Sacraments and the Church Catechism; by the Rev. H. J. Rose. 8vo. 8s.

Sermons on the most important Duties of the Christian Religion; by J. A. Busfield, D.D. 8vo. 12s.

Piety and Virtue, a Sermon; by the Rev. Thomas Hutton. 1s. 6d.

An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation; by J. W. Whitaker. 9s.

A Sermon preached in the Parish Church of St. Martin's in the Fields, June 20, 1819; by J. H. Pott. 2s.

The Duties of Christian Ministers; by the Rev. S. W. Brown, 1s.

A Lay Elder's Observations on the History and Doctrine of Christianity. Vol. I. 8vo. 6s.

Principles and Practices of Pretended Reformers in Church and State; by Arthur Kenny. 8vo. 10s. 6d.

A Charge on the Claims of the Roman Catholics; by F. J. H. Wollaston. 2s.

MISCELLANEOUS.

A Description of the Isle of Wight; by Sir Henry C. Englefield, Bart., with additional Observations by Thomas Webster. 4to. 7l. 7s.

Reichard's Itinerary of Germany, with views, maps, and plans. 12s.

A History of the Island of Newfoundland; by the Rev. Amadeus Anspach. 8vo. 16s.

First Impressions on a Tour upon the Continent in the Summer of 1818, through Parts of France, Italy, Switzerland, the Borders of Germany, and a Part of French Flanders; by Marianne Baillie: with plates. 8vo. 15s.

Travels in various Countries of the East, more particularly Persia; by Sir William Ousely. 1 vol. 4to. with numerous engravings. 3l. 13s. 6d.

Italy: its Agriculture, &c. from the French of Mons. Chateauvieux; translated by Edward Rigby, M. D. 8vo. 7s. 6d.

A Walk through Switzerland, with a map. 8s.

The Agriculture of the South of France; translated from the French of the Baron Picot de la Peyhouse; with Notes by an English Traveller, &c. 8vo. 8s.

The Provincial Antiquities and Picturesque Scenery of Scotland; with historical Illustrations; by Walter Scott. Part I. 16s.

An Inquiry into the Origin and Influence of Gothic Architecture; by William Gunn, B.D. Rector of Irstead, Norfolk. 8vo. 15s.

A Comprehensive System of Astronomy, both in Theory and Practice; by Thos. Whiting. Part I. 4to. 8s.

General Index to the Fifty-six Volumes of the Gentleman's Magazine, from its Commencement to the End of 1786: compiled by Samuel A. Clerk. 2 vols 8vo. 2l. 12s. 6d.

Memoirs of John Duke of Marlborough completed; by Wm. Coxe; with portraits, maps, and plans. 3 vols. 4to.

Life of James Crichton of Cluny, commonly called the Admirable Crichton, &c.; by R. F. Tytler. 8vo. 10s. 6d. —on large paper, 1l. 1s.

Some Account of the Life of Rachel Wriothesley, Lady Russell; by the Editor of Madame Du Deffand's Letters, 4to. 1l. 5s.

The Life of Lord William Russell: with some Account of the Times in which he lived; by Lord John Russell. 4to. 1l. 11s. 6d.

Memoires de Prince Menzicoff; par M. de la Harpe.

Memoirs of George Villiers, first Duke of Buckingham. 5s. 6d.

Conchylien Cabinet; by Martini and Chemnitz. 12 vols. royal 8vo. 30l.

The Carriage; by Maria Benson. 3s. 6d.

Hymns in Prose; by Mrs. Barbauld: translated into Italian by a native of Tuscany. 8s.

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Views in Greece: from drawings by Edward Dodwell. 2*l.* 12*s.* 6*d.*

Italian Scenery, No. VIII.; by J. F. Batty. 10*s.* 6*d.*

A New Geological Atlas of England and Wales; by Wm. Smith, Part I. 1*l.* 8*s.* The maps to be had separately, 5*s.* 6*d.* each.

Observations on the Structure of Fruits and Seeds, illustrated with Plates, and original Notes; by John Lindley. 5*s.* 6*d.*

The Accusation, Condemnation, and Abjuration, of Galileo Galilei, before the holy Inquisition at Rome, 1633. 4*d.*

A Treatise on the Atmosphere and Climate of Great Britain; by James Johnson, M. D. 9*s.*

A Dissertation on the Disorder of Death, on that State of the Frame under the Signs of Death called Suspended Animation, &c.; by the Rev. W. Whiter. 8vo. 14*s.*

An Introduction to Mineralogy; by Robert Bakewell; with plates. 8vo. 1*l.* 1*s.*

A few copies of Observations on the Opinions of several Writers on various Historical, Political, and Metaphysical Questions; by Lieut. G. Young. 8vo. 10*s.* 6*d.*

The Rawdon Papers: consisting of Letters on various Subjects; by the Rev. E. Berwick. 8vo. 12*s.*

Thoughts on Suicide; in a Letter to a Friend. 2*s.*

Conversations on Natural Philosophy. 12mo. with 22 engravings. 10*s.* 6*d.*

No Fiction; a Narrative founded on recent and interesting Facts, and connected with living Characters. 2 vols. 8vo. 12*s.*

Practical Domestic Politics, being a comparative and prospective Sketch of the Agriculture and Population of Great Britain and Ireland; by Richard Griffith, M. R. I. A. 4*s.*

The Whole of the Debates and Proceedings in both Houses of Parliament, during the late Session. 2 vols. 8vo. 18*s.*

Letters on the Events which have passed in France since the Restoration in 1815; by H. M. Williams. 8vo. 7*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The brief "Extracts of Letters from the Rev. John Owen, during his late Tour to France and Switzerland," lately published, furnish a variety of gratifying circumstances connected with the objects of the Bible Society. The following are among the most interesting passages. We pass by the preliminary steps taken by Mr. Owen to assist in the formation of a Bible Society at Paris, as that institution has been since established, so that its proceedings will appear in another shape. Of Professor Kieffer's Turkish New Testament Mr. Owen remarks:—

"Among the objects to which my attention was directed in Paris, and on which it will be expected that I shall report my observations, was that of ascertaining the state and progress of our Turkish New Testament.

"In order that I might obtain the most complete satisfaction on the particulars of an undertaking to which so much importance is deservedly attached, I made a point of visiting the study of Professor Kieffer, in which the copy is prepared for the press, and the Imprimerie Royale, in which it is printed.

"In the first of these, I had an opportunity of observing the state of the original manuscript, and of inferring the laborious nature of the Professor's task, in editing this interesting volume. He transcribes every portion of the text with his own hand; and collates it, as he proceeds, with the original Greek; the English, German, and French versions; the Tartar versions of Seaman, and of the Scotch Missionaries at Karass; the Arabic, by the Propaganda, Erpenius, Sabat, and the London quarto; the Persian in the London Polyglott, and that by Martyn; availing himself also, throughout, of the assistance afforded by Parkhurst, Rosenmüller, and Griesbach. All these books of reference are disposed on the Professor's table, in such a manner as to enable him to consult them with the greatest order and convenience: and from the comprehensiveness of this plan, as well as from the exactness with which it is pursued, there is good reason to believe, that the work, when it comes out of the Professor's hands, will be as faithful and correct as it would be possible to

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render the first edition of a version of the Scriptures which has never before been published.

"From Professor Kieffer's study, I must now conduct you to the Imprimerie Royale. If I were not pressed for time, and principally intent on acquainting you with what it most concerns you to know, I could, with pleasure, employ a few pages in dilating upon this printing-office, which is, I suppose, the most extensive and complete establishment of the kind in Europe. But I must turn aside from the typographical rarities which were courteously shown me, to that which I was chiefly desirous of seeing, and which eclipsed in my eyes every other curiosity—the composition and press-work of our Turkish New Testament. Three compositors, the principal of whom seemed a very intelligent man, and one or two presses (according to the quantity of copy in readiness) are kept constantly employed in the execution of this work. The office, the workmen, and the superintendant, are all of a description to inspire confidence: and when to these are added the presiding sagacity and watchful attention of Professor Kieffer, little doubt can be entertained, that the impression will be completed in the manner, and (as far as the corrections required by the unforeseen defectiveness of the manuscript will admit) within the time, stipulated in the original engagement."

The following scene is of a very different, but not less interesting, kind.

"*Basle, September* 16, 1818.

"The place from which my last was dated, Waldbach, has completely filled my mind, and laid such hold on my warmest affections, that I can scarcely bring myself to think, or speak, or write, on any thing but pastor Oberlin and his Ban de la Roche. You will remember, that the first foreign letter which awakened an interest in our minds, the letter which made its way most directly to our hearts, and which, at the celebration of our first anniversary, produced the strongest, and (if I may judge of others from myself) the most lasting impression upon us all, was that wherein this venerable pastor reported the distribution he proposed to make of the Bibles assigned to him, and drew with the hand of a master, the characters of those women who laboured with him in the Gospel, and to whom, as the highest remuneration he could bestow, and their ambition coveted, a Bible was to be presented*.

"I cannot describe the sensations with which I entered the mountainous parish (containing five villages, and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents; the good man took me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence either of voice or manner, 'Sir, this is too great an honour: how shall I answer words like these?' After the first emotions had subsided, our conversation became familiar; and, as it never ceased, from that time to the moment of our separation, to turn, more or less, upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society's labours, it never ceased to be deeply interesting, and pregnant with edification.

"The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o'clock we began to move. Mr. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly

* See Appendix to First Report, Art. XV.; or, Owen's History of the Bible Society, Vol. I. p. 151.

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beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his minister's dress, his books, &c., and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services was passed, partly in dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor, is, in the estimation of this simple people, a privilege of the highest order), and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. On the ensuing morning, I had the honour of conveying my venerable host, amidst the bowings of his parishioners (who gazed with wonder at the unusual sight of their stationary pastor seated in a travelling carriage), to the house of Messrs. Le Grand, in Fonday, another of the villages in this extensive parish. Here we breakfasted; and, after much pleasing conversation with this amiable, benevolent, and well-informed family, I had the high honour of being introduced to Sophia Bernard and Catherine Scheidegger! Maria Schepler, the second on the list of this memorable trio, had, I found, been removed to her rest: the two whom I have mentioned, and who now stood before me, remained to fill up the measure of their usefulness in the work of their Lord. Never shall I forget the manner in which these interesting peasants received me, when, addressing them by name, I told them that I had known them nearly fourteen years, and that the account of their services, communicated to us by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. 'O Sir,' (said Sophia Bernard, the tears filling her eyes at the time,) 'this does indeed humble us;' adding many pious remarks in relation to their obscurity, the imperfection of their works, and the honour they considered it to labour for Him who had done so much, yea, every thing, for them. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true Christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me."

For those of our readers who feel anxious for the religious interests of the Roman Catholic part of the continent, we feel pleasure in extracting the following passages.

"*St. Gall, September* 23, 1818.

"My design in visiting Constance was, as you will conclude, to inform myself, by personal inquiries on the spot, of the manner in which the distribution of the Scriptures among the Catholics in that quarter was proceeding; and I am happy to say, that, on this interesting point, I obtained the most complete satisfaction. I learnt, that since the year 1807, at which time the distribution of the Scriptures commenced, more than 30,000 copies of the Catholic New Testament had been put into circulation. The past year has been distinguished by particular activity. Nearly 20,000 copies have been distributed: of which 13,000 were purchased from the Ratisbon depository, partly with the money granted by our Society, and partly with the liberal contributions of Baron Von Wessenberg, and the proceeds from the sale of 9,190 copies, at a reduced price. Many of these have found their way into the schools (which are prosperin-

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abundantly in the bishoprick), and not a few into the convents themselves, in some of which a very favourable disposition to the reading of the Scriptures has been manifested. Such was, in substance, the information which I obtained from a respectable inhabitant, who, as the next office of friendship towards the Society which I represented, did me the kindness to introduce me to Baron Hofer, the supreme civil governor of the canton. His excellency was pleased to receive me with great respect and cordiality; he expressed his high admiration of the British and Foreign Bible Society, in whose labours he took a very lively interest; and concluded by earnestly requesting that I would dine with him the next day, that he might hear some further particulars of our institution, whose operations and success so greatly delighted him. This invitation I thought it expedient to accept; and, taking my leave of the Baron for this time, I proceeded to the residence of the Pro-vicar Reiniuger, who is the second ecclesiastic in the diocese. I found him a man of extensive learning, and profound thinking, simple manners, and warm and liberal piety. In the conversation with which he favoured me, the pro-vicar adverted, with high approbation, to the object of our Society, that of circulating the Scriptures without note or comment. He considered all the schisms which had taken place, to have arisen from the undue stress laid upon human interpretations. The recognition (he observed) of the pure word of God, as the unerring standard of truth, was a principle in which he most heartily concurred; and he was convinced, that it would, eventually, unite all the different denominations of Christians in one holy catholic church. Let the labourers in this glorious work be steadfast, and unmoveable, and their cause must finally triumph. 'I am' (he added) 'a soldier of Christ, an aged weak instrument in his service; but, wherever I may be stationed, I shall endeavour to stand my ground in defending the Gospel in its purity, and resisting to the last all attempts to impose upon me, as commandments of God, the traditions of men.' Early on the following morning, I made him, with his permission, a second visit. In the course of our interview (which lasted a considerable time), the pro-vicar entertained me with a variety of observations, all characterised by acuteness of thought, and liberality of sentiment. He referred, with a mixture of respect for the victim and indignation against his persecutors, to the illustrious John Huss. 'The house in which you now are,' (said this venerable ecclesiastic), 'is that in which John Huss was confined:' and, conducting us into an adjoining room, and throwing open the windows, he pointed, with much feeling, to the chamber which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw Antichrist in every thing which opposed the doctrine of Christ: adding, that, for his part, the only question he put to a stranger, was, 'Lovest thou the Lord Jesus Christ? If so, thou art my brother.' He complained of the declension of his eye-sight, as occasioning a great impediment to his exertions; and said, that the last thing which he had written, (and which had cost him a considerable effort), was, his testimony of approval and recommendation in favour of Leander Van Ess's New Testament. On taking him by the hand to bid him farewel, I asked the pro-vicar what message I should deliver from him to the Bible Society, on my return to London? 'Sir,' said he, after a short pause, 'the Bible Society has deserved the gratitude of the world; and it has my most cordial wishes and prayers for its success:' and, pressing my hand, as I was retiring from him, he added, in a tone of emphatic tenderness, 'Wir sind eins:' ('We are one').

"At twelve o'clock, I went, according to engagement, to Baron Hofer's, where we dined. Our noble host, who has much vivacity, good sense, and knowledge of mankind, discoursed very freely on the advantages arising from the distribution of the Scriptures, the progress which religious knowledge was making among the mass of the people, through that medium, and the multiplication of schools; adding, that he had himself distributed 1200 copies of Van Ess's New Testament, and that they had, in general, been thankfully received."

"I cannot conclude this brief account of my visit to Constance, without blessing God for having directed my steps thither, and opened for me access to persons so eminently qualified and disposed to give effect to my wishes. The friends of the Bible are both numerous and powerful in that city and neighbourhood. The Scriptures are

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not only thankfully received, but also anxiously applied for. Already (as I have stated) have more than 30,000 copies been distributed: the demands are increasing, both in the bishopric, and among the Catholics supplied from it in other parts of Switzerland; and so highly is Leander Van Ess's last edition of his Testament, with large types, approved, that, should the 2000 copies which are expected be immediately received, it is confidently believed, that there would not remain, in the course of a day, a single copy which had not found its destination.

"There is, I must observe, in the aspect of Constance an air of stagnancy and desolation, which forcibly reminds one of the guilt it contracted, by having been the scene of the condemnation and martyrdom of the Bohemian Reformer. 'Our city,' said the good provicar, 'has never prospered since that crime was committed.' Such, it seems, is also the common persuasion among the enlightened Catholics of the place. May we not cherish a hope, that the influence of this sentiment, assisted by the dissemination of the holy Scriptures, may lead to a just veneration of those principles which distinguished this champion of truth, and for his adherence to which, even unto death, he has obtained a good report, and a memorial that shall never perish."

"Early on Wednesday morning, I was favoured with a visit from a Catholic priest, who has a charge in the vicinity of this place. This amiable and diligent pastor has distributed very largely the New Testament of Van Ess; and, in general, with the happiest effects. He related to me several anecdotes in confirmation of this statement; among which I was particularly struck with one relative to an aged man, who, after having read the Testament, exclaimed—'Oh! what should I have done in eternity without this truth!'"

The following passage will introduce an old friend, whom our readers will not be at a loss to recognize.

"On the morning of the 20th October we started at five o'clock from Meienfield, and by great exertions reached St. Gall in the evening. The next day, we arrived, and took up our quarters for the night, in the neat and quiet town of Winterthur. Scarcely had I seated myself in an upper chamber at the hotel, when a voice at the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was regarded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We, therefore, commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

"Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy which so remarkably characterize all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse: they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his having distributed, on his rapid journey from Marburgh to Basle, 2,500 of his Testaments; and, while waiting the chance of my arrival at Zurich, made arrangements with the directors of the convents, and with other persons in the neighbourhood, for the distribution of several thousand more."

Mr. Owen was present at many local meetings of Bible Societies; and the manner in which some of them are conducted, may be seen in the following specimen.

"At five o'clock in the afternoon, the Committee of the Basle Bible Society, held an extraordinary meeting, for the purpose of receiving such communications as the different persons concerned in the distribution of the Scriptures, and whom the providence of God had at that time brought together, might be prepared and disposed to impart. On taking the chair, (a distinction conferred upon me, as usual, out of respect to the Society which I had the honour to represent), I found myself supported, on the right hand, by Antistes Falkeisen, superior of the Basle clergy, and burgomaster Wenk, the civil governor of the city; and on the left, by Dr. Pinkerton

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and the Rev. Mr. Blumhardt. Next to these latter sat the celebrated Catholic professor, Van Ess; and over against him a Catholic dean, of similar reputation, who has distributed the Scriptures very largely through the forty-two parishes within his jurisdiction. The rest of the company consisted of Protestant divines, professors, students, and respectable laymen.

"After invoking the God of the Bible to vouchsafe to the meeting his presence and blessing, the Antistes announced, that the Rev. Mr. Blumhardt had recently returned from a journey through certain parts of Germany and Holland; and, presuming that it would be a gratification to the persons assembled, he requested Mr. Blumhardt to favour the meeting with some account of his tour. With this request Mr. Blumhardt complied; a similar application was made to Dr. Pinkerton, professor Van Ess, the Catholic dean, and myself; and each of us gave such a sketch of our proceedings, in the different tracks along which we had been called to move, as we thought might be best calculated to interest the meeting. At the termination of each address, the Antistes interposed some pertinent and striking observations; and at the conclusion of the whole, the assembly rose, and the Rev. Mr. Von Brun embodied the sentiments and feelings of all present in an act of devout thanksgiving to Him, who, by the word of his grace, and the gospel of his Son, had brought and bound us together in unity and godly love.

"I will not attempt to describe the impression made upon my own mind, and apparently on that of others, by a scene at once so novel, and so primitive. Lutherans and Calvinists, Episcopalians and Presbyterians, Protestants and Catholics, here mingled in purest harmony; breathed but one spirit, spake but one language, and agreed to labour for but one end—the dissemination of that holy word, which is the power of God unto salvation to every one who believes and obeys it."

We were much pleased with the following instance of disinterestedness of the Basle Bible Society—one of the earliest and best friends of the British and Foreign.

"Our attention was directed to a more effectual provision for extending the usefulness of the Basle Bible Society among the Protestants in Germany and Switzerland.

"For this purpose, a meeting of the committee of that Society was convened at five o'clock in the evening of that day, and was continued, by adjournment, at the same hour on Tuesday. In the course of these two most laborious sessions, the state of the Bible Society, the administration of its funds, and the conduct of its affairs through all their ramifications, were most minutely, and even rigorously, investigated. The result of this scrutiny was in the highest degree creditable to the wisdom and fidelity of the managers of this most useful institution. It distinctly appeared, that no part of the many liberal grants from our Society in London, has ever been applied to the local purposes of the Basle Bible Society. The wants of the canton are invariably relieved out of the funds supplied by the local contributors; and in the distribution of our money, they act only as treasurers, stewards, or agents, uniformly keeping for it a separate account, and distributing the copies of the Scriptures, in which it is invested, in such manner as we may direct. From this discovery it will be seen, that the 500*l.* granted to the proposed quarto Bible, is, after all, to be regarded as a loan; for, not a sixpence of it will be applied to the reduction of the price at which the copies will be sold to the purchasers within the canton: the amount, either in money returned, or in disposable copies, will still be considered as the sacred property of the British and Foreign Bible Society. In like manner, the 500*l.* granted in aid of their general fund, will be treated as so much money lodged in their hands on our account: it will be carried most strictly to our credit, and applied to such uses as our committee, either by themselves, or through their agents, may have been pleased to direct. This explanation will prove, I am persuaded, as satisfactory to our committee as it was to us; and tend, at the same time, to increase the confidence of all our members in the integrity, the prudence, and the disinterestedness of the Basle Bible Society."

HINDOO PETITION AGAINST BURNING WIDOWS.

The efforts of the British Government to suppress the brutal custom of burning widows on the funeral pile of their husbands have been highly meritorious, and to a great degree successful. Some time since a petition was

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presented to the Government for a revival of the practice. The following counter petition was in consequence sent in last year signed by a great number of the most respectable Hindoo inhabitants of Calcutta. We are glad to hail every such indication of the improved state of the native character and opinions.

"To the most noble the Marquis of Hastings, Governor-General in Council.

"The humble petition of the undersigned Hindoo inhabitants of Calcutta,

"Humbly sheweth,—That your petitioners have, with equal surprise and sorrow, perceived a statement in the newspapers, that a petition to your lordship's government, to repeal the orders at present in force against illegal proceedings in burning widows with the bodies of their deceased husbands, was drawn up, and had received the signature of the principal inhabitants of Calcutta; and we have since learnt that a petition to that effect has actually been transmitted to the Hon. the Vice-President in Council.

"That your petitioners do not know by what authority the subscribers to the said petition have been so designated; as from the very nature of their petition it appears obvious, that those who signed it must be either ignorant of their own law, or amongst the most inhuman of any class of the community.

"That your petitioners would have considered themselves as passing the bounds of respect due to the wisdom of your lordship's councils, in presuming to offer any opinion whatever respecting the measures adopted by government for the security of the lives or property of their fellow-subjects, were they not impelled to vindicate themselves from the disgrace that, in the opinion of all men impressed with the common feelings of humanity, and therefore most especially in that of your lordship's government, must attach to them in common with the other Hindoo subjects of the British Government, if the petition above-mentioned should be considered as expressive of the sentiments of the majority, or of any other portion of the inhabitants of Calcutta, beyond that of the individuals who have been influenced to sign the said petition.

"That your petitioners are fully aware, from their own knowledge, or from the authority of credible eye-witnesses, that cases have frequently occurred, where women have been induced by the persuasions of their next heirs, interested in their destruction, to burn themselves on the funeral piles of their husbands; that others, who have been induced by fear to retract a resolution, rashly expressed in the first moments of grief, of burning with their deceased husbands, have been forced upon the pile, and there bound down with ropes, and pressed by green bamboos until consumed by the flames; and that some, after flying from the flames, have been carried back by their relations and burnt to death. All these instances, your petitioners humbly submit, are murders, according to every shastur, as well as to the common sense of all nations.

"Your petitioners further beg leave to state to your lordship, that women have been permitted to burn themselves on the funeral piles of men who were not their husbands; that widows of Brahmins have burnt themselves on a separate pile; that widows of the other casts have burnt themselves many years after witnessing or learning the death of their husbands; that girls of tender years, pregnant women, and women who have been unfaithful to their husbands, have burnt on their funeral piles; and that the mothers of infant children, have, contrary to the dictates of nature and morality, as well as of law, abandoned their helpless and innocent offspring, to burn themselves with their deceased husbands.

"Your petitioners deem it a happy circumstance, that from the just and liberal policy of the British Government in causing the principal sacred depositories of their law to be printed and translated, and thereby secured from interpolation or false exposition, it stands confirmed by authority not to be disputed, that all these are instances of suicide; which though not only not prevented, but even generally assisted by the bystanders, are in direct opposition to the shasturs of the Hindoo faith, which uniformly denounce the most severe punishments as awaiting, in a future state, those who thus wantonly embrace self-destruction: and it seems an insult to the known humanity of the British Nation, as well as to your lordship's government, even to imagine that such of these practices as have been already so wisely and justly prohibited should be permitted again to exist.

"But if your petitioners were surprised at hearing that any set of their countrymen could seriously pray government to remove restraints on the commission of murder and suicide, they cannot help astonishment at the boldness that can have dictated such an argument as the conduct of the former Mooshulman rulers of India, which your petitioners understand has been adduced, by way of example, in support of the privilege desired. It is not the wish of your petitioners to recount the numberless insults, cruelties, and oppressions of the governments, to which their forefathers submitted; the slightest acquaintance with history, teaches what sort of tolerance was allowed to the

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Hindoo religion, whenever it suited the interest or the caprice of a Mahomedan prince to interfere with its exercise. Most of those who have signed the petition alluded to, may have seen the chief mosque at Benares, and may have heard of the Hindoo temple on the scite of which it was built. They may have read also some accounts of the degree of protection afforded to the Hindoo religion by Iffurkhan, Nuwab of Bengal: the tyrannical conversions of Hindoos by Tippoo Sultaun, took place within their own recollection. But setting aside these instances, the general spirit of the doctrines of the Koran sufficiently explains why Mooshulman governors should have felt perfectly indifferent, how many, or in what manner, violent deaths took place amongst their Hindoo subjects.

"Your petitioners having been compelled by the motives already mentioned, to obtrude their sentiments on this subject on your lordship's notice, beg leave further to submit to the benevolent attention of your lordship's government, that in the opinion of many of the most learned Brahmins, founded upon their shasters, all kinds of voluntary death are prohibited; that Munoo, whose authority is admitted to be equal to that even of the Veds, positively enjoins widows to lead a life of virtue and abstinence from sensual gratifications; that the Vedant, which contains the essence of all the Veds, as well as the Geeta, forbid all acts done with the view of future temporary reward; and that amongst the inferior authorities, while some, as the Smiritee shasters, actually prohibit all violent death, others, Mitakshura, declare the leading of a virtuous life preferable to dying on the pile of a husband, and a few only insist on the superior merit of concremation. Amongst these admitted discrepances of opinion, however, no authority can be found, as to the practices against which the orders of government have been directed: and your petitioners with the greatest confidence maintain, that the authorities which prohibit such self-sacrifices are more entitled to the respect of Hindoos, and are actually, in higher estimation amongst them, than those by which such sacrifices are countenanced; and they, therefore, reflecting with pleasure and gratitude on the means that have been adopted to prevent mothers from sacrificing their children at Gunga Sagur, and likewise on the regulations in force against those barbarous Rujpoots who made it a rule of their cast to put their female children to death, and also against the practice, formerly frequent, of putting a relation to death, that the crime of the murder might fall on the head of an enemy, look with the most lively hope to such further measures, relative to the custom of burning widows, as may justly be expected from the known wisdom, decision, and humanity, which have ever distinguished your lordship's administration."

VIEW OF PUBLIC AFFAIRS.

In looking over the occurrences of the month, we observe two or three points on which we had intended to offer a few remarks; but at the present moment every other topic is merged in one which nearly concerns us all—the inflammatory, seditious, and, we do not scruple to say, rebellious proceedings, which have agitated and alarmed the whole country.

In our last Number we adverted to some of the leading features of the conspiracy (for such it may be justly termed), and endeavoured to convey to our readers a general and unexaggerated view of the subject. It is with the deepest concern we now state, that seditious meetings, such as those to which we then alluded, have continued to be holden; and that the designs of the factious are daily becoming, if not more atrocious, for that is hardly possible, yet more visible and audacious. We have not altered our opinion that very few of the decent and respectable part of society are implicated in the measures which these demagogues so ostentatiously avow, and that the leaven of sedition though too widely diffused among the manufacturing poor, has been originally concocted in a few pestilent bosoms, and has not arisen from the general fermentation of the mass of the community; yet we must not shut our eyes to the danger, in our contempt for the agents, or forget that a man who could not build a hovel may have cunning and malignity enough to set fire to a city. We feel most intensely, and would urge most emphatically, at the present moment, the duty of rallying round the lawful authorities of the country, and summoning all the powers of the constitution for repressing the wild designs of factious partizans, who have no plan, no principle, except that of depressing

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and destroying others, to exalt and aggrandize themselves. We have, however, no fears for the result so long as the great body of reasonable, moral, and patriotic individuals, who constitute the middle and average ranks of society in this country, shall retain, as they now do, a just abhorrence of the proceedings of these lawless innovators, and shall unite their zealous and constitutional efforts to repress the nuisance. Good and wise men may differ about subordinate points; but this is not the time to debate them. The question between society at large and these new illuminati is not, whether there are faults or not in those who wield the sceptre or surround the throne, but whether we will have any throne or sceptre at all. It is not whether our bishops and clergy are exactly all they ought to be, but whether there shall be any religion or profession of religion at all; not whether the House of Commons might or might not be somewhat better appointed, but whether the very fabric of the constitution shall remain; whether the various gradations of rank shall maintain their respective stations, blessing and blessed of each other, or whether all shall be amalgamated into one monstrous compound —the nature of which we have pretty well seen in the jacobinical mobs which subverted a neighbouring empire, and laid the foundation of all the subsequent miseries of France and Europe.

But to proceed to the immediate occurrences of the month—Much importance was attached by the partizans of riot and rebellion to a proposed meeting of the populace at Manchester, advertised for August the 9th. This meeting having for its object, among other things, "the election of a member for the unrepresented part of Manchester," was so clearly illegal that the magistrates promptly issued orders to prevent it; and the reformists sensible that they had entrapped themselves, immediately agreed to suppress it, and to advertise another for that day week, August the 16th. Hunt, who is known among the party, by the compellation of the Champion, appears to have been highly incensed at this prudent submission, and declared that it had thrown the reformers in Lancashire twenty years back.

On the morning of the 16th, small parties of idle stragglers began to assemble on the appointed spot. The first body of regular reformers arrived at the ground at eleven o'clock, bearing banners surmounted with the cap of liberty, and other obnoxious emblems. These being duly paraded, and the sandard-bearers having halted and fixed themselves to advantage in a manure cart, other bodies continued to arrive in regular parties till one o'clock. Among these was a club of about 150 female reformers, from Oldham, bearing on their banners, amongst other emblems, "the Eye of Providence." The reformers from Rochdale and Middleton marched to the field in regular time, and manœuvred in military style. By one o'clock *eighty thousand* people are reported to have been collected; about which period arrived "the Champion," who appears to have been sedulously employed between the 9th and 16th in the way of his vocation in beating up in the neighbouring towns and villages, for parties to attend "the grand meeting." Our readers will readily forgive us for not stopping to describe this notable procession. It will be readily conjectured how warmly the orators were cheered on their arrival; how swelled with importance they ascended the carts placed by way of platform for their accommodation; how unanimously Hunt was chosen chairman; how flippantly and boldly he uttered his malignant invectives; with similar particulars.

In the midst of these proceedings, the yeomanry cavalry, under the direction of the civil power, were seen to approach. Surrounding the waggons they instantly arrested Hunt and Johnson, in virtue of the magistrates' warrants. Two other individuals, against whom warrants were issued, escaped in the confusion, but were afterwards taken. Some other persons also, who were on the hustings, were lodged in custody.

We deeply lament to add, that a scene of great confusion ensued, in which some scores of persons were seriously injured, and several lives were lost. At the first advance of the cavalry towards the waggons the mob appear to have drawn back; but almost instantly rallying, they, with stones and other missiles, attacked the cavalry, who, in rushing to seize their flags, caused a general panic among them, in consequence of

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which a most tumultuous pressure took place, and numbers were thrown down and trodden under foot by the multitude. A few also were wounded by the sabres of the cavalry.

The consequences of this scene did not end with the occasion; for though in Manchester the presence of the military has, with a few exceptions, preserved external peace, yet at New Cross, in its neighbourhood, a riot ensued, which was not suppressed without the loss of some lives. At Macclesfield also a mob collected on the day after the Manchester proceedings, and did much injury. Rochdale likewise and some other places have exhibited symptoms of disturbance.

The events in Manchester have produced very marked effects upon the conduct of the radicals. Most of them, though highly incensed, are daunted, and appear to dread the terrors of a criminal prosecution, especially as they may chance to be tried for no less a crime than high treason. The meetings advertised to be held at Bolton, at Preston, and some other places, have been postponed to an undefined day; while, on the other hand, special ones have been convened in different places, particularly one at the Crown and Anchor Tavern, in London, on the summons of Wooler and Co. at which a torrent of abuse, amounting as usual to the most unmeasured malignity of execration, was levelled against every thing legal and constituted. The transactions which we have just related, furnished the chief topic of the day, and under the exaggerated titles of "The horrid Manchester Massacre," "The diabolical Murders in the North," &c. have been retailed from mouth to mouth and pen to pen by the factious reformists to stimulate the people to every species of cruelty and revenge.

But one of the most remarkable effects produced upon the party has been to divide their ranks. A meeting had been summoned to be held at Kennington Common, for the accommodation of the "non-represented inhabitants" of Surrey. This meeting, probably in consequence of the precautions of the magistracy, and the prudence or cowardice of the leaders, was transferred to a kindred one, summoned to be held at Smithfield, for the inhabitants of Middlesex. The "venerable Major Cartwright," with Wooler and others of the party, objected to any meeting at all being held at Smithfield, under present circumstances. Watson, however, and Thistlewood, and a few other of the second-rate performers determined it should proceed. It accordingly took place at a late hour in the afternoon, and passed off without interference, either from magistrates or military. Indeed, the whole proceeding would have been tame and tiresome in the extreme, to men like these accustomed to the pungent stimulus of gross personal detraction, had not the conduct of Wooler and the other absentees, furnished an opportunity for a few novelties in vituperation. The string of resolutions was unusually long; and amongst other points it was voted, that "All pretended reformers, who refuse to attend open-air meetings are but pretenders!"—Such is vulgar popularity! The favourite patriot of yesterday may be a "ruffian" to-day, and to-morrow be a patriot again, with all his blushing honours as fresh as ever upon him! The editor of the Black Dwarf only a "pretender" in reform!

"Thou many headed-monster thing
O who would wish to be thy king!"

But enough of this: we thought we had sunk low indeed, in mentioning such meetings as the one at the Crown and Anchor, but the bathos of radical reform is unfathomable.

"In the lowest depth a lower deep,
Still threatening to devour us, opens wide."

We must not, however, forget Sir Francis Burdett, who has stepped forth from his retreat to invite a similar meeting at Westminster, on the subject of the Manchester transactions. It is saying much, yet not more than the truth, to assert that the honourable baronet has rivalled in his letter Hunt and Cobbett, and the Medusas and Gorgons of low life, in his use of the Jacobinical phraseology. His objects, it seems, in inviting the proposed meeting are, among others, "to prevent bloody Neroes from ripping up their mothers; to put a stop to a reign of terror and of blood; and to afford consolation and legal redress to the widows and orphans of an unparalleled and barbarous outrage!" Does the honourable baronet wish to recover his faded popularity with the radicals, and did he think that the moment of

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Hunt's imprisonment was a favourable opportunity for so doing? But we will not stoop to criticise either his conduct or his epistle: the friend of Arthur O'Connor and Colonel Despard will not influence any mind that is worth influencing; and in a case of such deliberate malignity as this, an honest jury form the most proper reviewers.

With regard to the proceedings at Manchester, on which so much has been said, it is not our province to pronounce judgment. That the first intended meeting would have been illegal is evident; and though the second steered rather more clear of technical objections, its object and spirit were not changed. Indeed it was in fact, whatever it might be in name, an *adjourned* meeting, and, if such, it comes under the very letter of legal prohibition.

It was not, however, to disperse the meeting, but to put in effect a warrant of arrest, which the civil officer declared he could not do without military assistance, that the yeomanry were professedly called in. Whether the warrant might or might not have been executed in some quieter and equally effectual way; whether the magistrates themselves were too near the scene to be perfectly calm and collected in using the power committed to them for the common good; whether the yeomanry were more liable to irritation in executing their duty, than regular soldiers; whether any of them used the edge instead of the flat part of their sabres; and whether the Riot Act had been duly read in an audible and conspicuous manner an hour before they began their operations, are subjects which it is not necessary for us to discuss. Indeed, we have no evidence beyond newspaper reports on these points; and if we had, such local facts have nothing to do with the merits of the general question, however important they may be in connection with the character and conduct of individuals. It is, however, only due to justice to say, that the magistracy and yeomanry have received the especial thanks of the neighbouring respectable inhabitants, and of the Prince Regent himself, who of course would not have been advised to give such an opinion without due examination into the legality and propriety of their conduct. It is also to be remarked, that the magistracy of that neighbourhood are not master manufacturers, or other persons connected with trade, as might have been supposed; but gentlemen and clergymen, in the usual stations from which justices of the peace are selected.

We take up the subject on broad grounds. To collect in large assemblies, is doubtless a right of the people; but then the object of such assemblies should be lawful, and their demeanour peaceful. But if meetings are convened in such a manner as to invoke riot, not to say insurrection, it is not only lawful in the public authorities to prevent or to suppress such meetings, but it is incumbent on them to do so. If Lord Mansfield was right when he declared, on the trial of Lord George Gordon, that it was the unanimous opinion of the Court, that an attempt by intimidation and violence to force the repeal of a law, was a levying war against the King, and high treason, much more are the late proceedings of our reformists liable to a similar sentence. The meetings lately held, and still holding, are not meetings for the purpose of petitioning for the repeal of some obnoxious law, or for obtaining some practicable relief under present difficulties. The notion of petitioning seems lost: the word itself seems only a pretext. They meet to deliberate on the universal concerns of the nation, on matters of reform as well as matters of relief, on every species of political institution, and on measures even consummated and irrevocable. The established authorities, in the course of their discussions, and in the very frame of their resolutions, by false or imperfect statements, and in the most intemperate language, are misrepresented and reviled until they are made objects of the contempt and indignation of the people. At these meetings, no one pretends to answer an argument, to deny a falsehood, or to complain of a calumny. They have it all their own way. The huzza is universal. And yet such is the rancour manifested by the orators, that they are seen storming and foaming at the mouth, while all seem ready to listen and applaud. What is all this but a prostitution of the freedom of the country,—the means of procuring ultimately an open resistence to the Government, or by intimidation to obtain such changes as the demagogues choose to require?

And who are the conductors of these meetings? Not the known inhabitants of the spot; but a few factious

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itinerants, the snow-balls of Jacobinism, collecting and agglomerating kindred particles wherever they roll. That there is distress enough in the country we do not deny; but the distressed are the tools, rather than the agents of these meetings. The sedition is more often imparted than native.

The impiety, audacity, and scurrility of some of these men, is almost without a parallel. It is an indignity to the national character to witness the atrocious publications which issue from the seditious press, and the placards which disgrace the walls of our metropolis and large towns. At Rochdale, the banners of the *female* partisans were inscribed, "Destruction to all legitimate Governments." Watson's last meeting at Smithfield voted, among their other resolutions, one on the duty of every man having arms, to preserve what they call liberty. The heroes of the party are, the Bellinghams, the Feltons, and Sandts of the age. Murder, and assassination, as in the case of poor Birch the Stockport constable, are not viewed as crimes, but as acts that "deserve well of one's country." Their object is, to put a weapon into the hand of every man that will use it on their side; and though we are cautious in believing all that is said on this subject, yet it is strongly alleged, that instruments resembling pikes are clandestinely manufactured; possibly, however, at present only a sort of sample, by way of stratagem, to add that weight to their proceedings which the very name of secret arms always carries in every country. It is, however, very certain, that large parties are mustered and drilled. Hunt admits, that for want of employment, many labourers in the North are accustomed "to play at soldiers;" and that they march with drums, fifes, and bugles. He speaks of 1400 men in a line, exercising on a Sunday morning, &c. The symbols of the Reformists, are those which disgraced the ruthless annals of the French Revolution. Hunt uniformly adopts the cap of liberty at his meetings;—a cap, it seems, like that of Fortunatus, or of General Monk in Westminster Abbey, which all who admire must help to fill; for Hunt has had the audacity, "cap in hand," to solicit a national subscription for his public services, with a view to pay his legal expenses, &c. And to assist in all these efforts, hundreds of the female sex, whose peculiar *privilege*—not their degradation—it is to be exempted from the toils and vexations, and enmities of public life, are drilling under these banners of Reform. The folly of their proceedings would be sufficient to excite the smiles of the gravest, were not such an emotion checked by their deeply evil character and tendency.

We are glad to see that the nation is very generally aroused to a sense of its duties on this occasion. Every precaution has been taken in the districts liable to disturbance, to suppress with promptitude any democratical effervescence.—It deserves honourable mention, that the Methodists, and, we believe, the Quakers, have circulated loyal addresses to all their societies on the occasion.—A considerable number of the most troublesome of the faction have been already committed under different charges, to have their conduct investigated by a jury of their country: To this constitutional decision we shall willingly bow; and we trust it will have the effect of convincing our demagogues, that the British Nation is not to be insulted and exposed to such outrages and imminent risks with impunity.

We had intended to add a few remarks on the duties of Christians in the present circumstances of the country; but our limits preremptorily forbid us to do more than to recommend the subject to the reflections of our readers.

ANSWERS TO CORRESPONDENTS.

R. B.; A. B.; X. Y.; T. B. O.; C.; URI; A. P.; are under consideration.

The Accountant of the Bible Society requests us to acknowledge the receipt of ten pounds, from *Mary Martha*, "as a tribute of gratitude to God for mercies received."

Our pages are open to Correspondents in the department mentioned by R. B.

A. J. C. had better privately consult some of his pious and prudent brethren on the question he proposes.

We do not recollect seeing the communication from CIR.

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THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

REFLECTIONS ON ROM. XIII. 20.

"The creature was made subject to vanity, and that not willingly, but by reason of him who hath subjected the same in hope."

THE vanity of human pursuits, and the meanness and insufficiency of all earthly enjoyments, have ever been subjects of mournful reflection to the contemplative mind. A little penetration into the motives of human action, and the nature of the fallacious objects of human desire, is sufficient to impress us with the melancholy truth, that suffering is an essential ingredient in our condition. On the generality of mankind, indeed, at every period, so painful a conviction can only be impressed by the bitter experience of real life. The visions of youthful fancy are relinquished with regret; and as the illusions of this shadowy scene are successively dispelled, new objects of interest are raised by the imagination, till the very moment when all our prospects are enveloped in the darkness of the tomb.

Yet notwithstanding our propensity to transfer to the future the confidence which has ever been betrayed by the past, there are few persons from whom the events of life have not, at some period or other, extorted a recognition of the vanity of human hopes. The disappointments of the avaricious, the ambitious, and the voluptuous, are so certain and obvious as to be almost proverbial; and few are so exempt from each of the passions which characterize these different classes as entirely to escape the sufferings they inflict. And there are still severer sufferings, which no excellence can elude. The lassitude of sickness, the agony of pain, the distresses, the imperfections, the alienation of our friends, will occasionally cast a shadow over the brightest scenes; while the final separation from the objects of our tenderest love will transform an earthly paradise into a wilderness, which no light but light from Heaven can illumine.

And if it were possible to escape the external attacks to which we are thus exposed, the waters of bitterness would continue to flow from the perennial source of sorrow which lies deep within our own bosoms. The balance of our moral constitution has been destroyed; and by the derangement of a system once harmoniously attuned, our principles of action, no longer in unison, are thrown into perpetual collision. Maintaining no more their natural direction or their relative strength, they lead into inextricable error, and, by their conflicting operation, produce a moral discord incompatible with the happiness of human life.

Such is the testimony borne by experience to the truth so solemnly enunciated by the Apostle, that "the creature is made subject to vanity;" a truth, perhaps, the most mysterious and appalling of all that either reason or Scripture has ever suggested to the mind.

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Much of the mystery has indeed been removed by the sacred records of the early history of the human race; but enough would have remained to confound our faculties, and to throw an impenetrable obscurity over the Divine counsels, if our information had not extended beyond the Mosaic accounts. Had we been acquainted merely with the history of the Fall and its effects on the moral constitution of the human race, we should have been bewildered in the perplexities of our condition. A consciousness of guilt would have filled our minds with apprehension; and if the uncertainty of our future prospects did not lull us into indifference or overwhelm us with despair, a fear of the indefinite consequences of the Divine displeasure would have mingled its bitterness with every gratification, and followed us into every pursuit.

But, thanks be to God, no portion of the human race has ever been placed since the creation of the world in a situation so melancholy and hopeless. The benignity of our Heavenly Parent who tempers even natural events to the delicate sensibility of our physical perceptions, concealed from our *moral* view, the desolation of our condition, till, in the maturity of his heavenly counsels, he should see fit to blend with the sad discovery bright visions of the glory to be revealed.

The heathen nations of antiquity, although painfully alive to the brevity of human life, and occasionally impressed with the vanity of terrestrial hopes, were ignorant alike of the fallen nature which they inherited, and of the holiness of that Being before whom they were one day to appear. Their conceptions, indeed, of an existence after death, appear to have been cheerless and indistinct. If there was little in their anticipation of a future state to excite their apprehensions or inspire them with alarm, there was as little to stimulate their hopes; and if they were never led to tremble at the fearful anticipation of a judgment to come, neither were they animated with the earnest expectation of a glory shortly to be revealed.

Occasionally, no doubt, their minds would be appalled with the mysterious darkness which hung around them; and in seasons of despondency the gloomy images, naturally associated with death and the grave, would invest with a sombre character the scenes beyond. But they never appear to have regarded themselves as deriving from their first progenitor a nature incapable, without supernatural assistance, of complying with the requisitions of their Creator, or to have had any definite idea of that future retribution which was attached to the transgression of his laws. And if the vulgar were occasionally alarmed by the majestic terrors of "the Thunderer," or the philosopher was penetrated by a solemn reverence of those perfections which he was led, by his meditations on the stupendous wonders of the universe, to ascribe to the mighty Mind which gave them birth, yet the wisest sages of antiquity do not seem to have adequately discerned the obstacle arising from the justice and holiness of their Creator, to the spontaneous and unconditional pardon of sin, or to have perceived in human guilt that internal malignity which no penitence could expiate, no blood of dying victims wash away.

Still these views of our condition are irrefragably true; and if revealed to us, detached from the other truths of the Gospel, would have cast over the destinies of the human race a dark and melancholy shade. But, blessed be our Heavenly Parent, they have never yet been presented to any portion of mankind, unconnected with the consoling history of Redemption. The first communication of the alienation of the creature from the

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Creator, wherever promulgated, has invariably been attended by the offer of restoration to his favour. If glimpses of the perplexities in which sin had involved our future prospects were disclosed to the faithful and inquiring Jew, visions of prophecy also were communicated to dispel the gloom; and it was not till the crucifixion of our Saviour had sealed the charter of our hopes, that our natural condition, in all its misery and desolation, was commanded to be proclaimed to the view of the whole human race. The knowledge of the disease and danger, and an acquaintance with the remedy were thus wisely and mercifully intended to keep pace with each other. If we are taught that the "creature was made subject to vanity," we learn that it was made so "in hope;" and if, on awakening to the real nature of our condition, we perceive ourselves surrounded by unequivocal demonstrations of a fallen state, of the degradation of our intellectual and the depravity of our moral powers; we find that we have been preceded by a benignant dispensation by which the creature may be delivered from "the bondage of corruption, into the glorious liberty of the children of God."

Viewed in connexion with this transporting truth, the vanity of human interests disappears to the eye of the true believer. The sublimity of his future prospects confers a dignity on his present state; and the evils which would have overwhelmed him, if attached to his ultimate condition, lose much of their penal character, and all their severest pangs, when converted by redeeming love into the elements of a moral discipline, softened by the endearments of parental tenderness, and made coeval only with the infancy of his being. Awful as had been his condition if his Redeemer had not interposed, and whatever it may appear in reality to be by those who survey but one little portion of his history, and that portion the meanest and the most melancholy, it is a condition invested under the Christian dispensation with a mysterious grandeur and transcendent excellence which no mortal eloquence can describe; of which even the language of inspiration can convey to the human intellect no adequate idea, though swelling with sublime conceptions of uncreated things, and embracing, in the splendor of its imagery and the rich variety of its illustration, all the glory and magnificence of the universe.

It is, indeed, to be ascribed principally to the immense disproportion between our finite conceptions and the infinite objects of our future hopes, that our conceptions of the happiness of the disembodied spirit are so feeble and indistinct; yet it is possible that our insensibility may be in some degree increased by an injudicious selection of images on which to fix our meditations.

There is, perhaps, not a single source of pure and elevated gratification, which the sacred writers have not employed to deepen the rich colouring of their glowing pictures of the happiness of departed saints. While, therefore, we are solicitous to cherish a deep conviction that our ultimate happiness, like our present comfort, must be derived immediately and entirely from God, in the near contemplation of the Divine perfections, and the maturity of that holiness "without which no man can see the Lord," it may be wise to dwell frequently on such *consecrated* images of celestial bliss as, from our natural dispositions or acquired habits, prove best calculated to quicken us in our great pursuit. There are many to whom it cannot be a matter of indifference, as respects the hold of the invisible world on their affections, whether they regard it as a scene of spiritual activity or contemplative repose—of delightful occupations in embassies of heavenly love, of intense and

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uninterrupted adoration; whether they people it only with abstract beings of angelic purity, or with the spirits of beloved associates made perfect. Some persons, for instance, may possibly derive advantage, in the early stages of their Christian course, from anticipating, in the promised freedom of the celestial world, the disinthralment of our intellectual faculties from their mortal shackles, as well as the deliverance of our moral powers from corruption; from realizing habitually, in the prospects which it is to disclose, scenes of resplendent beauty and visions of unclouded truth, the solution of the little difficulties of our own earthly trial, and of the mysteries which envelop the history of the human race—the evolutions of the Divine character in connexion with our little planet, and with the infinity which mocks the bounds of space and time. While, however, it is permitted to the pious Christian to direct his contemplation to every quarter of the heavens which sheds a benignant influence on his soul; while the active and the retired, the ardent and the timid, the philosopher whose mind is illumed with the varied lights of science, and the pious peasant whose researches are confined to the sacred page, may each cherish anticipations congenial to his peculiar cast of mind—all as they grow in grace will rise above the level of terrestrial delights, will embrace, in their expanding conceptions, the mighty import of that glorious promise, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the good which God has prepared for them that love him," till, elevated as far as possible above earthly associations, each can say with sincerity, in the language of inspired hope, "I shall be satisfied when I awake in thy likeness."

If we are true Christians, even now are we the "sons of God, though it doth not yet appear what we shall be;" but this we know, that, "when he who is our life shall appear, we shall be like him, for we shall see him as he is." We shall be like him! When we contemplate our Redeemer as the "brightness of his Father's glory and the express image of his person," as "upholding all things by the word of his power," and redeeming the world by the efficacy of his atonement; we can trace no resemblance between such an elevated being and "man that is a worm, and the son of man that is a worm." But when we view him as the "first fruits of them that is sleep," as "made perfect through suffering" in this vale of tears, as "finishing the work which was given him to do," and "having overcome, sat down with the Father on his throne," we discern some points in which, through his infinite condescension (though at a distance how great!), the future lot of his faithful followers will correspond with his own. What degree of moral likeness will be gradually induced by the near contemplation of unveiled perfection, it is reserved for futurity to discover. The time will at length arrive when to every true disciple, dazzled with the refulgence which breaks on his astonished sight, our Saviour will address the language of his affectionate appeal to Martha, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Then "we all with open face beholding as in a glass the glory of God, shall be changed into the same image from glory to glory."—What, then, if while on earth "the earnest expectation of the creature *waiteth* for the manifestation of the sons of God," well may we with patience wait, persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is

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in Christ Jesus." If, then, for a short season the afflicted Christian "wander in the wilderness in a solitary way," he is yet hastening to "a city of habitation;" if the sun of his earthly hopes be set, he is travelling to a country "where the sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be his everlasting light, and the days of his mourning shall be ended." With such views before us, shall our hearts sicken at the vanity of created things, instead of rising beyond them to the contemplation of our celestial hopes?

The philosopher who views the mutilated structure of the moral world, and sees no renovating principle to reorganize its scattered fragments, may mourn with unavailing sorrow over the ruins of his species, and chill with horror at the prospect of his own decay. But the Christian is habitually looking to a fairer earth and more radiant heavens; and, in the instability of his dearest connexions, and the frustration of his fondest hopes, he sees but new illustrations of a truth which he long has felt; symptoms of a fallen, but not a hopeless state. Often preparing, like Æneas, to lay the foundations of his city in a foreign land, he requires the interposition of some friendly Providence to warn him that he is still distant from the destined shores;

"Mutandæ sedes; non hæc tibi littora suasit
Delius, aut Cretæ jussit considere Apollo." VIRGIL.

Ever disposed, like the Israelites, to pitch his tent in the wilderness, he is grateful for the afflictions which reiterate the admonition, "Arise, and depart; for this is not your rest: it is polluted." He knows that "this corruptible will put on incorruption, that this mortal will put on immortality, and that as he has borne the image of the earthly he shall also bear the image of the heavenly."

But although the condition of the Christian is thus transcendently glorious, alas, how few enjoy in any adequate measure the privileges which it embraces! Even among those who have "fled for refuge from the wrath to come," how "many are weak and sickly," how "many sleep!" Many persist in habits of ease and self-indulgence, incompatible with fervent devotion to their Saviour's cause; many are of doubtful mind in matters of faith or practice, when a little diligence and sincerity would dissipate the cloud; many are gradually absorbed by their legitimate occupations, till the power of godliness but feebly animates the form; and many too frequently neglect the heavenly affections, till the dying embers can scarcely be fanned into a flame. In this low stage of the Christian character, would it be reasonable to expect its richest consolations? *They* must drink deep of the spirit of the Gospel who would enjoy the full measure of its blessings. The same truths, which, clouded by earthly affections or obscured by worldly views, cast a feeble and unsteady glimmering on the dark abyss towards which we are tending, burn in a purer atmosphere with a bright and brilliant flame which irradiates the scenes beyond the grave. But the prostration of the idols which we have enshrined within our breasts, the subordination of the affections which entwine themselves around our hearts, a superiority to worldly events, and an intense devotion to the will of God, imply a conquest over the corruptions of fallen nature which no languid efforts can secure. "The creature is made subject to vanity;" and, before we can attain the privileges of a nobler nature, "we must be born again." Unless we are thus transformed by the renewing influences of the Holy Spirit, the hope by which we may triumph over the vanity to which we are naturally in subjection, will, to us, be extinguished in despair. The

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only authentic record of this heavenly hope admonishes us, with alarming urgency, of the danger of not embracing it, and repeats, in varied metaphors, the awakening declaration, that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Let it, then, be our aim, at whatever hazard, at whatever cost, to "make our calling and election sure;" let us investigate with anxious earnestness the foundation of our faith; and, impressed with a deep conviction that it is our duty to aim at a higher degree of excellence than is exhibited even in those characters we most admire, let us ever strive, not in the glare of mere profession, but in the ardour of humble zeal, to be burning and shining lights in our generation. Let us appropriate and apply those "exceeding great and precious promises," by which we may be "partakers of the Divine nature, having escaped the corruption that is in the world through lust." By bringing home to our inmost feelings the solemnities of that awful hour, when God shall judge the world, let us awaken to the realities of our situation. That hope alone can support us in a dying hour; and if we did not habitually close our eyes on the impending dissolution of created things, that hope could alone sustain us in the brightest scenes of life.

H.

To the Editor of the Christian Observer.

THAT there is often an incidental connexion between good and evil, in this world of shadows, has been attested by the experience of every age. At the original formation of the universe, the all-bountiful Creator saw every thing which he had made, "and behold it was very good." But when man transgressed, he began to taste the nauseous fruits of evil; and since that period all his enjoyments have been rendered less pure and vivid by the intermixture of bitter ingredients. It was well remarked by Longinus, Ἀρ' ὧν γαρ ημιν τ' αγαθα, σχεδον αι φυτων τετων και τα κακα γιγνεσθαι φιλει. "Evil things delight to spring up from nearly the same sources as good." The truth of this remark may be shewn in a variety of cases. Longinus applies it to the production of a spurious kind of eloquence, which many of his contemporaries were anxious to display; but who fell into a ridiculous species of bombast, while they vainly attempted to reach the sublime.—To illustrate the subject from this very instance of oratory; are there not ministers, who, knowing the duty of cultivating a good enunciation, are under a strong temptation to display their own talents, instead of exhibiting the Gospel in its native simplicity and grandeur, and impressing on their audience its practical rules in the words of truth and soberness? Yet who will deny that *true* eloquence is an instrument capable of producing the most essential benefits, and that it is a talent which ought to be soberly and humbly cultivated by every preacher of the word of God? On the other hand, there are not a few, who, while they studiously avoid the swelling of vain oratory and noisy declamation, fall into coldness and inactivity. Their aim is to be prudent and circumspect, but, in pursuing this plan, they become timid and lukewarm: afraid of arousing the passions, they suffer their hearers to depart chilled and unconcerned. It would be well if the cautious prudence of these, supposing them to be right in principle, could be somewhat enlivened by the fervour of the more zealous, and if the latter would lay a solid foundation in just reasoning and close investigation for their popular eloquence. In this case, there would be substance as well as vociferation, and their warmth would be properly at-

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tempered with judgment and discretion.

Again; it has been very generally allowed by competent judges, that an established church is a good and useful thing. If its doctrines are sound and scriptural; if its forms are pure, and conducive to edification; if its institutions are wise and its government judicious, we are justly inclined to consider such an institution a national blessing. We reasonably look upon it as an excellent provision for the instruction of the multitude, among whom the ceremonies of religion are thus regularly performed, and to a participation in which they are statedly invited by "the church-going bell." Thus, without any great effort and at little or no expense, the poor may hear and understand the holy Scriptures, and learn the language of prayer and thanksgiving; they may find consolation under their troubles, and obtain an interest in the blessings of the Gospel; they may receive a new life, and be fitted for a kingdom which cannot be shaken.—An establishment is also a useful thing with regard to the clergy, who are relieved from much trouble and anxiety, by having a competent maintenance assigned to them by the state, and derive leisure to consecrate themselves entirely to their sacred pursuits. Many thousands have thus lived in different ages, humbly devoted to the duties of their high and holy calling, scarcely known, perhaps, beyond the precincts of their own parishes, where they have been the faithful guides and pastors of their little flocks. These will shine as stars in the firmament of heaven, when the heroes of this world's fame shall have passed away and been forgotten. Yet incidental evils are too apt to grow up in the best establishments. The same forms, by being often repeated, lose something of their effect; and many persons have daily used the best of prayers in so careless a manner, that for want of Christian vigilance they have become nothing better than "vain repetitions." Hence, in old establishments superstition has not unfrequently been found an attendant even on true piety; while gay triflers and haughty formalists have divided between them stations originally allotted to the humble servants of a crucified Master, who worship God in spirit and in truth. And with regard to the clergy themselves, how often has an easy provision for life become the source of indolence and luxury! How often have those who ought to watch for souls, as they that must give an account, been found too solicitous in seeking the preferments and emoluments, of the present life.—In all cases of this kind we must make allowance for a portion of evil, in consideration of a much larger measure of good; for if every thing valuable is to be given up because it is abused, or is liable to abuse, where shall we stop? We must cease to eat, or drink, or sleep, since eating, drinking, and sleeping are not unfrequently turned into luxury and excess. It is, however, highly proper, when the case comes home—when, for instance, we behold a table richly stored, and inviting our appetite—to reflect, that surfeiting and weariness, and gouts, and fevers, are flitting around, and that anxieties and cares have for thousands of years proverbially tenanted the gilded canopies of the rich and great.

We should learn from these reflections to apply some caution and moderation in estimating the benefits resulting from all civil institutions. Mankind are naturally unwilling to live under restraint; and no blessing is, in general, so highly prized as personal and political freedom. Yet how often does liberty degenerate into licentiousness; so that men, having cast off every yoke but that of their domineering passions, find in the end that there is no evil on earth greater than anarchy! Ἀναρχία

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γαρ μειζον ουκ εστι κακον. From this extreme they have frequently rushed into the opposite, and have willingly yielded themselves to the control of a single tyrant. Ουκ αγαθον πολυκοιρανια· εις κοιρανος εστω. A kingly government is good; but there is danger lest it become absolute, and lest he who ought to be the father of his people should abuse his authority, and aim at an uncontrollable dominion. A republic may be a good thing; but the history of Athens and of Rome may convince us, that such a state is extremely liable to popular commotions and narrow-minded jealousies. In our own constitution, the evils arising from these opposite extremes are happily checked; where the nobles form a connecting medium between the authority of the king, as supreme, and the common orders of the people, and where the licentiousness of liberty is repressed by salutary laws. But are there no evils intermixed with so much good? Is there no abuse of power in the higher orders; no disobedience and intemperance among the multitude; no spirit of impatience and rebellion? It would be sanguine and visionary in the extreme to expect to find any human institution absolutely perfect. It is our duty to be thankful for the good which we so abundantly enjoy, and to shun the incidental evils which may sometimes arise from the existing order of things; to take care, for instance, in our own case, that power be not converted into tyranny, or liberty into licentiousness.

We might specify many other cases in which good and evil are united. I should not even shrink from saying, that incidental evils may spring up from an institution which has proved one of the most extensive blessings to the human race, of all that have been invented by wisdom and charity; I mean the Bible Society. The evils attendant on it arise from the corrupt passions of mankind. In the anniversaries of some of its Auxiliary Societies, I think I have witnessed too much of parade and boasting, too great a display of false eloquence and noisy declamation. I think I have seen Dissenters tempted to seize the opportunity for gaining popular applause; and Churchmen, in the warmth of their zeal at the moment, forgetting the evils of schisms and divisions, and failing to recollect a remark lately mentioned in your pages, that though we should love the whole church militant, we should love our own regiment the best. On these occasions we shall do well to bear in mind the judicious observation of Bishop Butler, that "because a thing is of less importance than some others, we are apt to consider it as of *no* importance." I here take it for granted, as a member of the Church of England, that the ecclesiastical establishment in this country is a *great good;* and if it be so, we ought not to lose sight of it, if I may so say, even in our neutrality. A churchman, it is certain, is not necessarily bound to make any sacrifice in patronizing the Bible Society; the neutrality is complete, and the terms of amity impartial: let him take care, therefore, that he does not yield as a *boon* what is not demanded as a *pledge*, and thus *make* the evil which he does not find.

Good and evil are also frequently in close alliance in many of the more common concerns of human life. Marriage, we know, "is an honourable estate, instituted of God in the time of man's innocency;" yet even Adam found that it had its temptations.

> "——He scrupled not to eat,
> Against his better knowledge; not deceiv'd,
> But fondly overcome with female charm."

And among his posterity how frequently is this fountain of comfort embittered by evils! by unsuitableness or perverseness of temper; by unexpected changes

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of circumstances, or by unaccountable aversions; till the abode, which ought to be the habitation of social peace, is converted into a scene of complaining and wretchedness. The evil here does not arise from the marriage state itself, but from the unequal condition of the parties, or from their not striving to maintain "the unity of the Spirit in the bond of peace," or from their unwillingness to bear the yoke inseparably connected with their happy but not perfect allotment.

Children also have been included, by almost every nation, in the catalogue of blessings: yet how often are the most pleasing views clouded by unexpected calamities! Children are snatched away, and the disconsolate parents "refuse to be comforted, because they are not." Or if all grow up to man's estate, how much grief and anxiety do they often cause to those around them! How often do their afflictions, their want of success in business, perhaps their vices and ingratitude, bring down the grey hairs of an affectionate parent with sorrow to the grave.

To refuse to enjoy the good, because evil may follow, would be to oppose the Divine appointment of our Creator. The foregoing estimate ought, however, to teach us to moderate our expectations as to earthly blessings. We are naturally inclined to look for complete satisfaction from the things of this life; and when they do not succeed according to our wishes, we as naturally become sullen and discontented, and "our hearts fret against the Lord." But surely, with the word of God in our hands, and taught, as we are, that this state is only probationary, and an introduction to a better, we need not be surprised that our present enjoyments are so frequently interrupted; that our sweetest pleasures are often embittered, that our brightest prospects are suddenly clouded, that we are constrained to weep where we hoped to rejoice, and to go on our way sorrowing, when we had begun to think that our mourning was ended.

This mixture of good and evil in all earthly things should cause us earnestly to desire that heavenly world where *no evil* will be admitted. In that happy abode there will be no longer any strife from conflicting passions, for all shall be united together in harmony and love; there will be no ambition for the highest place, for each will be contented with that blessed portion assigned to him by his Redeemer; there will be no longer heard the sighing of the prisoner, the groans of the sorrowful, or the complaints of the indigent, for each will be invested with life and liberty, and riches immortal and unfading. The righteous will there be happy without apprehension of danger, and will dwell in light without any shadow of darkness: they will drink of a stream of pleasure, which flows for ever, without one opposing wave; and will hear those notes of celestial harmony, with which no discordant sounds shall ever mingle.

J. B. O. C.

To the Editor of the Christian Observer.

FEW of your pages have given greater satisfaction to the candid and liberal part (who, I trust, constitute the majority) of your readers, than those in which you have admitted passages inculcating the necessity of mutual charity between the members of our common establishment on points in which they differ—some of them, I confess, points on which *compromise* (for charity is not compromise) would be criminal. Permit me to add to such passages one or two extracts from a discourse just published entitled: "Harmony and Co-operation among the Clergy recommended, in a Sermon preached at the Visitation of the Rev. and Venerable Charles Buckeridge, D.D.,

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Archdeacon of Coventry, by the Rev. George Chandler, L.L.B. late Fellow of New College, Oxford, Rector of Southam, Warwickshire, and Chaplain to the Duke of Buccleugh and Queensberry; published at the unanimous Request of the Archdeacon and Clergy." It may be right to state, that Mr. Chandler is a divine of what is called the orthodox school; and the following passage exhibits his idea of the mode in which the members of that school should conduct themselves towards those of their brethren who are known to entertain different views:—

"The debatable ground is principally formed by the abstruse questions of predestination, conversion, grace, original sin, free will, and final perseverance. Now, if on these points it should be necessary to state the opinion of an humble individual, I have no hesitation in professing I know no authority that compels my assent to what are commonly called the Calvinistic doctrines. But, with the limited faculties that we profess, and obscure as are the intimations on these subjects in Scripture, it might be rash to assert with positiveness that they are altogether unfounded in truth. It should also seem that to impute nothing but blindness to those who believe they discover them in Scripture, is to cast an ungrateful reflection on some of the most learned and pious men, who have adorned the cause of the Reformation at home and abroad. Certainly we have no warrant for such rashness of censure in the prescribed formularies of our Church, which appear to be eminently impartial and tolerant on these points. But on this subject I prefer to shelter myself behind the shield, the sevenfold, the impenetrable shield, of the great Horsley. He says to his clergy of St. Asaph; 'Upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of doctrine characteristic of the two sects, the Church of England maintains an absolute neutrality: her Articles explicitly assert nothing but what is believed both by Arminians and Calvinists.' And afterwards; 'There is nothing to hinder the Arminian and the highest Supralapsarian Calvinist from walking together in the Church of England and Ireland as friends and brothers, if they both approve the discipline of the Church, and both are willing to submit to it.' It is indeed difficult to refrain from transcribing the whole of the concluding part of that admirable Charge; but I must forbear, in order to observe, that if there be one point in ecclesiastical history that now seems to be placed beyond the reach of farther question or controversy, it is that the founders of our Church intended to open her communion to Protestants of several denominations; and therefore, except on points unequivocally decided in Scripture, couched the declarations of her faith in expressions of considerable latitude and comprehension. Why then should we be peremptory, where our Church has allowed scope for difference of opinion? Why should we accuse of departure from her pale those who, within her pale, walk in a different path from ourselves? Why, in our fondness for what we conceive the preferable system, should we deny all force to arguments that lie on the opposite side? Why should we persist in charging on those who maintain them a meaning which they expressly disavow? Why should we seek our favourite topics of discussion in points, which can never on this side of the grave be satisfactorily settled, and which have no tendency to edification and brotherly love? Why should we prefer to dwell on points in which we differ from our brethren, rather than on those in which we all agree? Why, above all, should we withdraw the right-hand of fellowship from them, and refuse to act in concert in matters,

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in which we have a common and an equal interest,—not perceiving that we all alike, though perhaps by a different process, endeavour to promote the glory of God and of our Lord Jesus Christ?"

Mr. Chandler describes the importance of union and the dangers resulting from its absence, which he illustrates by shewing the wounds which Christianity has often received by the indulgence of a controversial spirit. He particularly recommends, with the exception of "some human weaknesses," the character and example of Cranmer, to the English clergy. The following is his general conclusion.

"Our conduct must often be shaped with a view to the circumstances of the times in which we live. When particular doctrines of our faith appear in danger of being forgotten, it is our duty to assert them earnestly and without ceasing. When the keenness, with which they are debated, proves them to be in possession of the public mind, it may be rather our part to endeavour to allay controversy, and to direct the thoughts toward the practical lessons of our religion. With a view to the present jarring state of religious parties, if I could succeed in persuading a single individual of either side that the discrepancy between them, after all, consists more *in the stress which they lay on particular doctrines, them in an absolute rejection of the opposite ones;*—that it is unfair to impute to one another objects which are distinctly disclaimed and sincerely abhorred;—that there may be force in arguments which fail to strike ourselves;—that a mind, from habitually dwelling on one course of reasoning, may, without wilful or obstinate blindness, be unable to take an opposite view of things;—that one man, from a deep sense of human unworthiness and high notions of the majesty of God, may innocently be led into the opinions of *absolute decrees;* and another, strongly feeling the necessity for moral purity, may with no less innocence be led to espouse the opinions of *conditional justification;*—in a word, that a man may side with Calvin without becoming an Antinomian, or with Arminius without becoming a Socinian, and in either case may continue a sound member of the Church of England;—if, I say, I could succeed in persuading a single individual of these important truths, and induce him, in consequence, to abstain from the use of taunting and disparaging expressions against his brethren; to unite in affection even where there may be a difference of opinion on some speculative points; and to combine as with one heart and hand in the prosecution of the common cause; I should feel that I acted in the spirit of a distinguished ornament* of our Church; who, after a long experience in public affairs, in which he had many opportunities of perceiving the mischiefs of disunion, wished to transmit his character to posterity by no other memorial than by the inscription on his tomb, 'Hic jacet hujus sententiæ primus auctor, Disputandi pruritus, ecclesiarum scabies. Nomen alias quære.'

"And, let it be observed, in conclusion, there is much in the present juncture that calls for co-operation. It is that of which we stand at present in the greatest need. I am not blind to some evils that threaten us; but neither let us shut our eyes against our actual advantages. If we look around, we see a general revival of piety and sound learning;—we see every order of the Church exerting itself with a spirit unknown to preceding times;—we see vast plans for the benefit of the Establishment carried into easy and prosperous execution;—we see our schools flourishing, our churches increasing in number and in accommodation, our venerable societies shaking off the

* Sir Henry Wotton. He took holy orders late in life. Vid. Walton's Lives.

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lassitude of age, and acting with a vigour and effect scarcely known to the period of their youth;—while we perceive (and let us gratefully acknowledge we perceive) both a reward and an encouragement of our labours in the increased and increasing respect, with which we are regarded by the respectable part of the community. Only let us not mar our advantages by intestine division. Our spiritual Sion, we humbly trust, is founded on a rock. But vain is the natural strength of the fortress; vain are the artificial works which the most consummate skill can draw around it; if the garrison within be disunited. My brethren, let not this be our case. 'The God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ; that you may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ.' (Rom. xv. 5, 6.)"

I will only add, that though Mr. Chandler's view of the duty of conciliation is perfectly correct, conscience must not be sacrificed or truth and error confounded. We are to contend *earnestly* for the faith, though we are to contend with charity and meekness: we are not to sanction error, but are to endeavour by patience and kindness to plant truth in its place.

D. L.

FAMILY SERMONS. No. CXXIX.

Isa. xxxviii. 16. *O Lord, by these things men live; and in these is the life of the spirit.*

Of what things does Hezekiah speak? Let us inquire into his station and condition in life; for these may, perhaps, assist us in answering the question. Hezekiah was a rich and prosperous king: he smote the Philistines in battle, and saw the Assyrians, his powerful enemies, cut off by the angel of the Lord. It is said that he had "a house of precious things, silver, and gold, and spices, and precious ointments, and the house of his armour." He came to the throne in the prime of life, at the age of twenty-five, and, doubtless, in full possession of health and strength to give the highest zest to all the pleasures of an eastern court.

And now, perhaps, you are ready to exclaim, "It is evident of what things the monarch spake when he said, 'by these things men live, and in these is the life of the spirit.' Surrounded by the dignities of rank, the refinements of elegance, and the gratifications of voluptuousness, he, doubtless, viewed these as the very end and delight of his being, and wished for nothing, knew of nothing better or beyond them. He was amused, and was content; he was stimulated by pleasure, and was happy. Flattered and caressed, with every mode of self-indulgence in his power, he enjoyed the present, and saw no impending cloud to darken or disturb the future."

No;—very different was his character; very different were the things of which he spake. These words were not uttered in "the house of his armour," but in the chamber of his sickness; not at the festive table of his royal banquets, but upon the couch of lassitude and pain. The chapter before us begins with the portentous words: "In those days was Hezekiah sick unto death." The following is added as his soliloquy, when he had been sick and was recovered from his sickness. "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said I shall not see the Lord, even the Lord in the land of the living. I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me

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as a shepherd's tent: I have cut off like a weaver my life. He will cut me off with pining sickness. From day even to night wilt thou make an end of me. I reckoned till morning that as a lion so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward. I shall go softly all my years in the bitterness of my soul."

What an affecting picture of misery! His life like the tent of an Arab in the desert, frail and capable of being removed or blown away in an instant! or like the work of the weaver, beautiful in texture, rich in decorations, flowers and figures rising in gay profusion on every side: but suddenly it is cut off—the thread is broken—the loom is destroyed. Yet it was of *such* things, of weakness and affliction, of sickness and of pain, of desertion and despair, that the humbled monarch spake when he said, "O Lord, by these things men live, and in these is the life of the spirit."

Let us endeavour, by a few examples, to verify his pensive contemplation; and this not with a view to excite useless sorrow, or to throw an unnecessary gloom over the gay images which we so fondly connect with this transient life, but for a holier and better end—that, with the inspired Psalmist, we may "so learn to number our days that we may apply our hearts unto wisdom."

And, first, let us take the case of a professed scoffer at religion; a being of violent passions and brutal manners, who fears neither God nor man, and defies both to do their worst. He is arrested, we will suppose, by the arm of Omnipotence, in his profligate course; he is thrown by a stronger hand than his own upon the couch of pain and dejection; he learns for the first time to tremble; he is dismayed—God has brought him to himself. He feels his awful condition; and eagerly asks, "How shall I escape the condemnation of hell?" We will not picture all the steps of his future progress: we will suppose him softened, humbled, converted; conducted by the Holy Spirit to newness of life and faith as it is in Jesus; adoring the God whom he once blasphemed, and loving the Saviour whom he so lately reviled. And whence arose this happy, this unexpected change? Sanctified affliction was the first step. This softened the stony ground: this prepared the heart for holy impressions. "Before he was afflicted he went astray, but now he keeps God's word." And will not such an one be ready to exclaim with Hezekiah, "By these things men live, and by these is the life of the spirit."

But, to take a somewhat less marked but not less decisive instance, imagine a man careless and indifferent to religion, though not a hardened scoffer against it. He is too busy with the world and the things of the world to spend a thought upon his eternal safety. Day succeeds to day, and night to night, without one serious reflection. Death and eternity, heaven and hell, are words that seldom reach his ears, and never disturb his repose.—But God brings him low. In the silence and solitude of affliction he is *forced* to think. He inquires who and what he is; for what he was sent into the world, and how he may be happy when he leaves it. The companions that drove serious thought from his mind are now absent; he begins to recover from the perpetual giddiness of his former life; he reads, he meditates, he prays; and God in his mercy appoints the chamber of sickness to teach him lessons which he had never learned in the noisy walks of business, or amidst the overpowering allurements of pleasure. What cause will such a one have for ever to bless Him who wounds that he

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may heal, who kills that he may make alive!

Again; let us imagine an inconsistent backsliding Christian brought into deep affliction. He finds that his uncertain profession now profits him nothing. The comforts and repose which he looked forward to have vanished. He feels guilt and distress in his conscience. He perceives that he has acted unwisely and ungratefully; that he has been crucifying his Saviour afresh, and putting him to an open shame. There was a time when the candle of the Lord shone brightly around his path; but now he is in darkness and dismay. He has not lived up to his high privileges, and, therefore, does not now enjoy their blessings. He finds, to use a scriptural expression, that he has forsaken his first love, and has been daily approaching nearer and nearer to that world which he had professedly forsaken. But affliction sets him to think; he begins to inquire wherefore God thus contends with him, and conscience soon whispers the cause. He returns to him whom he had forsaken; and God says of him, "I will heal his backslidings, I will receive him graciously, I will love him freely." Thus his religion becomes strengthened and confirmed; he walks more closely than ever with his God; and though after his affliction he may like Hezekiah "go softly"—that is, in pain and dejection of mind or body—all his days, yet he will long have to remember with gratitude the affliction that gave a turn to the ebbing tide, and made it flow anew with love and gratitude and devotion to his Heavenly Parent.

Look again at the pharisee. He has covered himself during the season of prosperity with the flimsy robe of his self-righteousness. But God brings him into distress, within sight of death and eternity. His sins spring up with new aggravations before his eyes; his self-confidence is broken; his best virtues cannot stand the withering glance of the Divine displeasure. He is unmasked to himself, and begins to exclaim, "What must I do to be saved?" His language is no longer, "Lord, I thank thee that I am not as other men;" but, "Lord have mercy upon me a sinner." Thus he is brought into the true posture for the reception of mercy. God waiteth to be gracious to such a one; and having prepared the heart for the good seed of the word of eternal life, he will cause it to take root downward, and grow upward to the praise and glory of his own Name. What a blessing, then, has affliction been to such a character! It has been the means of shewing him all that was in his heart, and of thus leading him to a better righteousness than his own for pardon and acceptance with God.

And to take but one example more, that of the dejected Christian; how often has such a one had reason to exclaim of afflictions, that "by these things men live!" The season of weakness and distress is often that which God selects for the brightest manifestations of his love and tenderness. He often sees fit, in proportion as the earthly house of this tabernacle is undergoing dissolution, to bring into lively prospect that "building of God," that "house, not made with hands," which is "eternal in the heavens." Supported by heavenly consolations, the mourner is often led to see the kindness as well as wisdom of the Divine dispensations; so as to be willing, if he had his choice, to take the bitter with the sweet, rather than lose the lessons and the blessings which they were designed in conjunction to convey. St. Paul no longer prayed for deliverance from the "thorn in the flesh," when he had experienced the truth of the Divine assertion, "My grace is sufficient for thee." The chamber of sickness and affliction seems oftentimes to be the very gate of heaven. God then brings the sufferer into closer

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union with himself, and gives him to feel the value and power of true religion. Many a dejected Christian, who dreaded the hour of trial, has found, when it approached, that God has made a way for his deliverance. In the season of pain, or sickness, or affliction, his spiritual graces have matured; love and faith, patience and gratitude, have had their perfect work. The spiritual consolations which would not flourish when all around was prosperous, have begun to gain new vigour in the storms of adversity and the night of affliction. As other sources have dried up, the fountain of living waters has become more valuable. And thus the dejected Christian, instead of exclaiming as before, "All these things are against me," has been often obliged to say with the Psalmist, "Truly God is good to Israel;" his mourning is turned into joy, and his dejection into a hope full of immortality and glory. The body may be oppressed, and the mind afflicted, but the soul is sustained and comforted. "By these is the life of *the spirit*."

It would be easy to point out many other ways in which afflictions produce the effect attributed to them by Hezekiah. They try what is in our heart, whether we will keep God's commandments or not. They deaden us to the world, and thus leave us in a fit attitude for spiritual blessings. They humble our pride, and teach us to think lowly of ourselves. Thus they render us milder and more considerate to others, and allay the irritation of our natural self-importance. They teach us to be habitually ready for new calamities; they prepare us for the approach of sickness, and death, and judgment.

It must, however, be remembered that affliction has no *natural* tendency to produce these "peaceable fruits of righteousness." It is only when sanctified to us by the Holy Spirit, and received with humility and a desire to learn the lessons which they were intended to teach, that trouble becomes spiritually useful to the sufferer. Affliction, where it does not soften the mind and lead us to God, usually hardens it, and drives us from him. A proud and impatient spirit will prevent all the advantages of the Divine chastisements. We must humble ourselves, therefore, under his mighty hand, if we would desire that his providential inflictions should be rendered beneficial to our souls. Our language should be, "I was dumb and opened not my mouth, because thou didst it:" or like that of the pious Reformer, Luther, who said in his affliction, "Lord, lay what burden thou seest fit upon me, only let thy everlasting arms be my support; strike and spare not, for I am submissive to thy will: I have learned to say Amen to thy Amen." Affliction, coming upon a mind thus prepared, will be like dew upon the hill of Hermon: it will improve and fertilize a barren soil, and by the Divine blessing produce an abundant harvest of the fruits of the Spirit, to the praise and glory of God.

Let us, then, view our "light afflictions, which are but for a moment," in their proper aspect; as designed to promote our spiritual life, and to fit us for an eternal world. Then may we say, with a venerable prelate of our church, "Before sorrow comes, I will prepare for it; when it is come, I will welcome it; when it departs, I will take but half a farewel of it, as expecting its return." The great privilege of the Christian is to be fitted to bear all events, by knowing that He to whom he has committed himself and his concerns, is the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. To him let us devote ourselves as unto a faithful Creator; and then, whatever may be our lot here, we shall be safe for eternity, and prepared "for the inheritance of the saints in light."

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To the Editor of the Christian Observer.

THE following are a few extracts from a series of unpublished letters written by the Rev. Richard Cecil to a clerical friend; chiefly on topics connected with his ministerial vocation. I trust they may be found not uninteresting or unprofitable to your readers.

AMICUS.

"June 9, 1781.

"My dear A———,

"I have received each of your letters, and can assure you most sincerely, that I was never angry or affronted on account of your not calling upon me when you came to town; though, I must confess, I thought it very extraordinary that you should come to London (above a hundred miles from your house) and not call upon me, who, I believe, should have been more glad to have seen you than any body you went to see. I well know how much persons are hurried who come to town upon your business: but if you had come at twelve o'clock at night, and called me out of bed, you would have had a sincere welcome; and I should have taken it extremely kind, that when you could not come at any other time, you were determined to come at that, rather than not come at all. But I must leave these common observations, in order to mention some more useful. As it is utterly out of my power to visit you, I can only wish you well, and advise you as well as lies in my power. In the first place, my dear friend, take great care that you do not sink into the insignificant life which too many of the clergy pass. We are watchmen: the roaring lion is going about; our parishioners are dying, and heaven or hell stands wide open to receive them. It is therefore our work to sound the alarm —to pluck them from the burning —to cry aloud and spare not. And in order so to run as that we may obtain, it is absolutely necessary that we be mortified, vigilant, laborious men. Sensual, idle characters that spend their lives in eating, drinking, sauntering, and sleeping, however free they may be from the grosser crimes, are yet but as dumb dogs, which cannot bark, lying down, and loving to slumber. I often think of that passage, 1 Tim. iv. 15, ἐν τούτοις ἴσθι, that is, 'be in them,' or 'enter into the very spirit of your function.' In short, we as ministers are not only bought with a price like other Christians, but we are also set apart, and literally consecrated for the service of the sanctuary, and are in a peculiar sense the 'salt of the earth:' but if the salt has lost its savour, it is good for nothing, but is trodden under foot of men; for even infidels despise and trample upon the characters of idle, and negligent, and unholy priests; upon whose forehead the most ignorant man knows there should be written nothing less than 'holiness to the Lord.' I am accidentally led to mention these things, not having had the least design at setting out of speaking on the subject, especially as I have reason to hope better things of you, my dear friend. Yet they are truths which I find the greatest necessity of frequently applying to myself, as one deplorably deficient in every part of my office. But, now I am upon the subject, I must transcribe a passage from a Charge once delivered to the clergy of a certain diocese by their ordinary:—'God, your offended Judge, says, If ye be seers by office, how is it ye are blind in practice? If I appointed you to feed my flocks, why do ye suffer them to perish with hunger? If ye be the salt of the earth, where is your savour? If ye be the light of the world, why do ye suffer people to sit in darkness? If I appointed you to be my mouth, why are ye dumb? If ye be unequal to your duty, why are ye so ambitious as to hold your office? if equal to it, why do you not discharge it?

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The fire of the Prophets, the precepts of the Gospel, the examples of the Apostles—religion, piety, the state of the church, the terrible day of judgment, endless rewards and everlasting woes.—are all these nothing to you?' These are striking and awful interrogations. I pray God, my dear friend, that you and I may be ever properly affected by them, that we may finally give our account with joy."

"Islington, Sept. 8, 1780.

"My very dear Friend,

"I do not know whether you have heard that I am in the land of the living; but I cannot say I have had the happiness of hearing any thing respecting either yourself or family for a very great while. It is so long since I wrote last to you that every apology is totally insufficient to form a proper excuse. However, my dear friend, let us both employ our time when we write to each other, better than in making apologies. The truth is, I have a very great and unfeigned regard for you and your family, which is not at all diminished by absence, though my aversion to writing letters, together with much and perplexing business and a large acquaintance, may have conspired together to make you suppose so. I wish to hear how you succeed as a minister of Jesus Christ. I know by experience that you will have many and great difficulties and trials if you are faithful to your God. You must, in the very nature of things, have the ungodly up in arms against you. They did these things in the green tree; and how much more in the dry? You have, I doubt not, laid your account respecting this, and need not now be told, that 'they that will live godly shall suffer persecution.' But you must expect another lesson, very hard indeed to learn; at least I found it so; I mean the difficulties you will meet with from the professors of the Gospel: and it is from these that I have met with the unkindest treatment; and as your situation in life resembles mine, I mean as to your being called to minister to parishes, consisting, I fear, chiefly of unconverted persons, you will have your measure of the same difficulties to grapple with: for though every sect and party (whether Dissenters, Methodists, or mere formal Churchmen) will support the minister who enters deeply into their particular views and spirit, yet the man who sets his face against all parties, and preaches the pure word of God in simplicity, and determines never to join the popular cry, whether it be to exalt Paul, or Apollos, or Cephas, or rather some little faction, which all three of them would have been ashamed of; I say the man who honestly resolves to do this, live where he will, must expect to have all narrow-minded and party-spirited persons his open or secret enemies.—The men with whom you will be tried are generally of three sorts. The first are such as make a profession of religion, but are careless and lukewarm in it. They will applaud your sermon on the Monday, but it will be in the alehouse. They will wish well to your ministry, but in every part of their conduct shew that their love to the minister, as well as to his doctrine, is in word only. They will say in winter to you, 'Be thou warmed, and be thou clothed;' but both clothes and fire you must seek from another quarter. These have neither that love to God, to man, nor to ministers, which sincere Christians possess. They are mere 'sounding brass and tinkling cymbals;' and you must not wonder to see such, in the end, return to their former pursuits.—A second sort there is that you must expect to be tried with, and these are of a very different cast; in a word, they are full of spiritual pride; and these will not only arraign every hearer, but every preacher with whom they are connected. Persons of this cast are always very ignorant of their own proud and corrupted heart: they behold a mote in every

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one's eye: they profess a violent attachment to the Gospel; and such will declare that they have an unfeigned regard for you, but they will take rather an odd method to prove it. They will assume a dismal countenance, and lament over the young man whom they see standing upon a pinnacle: his pride and obstinacy grieve their meekness: their purity trembles lest he should have an undue attachment to some female acquaintance, who, if she finds any favour in their minister's eyes, is always weak, or wicked, or proud, or totally improper for him, even supposing his views to be ever so honourable. Such persons as these will misconstrue every word and action; hearken to every idle tale; and pretend to tremble at every shadow lest the Gospel should be injured by their minister's character being injured; though at the same time his character will suffer more by their proud, self-righteous, censorious spirit, than by any other means which the accuser of the brethren could take to defame it.—The third sort of thorns are those whose views, turning upon secularity or bigotry, are furiously engaged in what they call 'an interest.' And if a bigotted or secular spirit prevails greatly among them, it matters not whether it is called a methodistical or dissenting interest: the spirit is the same. One thing is certain, that as the first view of these persons is to keep the party up, so the second will be to keep you down, as a man unfavourable to their interest. However, the best advice respecting the last of these three sorts of persons is that of Gamaliel, in Acts v. 34—39. Let us go on declaring and living the truth; 'commending ourselves to every man's conscience in the sight of God:' and while we hold forth truth in its simplicity and amiableness, and paint error and iniquity in the most glaring colours, let us be willing to leave God to rule in the earth. Let us pray in sincerity for our enemies, persecutors and slanderers, that God would turn their hearts, and then they will be more our friends than ever they were our enemies. We have but one way of being revenged of evil; and that is, to overcome it with good.—My dear A——, I have fallen upon this subject accidentally and without design. I know nothing of your affairs, and therefore can allude to no person or persons. I only speak what I myself have experienced; and, as it is your lesson to learn, I wished you to be prepared for it."

"Sept. 19, 1781.

"In truth, my dear A——, you have sent me several very extraordinary letters lately. Were you a secretary of state, they could not have been written more hastily and short. But, my dear friend, what are you doing? or rather, what is the Lord doing by you? What seals have you to your ministry? I trust you will not only pray earnestly to God for your flock, but that you will use means to 'pluck them as brands from the burning.' 'Be instant,' therefore, 'in season and out of season.' 'Who art thou, that thou shoudlest fear the face of man that shall die, or the son of man that is as grass, and forgettest the Lord thy Maker? Cry aloud, and spare not: lift up thy voice like a trumpet.' To tell you the truth, I fear for you: you have written to me several times, and there is hardly a word of God or his grace in the two or three lines each letter contains. I expected you would send me an account of what the Lord is doing, and how his work succeeds in the hearts of particular persons, some of whom I might know.—My friend, the Gospel is every thing, or it is nothing. What is going on in your family or mine, or any body's else, our fancies, amusements, acquaintances, visits, riches or poverty, do not signify a pin's point. All these, and ten times more than these, are, in comparison, only topics for children and fools, who have nothing else to think of. If the Bible is true, let us who are ministers devote our whole thought,

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time, and attention to its infinitely important concerns. We are set, appointed, yea devoted to this work; and idleness, trifling, and secularity, are abominable in us. Let us lay to heart that awful passage in the 33d chapter of Ezekiel, verses 7 and 8. Let us consider what it is to have the blood of souls required at our hands."

"London, July 19, 1785.

"My dear Friend,

"I take the opportunity of sending you a line or two by a very excellent young woman, who appears to know two things, that are better worth knowing than all besides; I mean her place and duty towards God and society. You remember a remark made by an ancient, and after him by many modern writers, that 'we are all actors on the great stage;'—that an high or a low character, in the great drama, confers no excellence, but the well sustaining the character assigned us, whether it be high or low. I am indeed very glad to hear you 'stand fast, striving for the faith of the Gospel:' but to tell you the truth, though I can say much to other people in favour of your integrity, which I never doubted in the smallest degree, and though your temper is naturally sweet, and your whole deportment amiable in and out of your profession, yet I have reason to fear you do not study. You may wonder why I think so. No matter: I do think so; and because I wish you well, I write very freely, and tell you all I think. I have to lament in every sermon my own insufficiency arising from neglect of means. Ignorance and enthusiasm may attempt to cover conscious defects by despising these means; but St. Paul knew better, and charged Timothy to give himself up to reading, to exhortation, and to doctrine; yea, to give himself wholly to them, that his profiting might appear to all. It is amazing how much even our weakest hearers can discover at church, how we spend our time at home. When a man is studying writers of the first class, and is deeply acquainted with the Bible and his own heart, he will speak with authority—he will be observed to grow stronger and stronger, 'a workman that needeth not to be ashamed'—he will commend himself to the conscience, and speak from the heart to the heart. Every one will perceive there is something more in him than in a mere hireling who buys a few sermons, and reads them for pay only; or a novice who, though sincere, yet has himself nothing to deliver, either from his own experience or knowledge of Scripture, but is forced to repeat the words of another, and, after tiring his hearers with a dry, formal piece of morality (decent but dead), sends them empty away. In short, to understand what is the true character of a Christian preacher, how he should speak, and act, and feel, we only need consider the character of St. Paul, and ask ourselves this question, 'How would St. Paul have acted in a situation like mine?' My dear A., I have far more reason to complain of myself than of you in these respects; yet let us both pray, that we may be both made 'burning and shining lights.' But we must seek this attainment in God's way and order, by fervent and constant prayer, and by a steady cultivation of our heads and hearts. Then our profiting will appear to all, in our sermons, conversation, letters, &c. You will not receive such rude lines as these; and I, who cannot hear you, shall yet hear of you; and when you write, though without thinking of the style or manner (and I here set you an example), I shall perceive your mind enlarged, your thoughts grow richer, and a depth in your reflections, and thereby shall know you have been redeeming the time."

"Saturday, June 14, 1788.

"Before I heard of your indisposition, I used to say, Study.—I felt so severely the effects

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of dissipation myself, that I thought it was the great topic to insist upon, both to myself and most of my contemporaries. But I knew nothing of your constitution. It rather appears to be 'your strength to sit still;' and truly to be found in the way and will of God, is to be best and most honourably employed. To arise and go forward when he bids, is often found an easier task, than to stop in the middle of our work, and sit down quietly at his command. May God enable both of us to be more and more willing to do according to his pleasure!"

To the Editor of the Christian Observer.

IN the letters of the Rev. John Newton to the Rev. W. Barlass, occurs a short passage on the temptations of Satan, which places the subject in a practical and useful point of light. As this little volume is not much known, I will extract the passage, in hopes of eliciting a discussion of the subject by some of your correspondents, who are acquainted by long experience and observation with the devices of our spiritual enemy, and who may be able to instruct and comfort their dejected brethren. Speaking of the different ways in which Christians are tried, Mr. Newton observes,—

"I believe much of the variety of this kind is constitutional. We are at a loss to conceive of the invisible world, and the invisible agents belonging to it; but we live in the midst of them. But it seems to me that people of very delicate nerves, and those who are subject to what we call low spirits, are more accessible to this invisible agency than others." "Satan's power, I apprehend, is chiefly upon the imagination. His temptations may be considered under two heads; the terrible and the plausible. By the former he fights against our peace; by the latter, he endeavours to ensnare us in our judgment or conduct. The former are the most distressing; the latter not the least dangerous. The former are often the lot of humble Christians with tender consciences: in the latter, he has most success when we are careless and self-dependent. By the former he shews his rage and power as a roaring lion; by the latter, his subtlety and address as a serpent or angel of light. His attacks in the former way are sometimes so vehement, (as when, for example, he fills the mind with dark and horrible thoughts, blasphemies, and suggestions, at which even fallen nature shudders and recoils,) that his interference is plainly to be felt. In the latter, his motions are so insinuating, and so connatural to the man of sin within us, that they cannot be easily distinguished from the workings of our own thoughts. I suppose that when Ananias attempted to deceive Peter, he was little aware that Satan had filled his heart, and helped him to the falsehood. But Satan has a near and intimate connexion with the man of sin." (Ephes. ii. 2.) "And it is the same with believers, so far as they are unrenewed. Therefore I believe he is never nearer to us, or more busy with us, than at those times when we are least apprehensive of him. We have no clear ideas of the agency of spirits: nor is it necessary. The Scripture says little to satisfy our curiosity; but tells us plainly that he is always watching us, and desiring to sift us as wheat. I believe we give him no more than his due, when we charge him with having a hand in all our sin." "I have had some little experience of these things; for my situation in Olney, amongst a poor, afflicted people, who, from a confined and sedentary employment (lace-making), are mostly affected with low spirits and nervous disorders, has made me something of a theorist in the business; and I know not but I could write a volume upon it." R.

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MISCELLANEOUS.

To the Editor of the Christian Observer.

To the fifth edition, just published, of Mrs. Hannah More's "Hints on Forming the Character of a Young Princess," are prefixed a few remarks relative to the royal personage for whose use they were intended, and over whose early tomb an affectionate Nation has not yet ceased to weep. As those numerous readers who already possess copies of the "Hints" are not likely to purchase the last edition, for the sake of these few remarks, it may not be unacceptable to them, to add Mrs. More's testimony to those which have already appeared in your pages, relative to that lamented Princess.

I have, however, another object in calling the attention of your readers to the subject. The much-revered author states, in her advertisement to the fifth edition, that having been lately solicited to write something of a general arrangement of useful reading, and to point out and remark upon such books as are most proper for the study of young persons, who have nearly completed their education, she finds that the "Hints" contain the substance of what she has to say upon this subject; and that, were she to write again, she could only repeat what she had before advanced. She adds, that she has received the most consolatory assurances of the utility of the work in the education of young persons of rank and station, to whom it will be found scarcely less applicable than to the illustrious individual for whom it was originally designed. Mrs. More states, on the authority of the Bishop of Salisbury, the preceptor of the much-lamented Princess, that her Royal Highness read this work with his lordship a few months before her marriage, and expressed herself much gratified with it, particularly with the observations on history.

Y. Z.

"If the visitation was sent to *us* for correction, it was, doubtless, sent to *her* whom we lament, in mercy. She has, we trust, obtained the prize without running the race. She has escaped the cares and perils inseparable from an earthly crown; and she has, we humbly hope, through Him who loved her and gave himself for her, obtained an imperishable crown, whose glories fade not away. She had lived long enough to taste as much happiness as this world, in its best forms and its highest condition, has to bestow. Youth, beauty, talent, royalty, all conspired to make her singularly distinguished; but this combination, which made her life great, availed not to make it lasting. She lived to have tasted the overflowing cup of the most perfect human felicity, without any infusion of bitterness*: she lived long enough to shew that the highest elevation of rank and happiness did not intoxicate her youthful and ardent mind. So far from it, her principles were more fully drawn out, and her character was more beautifully developed by those very circumstances which have betrayed so many into forgetfulness of their awful responsibility.

"She had, for a time, the trial of the highest human prosperity, and she stood it. When all the world was at her command, domestic life was her choice: when dissipation courted her, she resisted it. She was superior to all the pleasures, falsely so called, which invited her. She found her plea-

* Such a remark, I fear, is not justly applicable to any human being. Pre-eminently happy as was the lot of the lamented princess, it would be easy to shew, were it necessary, that it was not without a very perceptible "infusion of bitterness."

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sure where she found her duty—in the practice of domestic virtues—in the enjoyment of domestic happiness—in the reciprocation of conjugal tenderness. These pure delights more than made up to her all that she had voluntarily sacrificed to them.

"The warmth, affection, and frankness of her disposition were admirable; and it is not wonderful that these indications of a character purely English, should so powerfully attract the affections of the country to its Princess.

"Her naturally fine understanding, and the care which had been taken in its cultivation by the Right Reverend Prelate who superintended her education, gave every expectation that her public worth would not have been inferior to her private virtues.

"Her conduct illustrated this important truth, that the most fair and simple methods for acquiring true popularity, are the most successful means for obtaining it. It was gained without being sought.

"Her life furnished an illustrious example to youth, rank, and dignity, of the right use to be made of such advantages; her death, of the short time that may be granted for their possession.

"Regular in the discharge of her religious duties, exemplary in her charities, personally kind and condescending to all about her, she shewed how many excellencies may be comprised within a short space, while they serve to augment the regret that it was not longer."

To the Editor of the Christian Observer.

Respected Friend,

I AM compelled to appeal to the public, in order to clear myself from the aspersions of the Monthly Repository. I should observe, that this work is edited by an Unitarian minister. An article appeared in that publication in March last (p. 149), written by William Christie, of New York, a member of the Unitarian body, containing some extracts from Robert Barclay's celebrated Apology, attempting to prove that Barclay had justified *defensive war*. In reply, I addressed a letter to the editor of the Repository, the purpose of which was to draw an inference directly the reverse of what Christie had laboured to prove in his selection from the venerable apologist; and to assure the public, that the Society of Friends had never so understood their worthy predecessor. I conceive it is impossible that the passages Christie selected from the Apology can really be so interpreted by the most perverted powers of reasoning. Before I sent the reply, I shewed the identical copy transmitted to the editor of the Repository, to several respectable and intelligent friends (not Quakers), who would quickly have discovered and corrected an error: and it is more likely they would have done so, had they seen the unintelligible jargon that afterwards appeared in the Repository under my signature. As I am a total stranger, the editor can feel nothing against me, as an individual: but that he has imbibed some dislike to the society of which I am a member, seems very clear. May not the following extract from a letter signed B. Y., in the Repository for June, in some degree explain the cause?

"Permit me to add, that I cannot believe the Society of Friends will ever flourish, while their intellectual and religious darkness is so great, as to prevent them from seeing the extreme impropriety of disowning and ceasing to have church-fellowship with such sincere, such amiable, such exemplary Christians, as Hannah Barnard, Thomas Foster, and William Rathbone."

I shall make no other comment on these names, than that they were members of the Society of Friends; and were disunited from that so-

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ciety for preaching and publishing doctrines in accordance with Unitarianism. The religious principles of the Society of Friends being grounded on a *firm* belief in the *Divinity of Christ*, they cannot unite in church fellowship with any persons who publicly impugn this foundation of our most Holy Faith; or who propagate sentiments tending to invalidate the miraculous conception and expiatory death of our Redeemer, whom *we* believe to be "God over all blessed for ever." This is true Quaker doctrine. We dare not rob Christ of his honour; and we feel persuaded, that on no other basis can the Christian Church be built.

Attempts have been made to connect the Quakers and Socinians in religious faith; and passages have been selected, for this purpose, from some of the works of that great character William Penn. One extract from him is, I apprehend, sufficient to rescue his memory from the charge. "They (the Quakers) believe in the Holy Three, or Trinity, of Father, Word, and Spirit, according to the Scripture, and that these Three are truly and properly One; of one nature, as well as will," &c.—I have collected together a few short extracts from Fox, Penn, Barclay, and several other of our ancient writers, that are equally explicit on this point, which, with authorities from their time to the present, if it be necessary, I will publish. These extracts will, I trust, completely absolve us from all charge of Socinianism.

I have only to add, that repeated applications have been made to the editor of the Repository for the genuine letter; but it is not forthcoming. Let him produce the manuscript in the state in which he published it, and I will acquit him of evil intentions. I have in vain endeavoured, through the intervention of friends and by other means, to obtain some explanation or apology for the unwarrantable liberty taken with my paper. If any person will take the trouble of investigating the subject in the last three Numbers of the Monthly Repository, he will see that I have not made complaint without reason.

Thy Friend,

SAMUEL FENNELL.

To the Editor of the Christian Observer.

A WORK is advertised as speedily to be published, entitled, "A Companion to the Bible, *published under the Direction of the Society for promoting Christian Knowledge*; for the Use of Families; comprising a Classification of the Psalms, according to their several Subjects: together with a Series of Sermons, beginning at Advent, and adapted to each particular Ecclesiastical Season, with four Family Prayers: by the Rev. Shallcross Jacson, Rector of Somersall Herbert, Vicar of Rostherne, and Domestic Chaplain to the Lord St. Helens."

A work of this extent and importance ought unquestionably to receive the most careful examination, before it issues from the press under the sanction of the venerable Society for promoting Christian Knowledge. In proof of the utter incompetency of the reverend author or compiler to fulfil the task he has undertaken, I would refer the public to a sermon recently published by him, and to which is affixed the advertisement which I have just copied. The sermon purports to be one preached at "Tissington, at the Well Dressing, on Holy Thursday." Whoever will take the trouble of reading this production, will, I doubt not, come to the conclusion, that a more incompetent person to prepare "a companion to the Bible, with a series of sermons adapted to every particular ecclesiastical season," could scarcely have been found, or one less deserving (on this ground alone I speak) of the sanc-

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tion of the Society for promoting Christian Knowledge.

I will only give two or three short extracts. The sermon is dedicated to Sir Henry and Lady Fitz-Herbert, who are entitled "*pure and perfect models* of the virtues which the author endeavours to inculcate." How will such a writer comment on those numerous passages of Scripture, which point out our sinful condition by nature and practice, teaching the imperfection of our best deeds, and the sins of the holiest characters?

To the sermon is prefixed a note describing the festivities at the Well Dressing at Tissington.

"Psalms are sung, and strains of sacred music performed by an excellent band formed of the *best looking* and best behaved men of the village. This happy and virtuous institution brings together a gay, interesting, and well-ordered assemblage of the bloomiug beauties of the Peak, attended by their stout and active shepherd lads, which frequently gives occasion to pure and sweet connexions, productive of the most delicious domestic happiness!"

The following apostrophe to the Almighty, in the body of the sermon, appears to be a return of thanksgiving to God for the pleasures of field sports!

"Amid every object and every instance of thy bounty and thy power, whether I refresh myself with the limpid rill, or support my strength by the nutritious grain; whether I taste with delight the joys of social and domestic happiness, or *descend to animal feelings of gratification, to exult in the vigour and docility of the bounding steed; to admire the sagacity of the noble animal so well disciplined to be the instrument of our most active and animated sports;* whether I stand awe-struck under the cloud, big and black with Almighty vengeance, or steal in peaceful safety through the quiet vale, cheered by the blessed influence of a genial sun, still may I exclaim, These are God's works: in wisdom and goodness hath he made them all: the earth is full of his blessings. He is present every where: whither can I fly from his Spirit?"

The whole sermon consists of but seven short pages; from which I shall give one passage more, which the author doubtless intended for sublime; but it is with the theology and not with the style, that I have any concern.

"Each rill that sparkles down the mountain-steep, bearing health and freshness in its course; each breeze that sweeps contagion from our pure elastic atmosphere, which gives blooming beauty to the fair, and vigorous activity to the strong; *which tinges the maiden's cheek with the rosy blush of purity;* which nerves the giant-stride that braves the mountain which lifts its bold aspiring breast to heaven; the mountain storm—the mountain torrent—the mountain precipice—the mountain energies, all call and animate us to imbibe the elevating spirit of the country wherewith we are blessed, and emulate our rocks and mountains in their sublime aspirations after heaven!"

The Quarterly Reviewers very justly censured the sanction given to Mr. Bellamy's Bible—a sanction given with no knowledge of the principles of the translator. Is not the Society for promoting Christian Knowledge justly censurable for the sanction which I am to conclude, from the advertisement above quoted, has been given to Mr. Jacson's work? Has the manuscript been submitted to the Society? I have reason to know that it has not. On what justifiable ground, then, can it have directed the publication?

Possibly there may have been some mistake in the business. I should not be surprised to find that there has; but the *advertisement is public*, and has appeared in the papers, as well as on the pages of the sermon. It would be satisfactory to myself

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and others to receive a distinct disavowal of the sanction arrogated in the above advertisement. None, I believe, who have *read* the sermon, though it professes to have been published at the request of the *audience*, have foreborne to express their surprise and regret, that a companion to the Bible, by the same author, is "speedily to be published under the direction of the Society for promoting Christian Knowledge."

CLERICUS DERBIENSIS.

To the Editor of the Christian Observer.

IT would seem that the author of the Whole Duty of Man still continues to elude the inquisitive research of my ingenious friend, G. C. G. (Christ. Observ. 1816, p. 157). Allow me, through the medium of your publication, to convey to him a notice on this subject, which, if it have not already met his eye, may open an avenue for new, and possibly successful, investigation.

Extract from the Diary of John Evelyn, Esq. Author of the Sylva, &c. lately published:—

"July 16, 1692.—Went to visit the Bishop of Lincoln (Tenison, shortly after Archbishop of Canterbury), who among other things told me, that one Dr. Chaplin, of University College, Oxford, was the person who wrote the Whole Duty of Man."

I find no memorial of Dr. Chaplin in any biographical compilation which has come under my eye; nor indeed does the Archbishop's mention of him (*one* Dr. Chaplin) or the character of the book itself lead us to class him with "the giants of former days."

Although it must appear a little uncourteous to attempt to tear aside the veil under which this author has so studiously endeavoured to conceal himself from the public eye; yet it must be regarded as an interesting point of bibliographical research. I only wish I could spare the remark that the obscurity of evangelical truth which pervades the system of duty, seems to correspond with the mystery that hangs over its authorship. Though, in the absence of clearer summaries of the Christian faith, it may not have been without its use in awakening the attention of a profligate age to external religion, yet it must be considered as sadly defective in laying a solid foundation for our present or everlasting peace. It would reduce us again to be in bondage to the "weak and beggarly elements" of the world, instead of leading our weary footsteps into the "glorious liberty of the children of God." And indeed experience must have shewn us the futility of amusing ourselves, after the manner of this author, with grave remarks upon the nature of sin and holiness, which, however correct in themselves, and highly important "according to the proportion of faith," have served to exclude, from his proper place in the Christian system, HIM who is "The Alpha and the Omega, the Beginning and the End, the First and the Last, the Author and Finisher of our faith." Unless Christ be "all in all," he will "profit us nothing:" he must be *aut totus aut nullus*. To "fear God and to keep his commandments," is indeed the whole duty of man. It is not, however, sufficiently considered that this Old-Testament direction necessarily involves the main doctrines of the Christian dispensation, "repentance towards God, and faith towards our Lord Jesus Christ;" since, without the former, we never could obtain the pardon of our sin, and that affectionate, reverential, godly fear consequent upon it: and without the latter, our hearts could never be purified to that love of God, which would incline us to

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keep his commandments. (Gal. v. 6; 1 John v. 3; 2 John 6.)

G. H.

To the Editor of the Christian Observer.

THE omission, in the later editions of Adam Smith's Theory of Moral Sentiments, of that truly interesting paragraph noticed in your Number for July, had formed matter of surprise to myself as well as your correspondent, S. E. K. I was not at all aware of the extent of the evil when I at first observed it, which was in perusing some time ago the Memoirs of the late Rev. D. Brown of Calcutta. In the fourth part of that work, and the first of his sermons, p. 348, the latter of the two citations made by your correspondent, A. H., in your Number for June, is adduced by Mr. Brown to establish an important position, which, if these be not the sentiments of the moral philosopher, must fall to the ground. After a long and fruitless search at that time for that passage in my edition of Smith's work (which is the tenth), I relinquished it, concluding that some defect existed in my copy; whereas it now appears, that this, with one or two more passages of a better cast than the remainder of the work, have found no place in any edition beyond the fourth, and may have been again and again cited by the possessors of the former impressions, like Mr. Brown and A. H., as parts (and the best parts) of the work in question; of which, however, at present they form no part at all. S. E. K. asks, how is this to be accounted for? But one mode suggests itself to me, and one which I would fain hope is too melancholy to be correct, though the marks of probability it bears on its front but too plainly declare the fact. It is well known that Adam Smith's intimacy with David Hume matured to greater ripeness in the autumn of their lives: their acquaintance had commenced at an early age; they sat side by side in the advocate's library at Glasgow; and a similarity of constitutional temperament, which induced in both of them a more taciturn observance of the proceedings in those meetings than men with their grasp of intellect should have indulged, contributed, as the biographer of Smith remarks, to bring them still more closely together. Till that period, it is highly probable that the influence of Smith's early discipline in North Britain, had conserved to him inviolate some pious impressions, traces of which are discernible in his writings. But in proportion to the progress of his admiration for Hume, these salutary convictions retired, and "philosophy, falsely so called," occupied the place of neglected and detruded piety. It is to this cause we must ascribe his disrelish for the society of Dr. Johnson. The morality of the one was more robust and more sound than the fine-spun theory of the other: and we may trace the pernicious growth of these opinions to their full and final development in his undertaking to become the manufacturer of that sarcophagus in which he exhibited to the offended Christian world the embalmed remains of his deceased infidel friend. I cannot doubt that the acute demonstrations of Bishop Horne, in his letters, must have been seen by him; but I fear he did not feel their force, or he would not have expunged from the later editions of his theory every passage of a religious tendency which had formerly occupied in it a distinguished place. In the preface to these he avows his having altered certain sections, and swept away some matter of "*no great moment.*".

I fear the conjecture is too probable, that Hume's philosophy, like the lean withered stalks of corn in Pharaoh's dream, had swallowed up all the good ears that first sprang up and promised much

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fruit. At least there is reason enough from the circumstance to call to mind another memorable instance of early serious feelings obliterated by a sceptical friendship, alluded to in the very reply of Horne—Pope misled by St. John. "This bright son of morning," he observes, "fell from his exalted station in the heavens; and he who penned Messiah was afterwards unfortunately duped by the sophistry of Bolingbroke." At all events, the occurrence is strong enough to ground on it the caution so necessary in days like these: "Beware of vain philosophy. Beware of your associates. Take heed whom and what you listen to." Illustrations the most conspicuous and awful abound on every side of "the gold become dim, and the fine gold changed;" and the wrecks of those who have made shipwreck of their principles, float around us in appalling numbers. H.

To the Editor of the Christian Observer.

MUCH has been said on the pernicious effects of the lotteries, but still they are countenanced both by the legislature and by the public at large; and as it is probable that many of your readers, although they condemn the principle, may yet, in hope of gain, give encouragement to the practice by purchasing shares, I would offer to them a few remarks on the plan of the lotteries, and the great risk that they incur—for perhaps very few persons make any calculation on the subject—when they part with their money at the lottery-office. I shall confine myself to this view of the subject, so much having already been said respecting their immoral tendency.

The lottery to be drawn this month (Aug. 1819,) offers to the *public*, two prizes of 36,000*l.* consols, besides numerous other prizes; with *only* 6000 tickets, and 1238 prizes!!!

Let us make a calculation:—

6000 tickets at 19*l.* 10*s.* each are	*L.*119,400
This calculation is made at the price at which a whole ticket sells; but as the smaller shares sell at a greater proportionable price, it must produce much more.	
Prizes—two of 36,000*l.*	
3 per cent., calculated at 72*l.* are *L.*51,840	62,790
Minor prizes 10,950	
	*L.*56,610

From this sum the expenses of the lottery are to be deducted, (which I do not pretend to calculate), and the remainder is shared by the contractors, lottery-office keepers, and government.

Thus, supposing the whole of the tickets to be sold, the public pay (in round figures,) 120,000*l.* and receive 63,000*l.*, which is only a little more than *one half*.

It may be seen by the scheme of the above lottery, that the 6000 tickets are classed A. and B. "Class A. to be numbered from No. 1 to No. 3000, both inclusive; class B. from No. 3001 to No. 6000, both inclusive;—the drawing of No. 1 to decide No. 3001, and so on in regular progression." Now it is a known fact that the contractors will sell only one half of the tickets (and this has been their practice in different modified forms, for some time past); namely, if they sell No. 1. they will keep in their own hands No. 3001, or if they sell one half of any number they will retain the other half, and so on throughout the whole lottery. Thus they secure to themselves half the prizes, while they hold out that they are for the public: if any one buys two whole tickets that he may have the chance of obtaining the *two* capital prizes, he does it with his eyes blinded, for on the present system it is an impossibility: he certainly has *a* chance of getting one of them; say one chance in his favour, and 2999 against him. This may truly be called *a forlorn hope*.

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From the above statement in figures it may be asked: If the amount paid in prizes is only a little more than one half of the cost of the tickets, how is it that the contractors are induced to take one half of the lottery at their own risk? It is not likely that they would do it, if they had to pay 19*l.* 18*s.* for every ticket, which is the sum the public has to pay: they calculate at what the tickets actually cost *them*. Thus if they retain one half of the tickets, and run up the price of the other half to nearly the price at what the whole ought to sell for, they are playing a sure game, and are certain of making a large sum of money: and who are the losers? Those who are foolish enough to purchase shares. That the public are greatly deceived by the lottery "schemes" there can be no doubt; and that they are so framed as to deceive, is as evident. It is a plan of late years to make the large prizes in 3 per cent. consols: but how many of the lower orders are there, that know nothing about consols; and who, if they see on the lottery placards these large sums, suppose them to be prizes in sterling money? The above lottery offers, in two prizes, 72,000*l.*, in the 3 per cents. which reduces the sum in money at once 20,000*l.*—Another plan resorted to, is to make a great number of small prizes: in this lottery there are no less than 1202 of 5*l.* each. To the office-keepers there is a double advantage in this: for, they can say, that this lottery contains *only* 6090 tickets, and has 1238 prizes; but I am induced to think that they find a much greater advantage by the shares of the small prizes never being claimed. I trust that we shall live to see the day when the pernicious system of lotteries will be abolished by our senate. In the mean time, let all those who think it an evil, discountenance it by resolving never to buy a share: but if any of your readers who are indifferent as to its immoral tendency, should be induced to desist from purchasing by the above remarks, it will answer all the intentions of the present paper.

A. P.

REVIEW OF NEW PUBLICATIONS.

Sermons on interesting Subjects. By MINISTERS BELONGING TO THE ASSOCIATE SYNOD. Edinburgh: Brown. London: Ogle and Co. and Hamilton. 12mo. pp. 366. 5s. 6d. 1819.

IN directing our observation to this modest volume, we experience some hesitation in deciding on what parts of it to fix our chief attention. The sermons are fourteen in number, and were not intended by their respective authors for publication; but the students under the Rev. Dr. Lawson, at Selkirk, having regretted the smallness of their library, and the inadequacy of their annual contributions to enlarge it, determined to try the plan of assisting their funds by the publication of some volumes of sermons by members of the Associate Synod, resolving to make no demand on any individual for more than a single discourse. The volume just announced is the first fruits of their solicitations; and certainly reflects considerable credit, both on the individual contributors and on the religious society to which they belong. The number of the authors, and the variety of their subjects, will prevent our doing more than devoting a small portion of attention to each; and we trust we shall consult the feelings of all by not attempting any thing like a comparison of their respective excellencies and

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defects. It is not often that literary partnerships have been successful; but the present is a somewhat different case, each discourse being complete in itself, and the whole in combination exhibiting a favourable specimen of the ability and piety of its associated authors.

The first sermon, which is from the pen of the Rev. Hugh Jamieson, D.D., East Linton, is "On the Decay of Religious Affections," from Job xxix. 2: *O that I were as in months past, as in the days when God preserved me!* The following is part of the exordium.

"There is not, perhaps, a human being who does not sometimes look back on certain circumstances of his past life, with feelings of regret that they cannot be recalled. The man who is oppressed with care and with toil reflects on the days of childhood and youth, and would gladly bring back the times when he was equally a stranger to thought and to labour. Another would spend his years again, to repeat the pleasures in which he had indulged, or to drink still more deeply of the cup, ere the period arrived when it should be dashed from his lips. Another would begin life anew with the benefit of experience, that he might pursue its business with greater caution, and guard more effectually against its disappointments. One would shun a particular vice, which had involved him in misfortune; a second would avoid an imprudence which had obstructed his success; and a third would take care not to repeat some folly which had hurt his reputation. A small number would be children again, to offer the first fruits of life to God, to cancel many days and years of vanity which have passed over them, and to fill up the space with the pleasures of religion. All would be carried back to some stage of the road over which they have passed, in order, from that point, to pursue a different route. Oh that I were, says each individual, as at some period of months past!" pp. 1, 2.

Dr. Jamieson proceeds to direct his attention to the comparison which a *religious* person may have occasion to make between the present and the past; to the causes of the difference which he may discover, and to the means of regaining what may have been lost.

In pointing out the nature of this comparison, the author shews that the Christian may remember the time when he engaged in the duties of religion, with greater pleasure and satisfaction than at present; the time when his mind was less distracted in religious duties; the time when religious instruction produced a more powerful and permanent effect upon him; and the time when he felt more conscious of the presence and favour of God. The causes of the supposed declension are traced, 1st, to those which do not proceed immediately from our own fault; such as change of temporal circumstances, the natural cares of life, and the progress of years, all of which may occasionally affect our religious enjoyments;—2d, to those which result directly from a person's own misconduct, and justly bring a sense of guilt into the conscience. On these last Dr. Jamieson expatiates as follows:—

"In the first place, Too much importance may have been attached to the exercise of the understanding in matters of religion. Nothing can be a reasonable service which does not employ the understanding. The religion of mere feeling is extremely dangerous: it should constantly be our care to have the judgment enlightened and convinced. But there may be an extreme on this side as well as on the opposite; and, by incessantly labouring to have every thing comprehended and approved by the understanding, we may become almost destitute of feeling and affection. God has not only made us capable of reasoning and of judging, but of love and of hatred, of joy and of grief, of hope and of fear: and can we imagine that these affections are to find no employment in his service?

"A man who has been habituated to weigh and balance every thing, and to value it just in proportion as the understanding approved, may in the end be moved by nothing. He will suffer nothing to touch his heart till the judg-

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ment has given its decision, and then the period of feeling is past. Another may have been so accustomed to cultivate feeling alone, that he is incapable of judging what is worthy of regard. It would be well for us to preserve a medium, or rather to unite what is excellent in both these; to cherish warm and pious feeling as a source of enjoyment, and to keep the mind, at the same time, so much in exercise, as to render all our religious duties a reasonable service.

"The means of cherishing pious feeling may not have been properly improved. If the Christian have been less regular in attending upon the institutions of religion—if he have failed to watch at Wisdom's gate, and wait at the posts of her doors—if he have been less diligent in reading the Scriptures, and seldomer occupied with the subjects of meditation which they furnish—if he have not been so frequent or so fervent in prayer as in former times, it will be unnecessary to go farther in searching for the cause of that change which he deplores: this will sufficiently explain why he is not as in months past. But while a person does not abandon these means, or even become less frequent in the use of them, he may fail to use them properly. The sole object of his reading, and hearing, and meditating, may be to increase his knowledge, or to furnish himself with clear conceptions of Divine truth; and then, in so far as respects the cultivation of the affections, it may be nearly the same as if these means were wholly neglected.

"The indulgence of a captious and censorious temper may have done much to check the exercise of pious affections. There are characters of so unhappy a description as scarcely ever to be pleased. A peevish natural temper, perhaps, or a desire of distinction, which is always most easily gratified by finding fault, leads him constantly to find something wrong. But, whatever be the cause of this conduct, the consequence of it is the certain destruction of pious feeling, if it had ever existed, or the prevention of it if it had not. Such a character may hear much to fill him with grief, or with holy indignation—much to soothe his mind, or inspire him with heavenly triumph; yet some trifle, some slight circumstance in the ministrations of the sanctuary, which pleases not his humour because it suits not his taste, shall send him away sullen and dissatisfied. No wonder that such a one should pass through the midst of plenty 'hardly bestead and hungry.'

"In fine, a selfish, ungenerous spirit, must operate greatly to the injury of pious feeling. A disposition completely selfish, where there is no care but for the person's own interest, no feeling but for that which touches himself, is so manifestly opposed to the spirit of the Gospel, that genuine religion can hardly be supposed to dwell with it. This base spirit, however, may exist in various degrees; and we have too good reason to believe, that it sometimes exerts considerable influence over persons who are truly religious; but we may be certain that pious feeling will be weak, exactly in proportion to the strength of this unworthy principle. When a Christian, unmindful of what he owes to the comfort of others, studies only to please himself—cares not how the feelings of others are wounded, if his own taste be gratified, he shall assuredly miss his aim: the enjoyment which he seeks will flee from him, and he shall find, that the man is not permitted to be happy who seeks the happiness of none but himself. Do not forget, my brethren, that if you indulge this selfish temper, you are acting in direct opposition to the spirit of the Gospel; and that, in proportion as you persevere and proceed in such a course, you will overpower those finer feelings, those nobler affections, which yielded you the highest pleasure, when 'you were like a watered garden, and like a spring of water whose waters fail not.'" pp. 11—13.

The most interesting part of the discourse to a penitent, who is adopting as his own the language of the text, is the last general head, in which Dr. Jamieson explains the course which such a person ought to pursue for recovering what he has lost. He particularly urges the importance of having the heart and affections employed in religion; the necessity of self-examination, with a view to ascertain the cause of the defection, and to check its influence; the duty of earnestly imploring the influences

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of the Holy Spirit, to revive religion when drooping; and the importance of unwearied perseverance in these and similar means, till the blessing is again bestowed. The filling up of this outline is very satisfactory, and will well reward the trouble of perusal.

The second discourse is on a very different subject—"The Fortitude of St. Paul." The author (the Rev. W. Shaw, of Ayr,) has chosen for his text, the heroic declaration of the Apostle, Acts xx. 24: *But none of these things (bonds, imprisonments, &c.) move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* The author directs his readers to the sufferings by which the Apostle was tried, and to the Christian fortitude which enabled him to rise superior to them. The afflictions which he suffered comprehended almost all that is painful and appalling to mankind. The text itself suggests two, and those not the least painful, of these inflictions—loss of liberty and loss of life. Yet all these things St. Paul bore with a more than an *heroic*, because a *Christian*, fortitude. This fortitude Mr. Shaw forcibly contrasts with *timidity, versatility, obstinacy, and rashness;* and then proceeds to account for its existence in the bosom of this great Apostle.

"How shall we account for the astonishing fortitude of Paul? It will be difficult, or rather impossible, to do so on natural principles; for the path which he pursued, did not lead to that honour or advantage which cometh from man. But on Christian principles we shall endeavour to account for it. Let us, therefore, inquire into the reasons which induced him to display such a noble spirit, amidst all that his enemies could threaten or inflict. It was not without reason that he acted in the manner he did. This is obviously intimated by the original expression, 'None of these things move me;' that is, he did not reckon on any of these things, or take them into account; for they were light and momentary, when compared with the great and eternal objects which he had in view.

"The grand principle of Christian fortitude, is faith in God as our Father and Friend, and in Jesus Christ as our Redeemer and Lord. Now this principle the Apostle possessed. He believed in God as the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; and he believed also in Christ, as delivered for our offences, and as raised again for our justification. This faith assured him of present support, of everlasting happiness; and, therefore, he was neither afraid nor ashamed to suffer for the sake of Christ: 'I know,' says he, 'whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day.'

"Without faith in God, as well pleased for the sake of the righteousness of his Son—without faith in Christ, as the living One, who was dead, and is now alive, and liveth for evermore, and hath the keys of hell and of death, it is impossible that true fortitude can exist. But, being fully persuaded that God is our Father and Friend in Christ Jesus, and that he is bound by his own faithfulness, which cannot fail to protect and to prosper that cause for which his Son died and rose again—bound to prepare and employ instruments to promote that cause, his servants, while engaged in it, have every reason to be firm and courageous. The Lord God of hosts is on our side; and, in the midst of our sharpest conflicts, we may exclaim in triumph, 'If God be for us, who can be against us?' Let us therefore 'add to our faith fortitude.'

"This 'faith, which is the substance of things hoped for, the evidence of things not seen,' is of heavenly origin. It is the fruit of the Divine Spirit; and the fortitude which proceeds from it, is infinitely superior to that earth-born heroism, which is the offspring of vanity and pride, of a false sense of honour, or a prospect of gain. *This* is fickle, like the sentiments of fashion, and perishable as the pillars of sand on which it rests; for its foundation is in the dust, and it must turn to destruction. But *that* is built on a rock, against which the gates of hell cannot prevail.

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"Faith, therefore, inspires the Christian with true courage, and excites him to the noblest deeds. With a clear and steady eye, it keeps one great and glorious object invariably in view, and refuses to be diverted from it by all the allurements, or by all the terrors of a present evil world." pp. 34—36.

Having thus shewed generally that it was the principle of faith which inspired this fortitude, Mr. Shaw goes on to point out, more particularly, from the text, some of the topics with which that faith was chiefly conversant. Thus the fortitude of St. Paul may be said to have proceeded, first, from a firm belief in the importance of the duties which he was called upon to perform; for he was *to testify the gospel of the grace of God*;—secondly, from the sense which he entertained of the obligations he was under to complete the course which he had begun; for he speaks of *finishing the ministry which he had received of the Lord Jesus*;—thirdly, to crown the whole, from the hope which he enjoyed of eternal happiness; for he adds, *that I may finish my course with joy.*

"Never did a competitor in the Grecian games, more eagerly fix his eyes on the prize, more ardently desire, or more strenuously exert himself to obtain it, than the Apostle longed, and hoped, for 'the grace which was to be brought to him at the revelation of Jesus Christ.' —'This one thing,' says he, 'I do; forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.' The man who labours and has no hope of reward, who suffers, and has no prospect of deliverance, must feel the burden to be intolerable. But why should Paul despond? There was a rest remaining for him, a happiness awaiting him, on which his attention was habitually fixed. The animating view filled his soul. It relieved him from the burden of his sorrows; for it discovered to him, at once, their short continuance, and their glorious issue. While he looked at the things which were not seen he was fully persuaded, that 'his light affliction, which was but for a moment, was working out for him a far more exceeding and an eternal weight of glory.' As the nearer some material objects are to each other, the stronger is the attraction between them; so the nearer to possession the spiritual objects of hope are, the more powerful will its influence be over the mind in which it resides. Thus, we behold Paul, in the cloudy and tempestuous evening of his days, with all the dignity of a Christian hero, reflecting with composure on the past, and rejoicing in hope of the future: 'I have fought a good fight, I have finished my course, I have kept the faith; therefore there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give unto me at that day, and not unto me only, but to all them also that love his appearing.'" pp. 40, 44.

The third sermon, by the Rev. James Peddie, D.D., is announced by the title of "Angels instructed by the Church." The text is Eph. iii. 10: *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.* The division, though ingenious and close to the text, is somewhat quaint. The author proposes four topics for consideration. First, a noble branch of science to be studied—*the manifold wisdom of God*; secondly, a class of scholars who are to be instructed in it—*the principalities and powers in heavenly places*; thirdly, a preceptor by whom they are to be taught—*the church*; fourthly, the season when the proficiency of these scholars under this tuition will be most rapid—*to the intent that* NOW *unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*

The whole sermon is interesting, though to parts of it some readers might possibly be inclined to apply the epithet *fanciful*;—or, at least, the author occasionally intimates more than it is in our power absolutely to prove; as when he asserts, that "the angels derive all their

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knowledge of the scheme of Redemption from revelation; and this revelation having been given to us, not to them, their knowledge of it must be gathered second hand from the communications made to and by the church." (p. 68.) Again; "I am convinced that the Bible has been studied by them with the greatest attention." (p. 73.) And again; "That they studied the books of Moses, examining into the meaning of the types and ceremonies of the Law, is not obscurely indicated by the posture of the cherubims [cherubim] over the mercy seat and the ark of the covenant; for they were represented with their faces bending down towards these sacred utensils, in the attitude of contemplation and diligent inquiry." (p. 73.) These and similar remarks may be correct; but it is impossible either to verify or to disprove them, as the Scriptures do not explicitly inform us on the subject. But from whatever source or sources angels may have gained information respecting the salvation of man, that they *possess* it is indubitable; and Dr. Peddie justly points out some of the practical uses to which the "principalities and powers in heavenly places" may be supposed to turn their knowledge of this great subject.

"Though they have not the same direct interest in the work of redemption that we have, let us not suppose that to them the knowledge of its mysteries is of no practical use. Even as a field of speculation, there is something so great and noble in this work of God, that it is eminently worthy to engage the attention of the first among their ranks, and is fitted to expand the capacious minds of archangels to sublimer views than they ever before entertained of the wisdom of the Majesty of heaven.

"But this is not all. They are benevolent beings; seraphim, as they are styled in Scripture, 'flames of fire,' who burn with zeal for the honour of Him from whom they derive their being and their glory, and glow with the ardour of heavenly charity for the welfare of mankind. And must not discoveries of the manifold wisdom of God in the method of grace give new and lively delight to their benevolent hearts, when they see with increasing evidence how God is in it glorified in the highest, and man saved to the uttermost?

"Yea more; while it adds to their happiness, it must serve to give variety and additional emphasis to their song of praise. 'The heavens,' cried the Psalmist, when he sung of 'mercy to be built up for ever, and of God's faithfulness to all generations,'—'the heavens shall praise thy wonders, O Lord.' Not only would he and other men on earth celebrate the wonder of his wisdom and grace, but the heavens and their bright inhabitants, when they should hear the fame of his plan of mercy, and be made acquainted with its glories, would make it the subject of their celestial songs. And in fact they do so. The songs of angels, in the book of Revelation, as well as the songs of the redeemed, turn principally on the displays of the Divine glory in our redemption; a subject ever animating, and ever new." pp. 69, 70.

In considering the way in which the wisdom of God is made known to angels "*by the church*," Dr. Peddie assigns three modes of intelligence; namely, the revelations made to the church, which angels study; the events in the history of the church, which angels have witnessed; and the ministrations of angels to the church, by which they have daily opportunities of learning more of the ways of God. We think our author lays too much stress upon the knowledge which angels may gain by being present in Christian assemblies. We can only say with Calvin on this very subject, "Hæc speculatio est parum firma;" and certainly the other modes which our author himself has enumerated are quite sufficient to justify the expression "*by the church*," without supposing angels to be fellow-learners where they are present as ministering spirits. We shall only add, notwithstanding the above exceptions, that the whole sermon is both able and pious, and is particularly successful in depicting the

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grandeur of that dispensation of mercy into which even "angels desire to look."

"The Charitable Use of Riches enforced," is from the pen of the Rev. Henry Belfrage, of Falkirk. The text is Luke xvi. 9: *I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.* On a subject so trite, it would be unreasonable to expect any great novelty of investigation; but the whole is practical and useful. Mr. Belfrage gives a variety of excellent directions for assisting the poor, and illustrates in detail the motive by which the duty is enforced in the text. A passage or two may serve for a specimen.

"Let not the beneficent be discouraged, because they see little of the good fruits of their bounty at present. You say, that you are desirous to behold the poor improved in mind and manners, by the means which are employed for this purpose; and that you are solicitous that there should not only be comfort in their dwellings, but religion in their hearts: but for this blessed result you must pray always. The past successes of pious charity would never have been gained, had the good who have preceded yielded to these discouragements which shake you.

"Regard not the poor as burdens, but as friends who take a lively interest in your happiness, and as your destined companions in glory. Such reflections will repress that haughtiness which too often marks the behaviour of the rich to the poor, and will secure to them the look of kindness, and the language of pity.

"Remember that you must soon 'fail;' and let not the idea, that you must then part with wealth, embitter the thought of death. You will then resign a stewardship weighty and laborious, and go to possess the treasures laid up for you in heaven." pp. 99, 100.

"These habitations are everlasting. The dwellings of the opulent and the mighty on earth soon sink into ruin; and in every quarter we behold the rubbish of the magnificent abodes of ancient days. The bowing wall, the rank nettles, and the toad and the owl making their abode where beauty, mirth, and splendour once shone, are monitors to the wealthy and the noble, that their glory shall decay, and that what they have reared with such skill, labour, and expense, shall be laid low. But *these* habitations are neither exposed to violence, nor liable to decay. They are habitations which the Sun of Righteousness perpetually illuminates, which the song of the Lamb continually gladdens, and which perfect excellence for ever adorns. They can never be covered by darkness, stained by sin, nor invaded by death." pp. 96, 97.

The fifth sermon is on "the Patience of Job." The author (the Rev. Andrew Marshall, of Kirkintulloch,) has selected for the motto of his discourse Job i. 22: *In all this Job sinned not, nor charged God foolishly.* He argues, that it would be perfectly just and proper to select as our example the conduct of Job at the *commencement* of his troubles, when his language breathed nothing but pious resignation, and before the pressure of accumulated distress had given a tinge of discontent to his expressions. But he considers that there is no need of such an expedient; as the conduct of Job *throughout*, even at those periods when he felt most keenly and expressed himself most unguardedly, presented, as a whole, a wonderful example of patience and resignation. He argues, that if occasionally he displayed an air of vehemence in his expressions, or, in one or two instances, was driven to the verge of fretfulness, perhaps of despair, yet the frame of his mind was habitually submissive. The testimony in the text, a testimony borne to the patience of his character when he found himself suddenly deprived of his property and his children, and repeated after a considerable interval when the cup of affliction was full nearly to the brim, is certainly very strong as to this point. The extent of the sufferings of that holy man our author dilates upon at large; pointing out, with all their aggravations, his temporal reverses,

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the loss of his relatives, his personal afflictions by pain and disease; the absence of that love and veneration which he once enjoyed, the injurious suspicion of his friends, and the unkindness and evil counsels of his partner in life. To this is usually added distress of a strictly religious kind; but Mr. Marshall takes some pains to shew that such an idea is unfounded. We shall give an extract from his argument.

"Perhaps I may be expected also to add, that Job was afflicted by a species of distress of a description yet more painful than any I have mentioned; namely, the bitterness of a wounded spirit. It may be thought that the hand of God, which lay heavy upon his person, lay also upon his mind; that the anchor of his soul was unfixed; that the consolations of religion forsook him; and that he was left a prey to the horrors of despair. It must, indeed, be acknowledged, that what he suffered was calculated not a little to induce this state of mind. Environed as he was by such a host of calamities; cast down from a height to which few were ever elevated; stript, in an instant, of every earthly joy; from the object of veneration turned into an object of scorn; disowned by that world which had flattered and caressed him; treated as an alien by his own domestics; and, above all, suspected, and accused, and unfeelingly reproached, by those religious acquaintances who ought to have been the last to think any ill of him;—what was more natural, than that he should begin to question the reality of his hope? should suspect that all he had experienced was only a delusion; should take that God, in whom he had trusted, to be his enemy, not his friend; and should suffer distraction, from the terrors of his wrath?

"It must be acknowledged, too, that his language, in some places, would almost indicate that he was actually the victim of all this dejection." p. 114.

"For all this, however, I am not disposed to admit, that his mind, properly speaking, was the subject of suffering; I mean, that his confidence in the Divine favour was shaken, or that he ceased to look upon himself as a child of God. My reasons for thinking so are the two following: First, It does not appear, that to have visited Job with such affliction as this, would have suited the purpose the Most High had in view in afflicting him at all. The object was, if we may judge from the narrative with which the book commences, to demonstrate the power of religious principle in baffling temptation, and supporting the mind under all sorts of calamities. Satan, the false accuser, intimated broadly, that the best of saints are saints only in the sunshine, only while prosperity continues to smile upon them, while their substance increases, and the work of their hands is blessed, and the favour of Heaven is as a hedge of defence to them, and to whatsoever they have. Now, to refute this ill-founded charge, it surely was not expedient that the believer, who was selected for the purpose, should be deprived of his confidence; that doubts and fears should be permitted to assail him, and to wither the strength of that faith through which alone he could overcome. This would have been to strip the soldier of his armour, and yet to expect that he should stand in the evil day. It would have been shearing Samson of the locks in which his great strength lay, and calling to him, 'The Philistines are upon thee,' after he had become feeble like another man. Besides, if Job was reduced to this melancholy condition, the trial of strength must have lain, not so much between him and Satan, as between Satan and the Most High; a trial certainly extremely needless, not only as the event could not be doubtful, but as the victory, how decisive so ever, could convey to us no useful lesson.

"The question, however, is a question of fact; and my second reason is, That, in point of fact, the patriarch, much as he suffered, seems never to have lost the approving testimony of his own conscience, or to have doubted, for a moment, that he was entitled to rank with the people of God. We may say of him, what the Apostle Paul, in a certain place, says of himself, that though 'cast down, he was not in despair.' The events which befel him, indeed, he could not help regarding as so many tokens of the Divine displeasure; and the gloom, the anxiety, the apprehension, which this idea spread over his mind, it were not easy to describe. Still, however, his resolution was to adhere to God, whatever might ensue. Still was he persuaded of his own inte-

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gnity, and from this persuasion arose that justifying of himself which constitutes the burden of so many of his speeches, and which appeared so blameworthy in the eyes of his well-meaning but mistaken friends." pp. 115, 116.

Notwithstanding these arguments, we are still inclined to think that Job suffered in his calamities much of that religious dejection of which the experience of the best men in Scripture furnishes constant examples. We need go no farther than the first sermon in this very volume, for proof of the point. It would, indeed, be difficult to imagine language more decisive than that which Job often employs to describe the absence of his wonted consolations. Not even David himself, who was so remarkable an instance of the fluctuations of fear and hope, of enjoyment and depression, can speak more strongly of the bitterness of his spirit, or lament more pathetically the intercepted consolations of religion, the absence of "the light of God's countenance."

To the critical reader, the sixth sermon, by the Rev. John Brown, of Biggar, will prove highly interesting. The title is, "The Christian Doctrine of Sanctification," which the author considers from Rom. viii. 3: *For what the Law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* This passage admits of several meanings, and presents some difficulty in fixing the right construction. A very usual interpretation of it is, that the point in which the Law was weak, was the power of *justifying* a sinner, and that this great work was accomplished by the mission of Christ. But Mr. Brown, in conjunction with several commentators of eminence, attaches to the passage a different signification. The structure of the sentence certainly seems to require that the point in which the Law was weak, and that in which the Gospel was efficient, should be identically the same. Now the point in which the Gospel is represented in the text as efficient, was *in condemning sin in the flesh*, whatever may be the meaning of that expression. The point, therefore, in which the Law was weak, must have been the same: it could not "condemn sin in the flesh." Here, therefore, appears to be the intended point of contrast. It is, indeed, true, as a matter of fact, that the Law could not justify, and that Christ did justify; but it does not necessarily follow, that this was the meaning intended to be conveyed in the passage under consideration; unless it should be argued, what seems very unlikely, that the phrase, "condemning *sin* in the flesh," has an immediate reference to justification.

Supposing it, then, to be ascertained that the precise point in which the Apostle intended to represent the Law as weak, and the Gospel as efficient, was "the condemnation of sin in the flesh," it still remains to be shewn what is meant by the Law being "weak through the flesh," as well as what is implied by the expression, "condemning sin in the flesh." Mr. Brown touches upon these topics in his discourse, which he divides into three distinct parts: first, the great work to be accomplished, "the condemnation of sin in the flesh;" secondly, the inadequacy of the Law for this purpose; and, thirdly, the accomplishment of it by God's sending his Son in the likeness of sinful flesh, and for sin.

In defining the expressions used by the Apostle, Mr. Brown gives us the following remarks upon one of the principal terms employed in the passage under consideration.

"Nothing is of greater importance to the right understanding of the writings of the Apostle Paul, than a familiar acquaintance with certain words and phrases which he uses very frequently, and with a very considerable diversity of meaning. Two of these occur in our

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text, 'the law,' and 'the flesh.' A few remarks respecting the meaning of the last of these, are absolutely necessary to our prosecuting our inquiry into the nature of that power of sin, to destroy which is the great work of which the Apostle here speaks. *Flesh*, in its primitive signification, expresses that species of organised matter of which the bodies of men and other animals are chiefly composed. By a very natural transition, it came to be used as a name for the human body, the principal part giving its name to the whole; and, by a change scarcely more violent, it was employed to signify man, or human nature in general: the body, which is the material and visible part of the human constitution, giving the appellation to that combination of matter and spirit of which human nature is formed. 'All flesh,' and 'no flesh,' are common synonymes for 'all mankind,' and 'no man.' And the incarnation of the Second Person of the Divinity is expressed by 'the Word becoming flesh;" Gen. vi. 12; Rom. iii. 20; John i. 14. The term is, however, by the Apostle frequently used in two senses, considerably more remote than any of these from its primitive signification. He employs it to describe the Mosaic institution, in its ritual observances and external privileges: Gal. iii. 3; 2 Cor. xi. 18. This use of the term will not appear harsh, to those who consider that materiality and visibility were leading characters of that dispensation, and that many of its rites were conversant about flesh in its most literal meaning. The flesh, is also a term which the Apostle very frequently employs to describe the principle of depravity in man, or human nature as depraved: Rom. vii. 18; viii. 5; Gal. v. 13. This sense, though considerably removed from the original signification, will not seem unnatural to those who recollect, that this principle of depravity is as universally characteristic of humanity as the possession of a body, and manifests and exerts itself through the medium of the bodily organs. The connection of the discourse is generally the principal means by which we are enabled to discover the sense in which the term is used in any particular passage." pp. 128, 129.

Having defined the terms employed, Mr. Brown proceeds to argue, that the expression "to condemn sin in the flesh," implies "the destruction of the power of sin over our nature." He considers sin as here personified; as when we read of "sin reigning," "sin having dominion," or men being "servants to sin." Sin, as a tyrant, is said to be "condemned;" that is, he is stripped of his illegitimate power, and is sentenced to death. The result is the liberation of his captives; or, in other words, the reign of holiness succeeds to that of sin. This interpretation is not new; but, as it has been rejected by some eminent critics, it lays a somewhat too precarious foundation for the important superstructure intended to be raised upon it; namely, that the Law was unable to secure our sanctification, but that it is amply secured in the Gospel. The difficulty in the way of adopting this interpretation, which Mr. Brown defends, is twofold; namely, first the doubt whether the expression, "condemning sin," is intended to mean "destroying its power;" and, secondly, whether the phrase, "in the flesh," implies "*in us*" or "*through Christ who assumed our flesh.*" We recollect a passage in Hammond's Commentary, which shews that that critic, for example, would have agreed with Mr. Brown in his interpretation of the former of these two points, while he differs as to the latter.

"When," says the learned commentator, "through the fleshly desires of men, carrying them headlong into all sin, in despite of the prohibitions of the Law, the Law of Moses was by this means weak and unable to reform and amend men's lives, then most seasonably God sent his own Son in the likeness of flesh; that is, in a mortal body, which was like sinful flesh (and differed nothing from it, save only in innocence); and that on purpose that he might be a sacrifice for sin, and by laying our sins on him, shewed a great example of his

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wrath against all carnal sins, by punishing sin in *his* flesh, that so men might be persuaded by love, or wrought on by terrors, to forsake their sinful courses; and that so all those ordinances of the Law, circumcision, &c. which were given the Jews, to instruct them in their duties, might in a higher manner, and more perfectly, be performed by us who think ourselves strictly obliged to abstain from all that carnality which that outward ceremony was meant to forbid them, and now to perform the evangelical obedience, that he requires." Hammond, in loco.

We shall suffer Mr. Brown to give a part of his reasoning, as well as his general conclusion, in his own words.

"The great subject of the Apostle's discourse, from the beginning of the sixth chapter, is sanctification. He then begins his admirable defence of the 'righteousness of God without the law,' or the Divine method of justification, against the objection of its making void the law, and encouraging sin. In prosecuting this design, he shews, that this Divine method, so far from being opposed to holiness, is absolutely necessary to it, and secures its production and progress in all who are its subjects. This principle he states generally in these words: 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' The greater part of the discussion betwixt this passage and our text, is an illustration of the two principles, that those who are 'under the law' cannot obtain deliverance from the dominion of sin, and that they who are 'under grace,' cannot be retained under its dominion. The Apostle first shews, that *an unregenerate person* under the law can never become holy, but must become more and more unholy. And that even *a regenerate person*, if under the law, would have neither the encouragement to persevere, nor the means to obtain perfection in holiness; vindicating, however, the law as a Divine institution, and imputing the fault entirely to the depravity of human nature. He then contrasts the situation of a man under grace, with the situation he had been describing, and gratefully acknowledges God's goodness in placing him in this new state. The man under grace is freed from condemnation, and from depravity, and is at once enabled and disposed to walk at liberty, keeping God's commandments. If the question be proposed, How is this effected? the answer is in our text and the following verse: 'For God sending his Son in the likeness of sinful flesh, and for sin, hath condemned sin in the flesh, which the law could not do in that it was weak through the flesh; so that the righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit.'

"If we have in any degree succeeded in our inquiry into the meaning of the Apostle's phraseology, we may now assert, that 'the condemnation of sin in the flesh,' is significant of the deliverance of mankind from that influence of sin, by means of which they are made and kept unholy." pp. 131, 132.

But it is time to proceed to the second part of the discourse. The proposition which stands as its argument is, that the Law, meaning thereby the Moral Law, could not make men holy; for "to make men holy," we have already seen, Mr. Brown considers as equivalent to the expression "condemning sin in the flesh," which the text informs us the law could not do. We thought it right to shew that such an interpretation of the phrase is not without difficulties; but upon the whole, with some slight modification, we see no great objection to its admission. But whether the expression in question be or be not intended to convey this meaning, the fact itself is indisputable, and might have been proved by various other passages of Scripture. The Law has no natural power to sanctify a sinner. With an innocent being in a state of probation, it might, indeed, have been effectual; it would have informed him of his duty, and have urged him to its performance by suitable promises and threatenings. But men are no longer innocent: the Law, therefore, denounces their condemnation, inflicting its penalties for the

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past, and exacting perfect obedience for the future. But while it does this, it cannot make our guilty and depraved nature holy: it cannot wrest from sin its condemnatory power, or allure to obedience by promises of pardon and by the constraining motives so amply provided in the Gospel. It cannot renew the will, or spiritualize the affections, or regulate the passions. It furnishes no new principle to counteract our inherent depravity. It presents no motive which can render the unregenerate man inclined to holiness; for though it commands us to love and serve God, it cannot, like the Gospel, "create us anew unto good works, after the image of God, in knowledge, righteousness, and true holiness."

Mr. Brown enters at length upon the reason *why* the Law cannot do all this. *It was weak;* not indeed in itself, but *through the flesh.* The Apostle always magnifies the holy law of God; and even when he has occasion to speak of its inefficiency, he takes care that the defect shall not be imputed to the Divine injunctions, but to the sin of man, which has rendered us unable and unwilling to obey them. There was no fault in the original constitution of the Law: on the contrary, it was admirably calculated to answer the great end for which it was designed. But it became weak through the depravity of our fallen nature, which requires higher motives, brighter rewards, and more efficacious incitements than any which the Moral Law has to bestow, to preserve us in the paths of holy obedience to God.

Thus we arrive at Mr. Brown's third division, in which he shews, that what the Law could not do in sanctifying us, the Gospel effectually accomplishes. It would certainly be a most unwise and unchristian conclusion to infer that sanctification of heart is unattainable merely because it is unattainable by the Law. The design of the doctrine under consideration is not to make us despair of being made holy, but only of being made holy *by the law;* that is, by our natural and unassisted efforts. Holiness, like every other blessing of the new covenant, must be sought for as a privilege purchased by the blood of the Redeemer, and implanted in us freely by his Holy Spirit: and being sought for thus, it shall not be sought for in vain; for what the Law could not do in this respect, in that it was weak, God sending his Son in the likeness of sinful flesh, hath condemned sin in the flesh.

We cannot afford space to follow our author through the remainder of his discourse, in which he points out the means employed by God for the important purpose of promoting our sanctification, and the admirable adaptation of those means to the end in view. The means he shews to be the mission, incarnation, and sacrifice of Christ: "God sent his own Son in the flesh." The connexion between the means and the end is illustrated in a clear and convincing manner. We can only give a short portion of the argument, by way of extract.

"The mission, incarnation, and sacrifice of Christ, destroy the power of sin, and produce true holiness, 1. *by obtaining for the sinner restoration to the Divine favour;* 2. *deliverance from the power of Satan;* and, 3. *a new principle to oppose the natural tendency to evil;* while they, at the same time, forming the great subjects of the Christian revelation, suggest to the reconciled and regenerated sinner the most powerful dissuasives from sin, and the most urgent motives to holiness. There are many very learned theologians, who acknowledge no efficacy in the mission, incarnation, and sacrifice of Christ, to produce holiness, except the indirect species we have last noticed; but we hope to be able to make it apparent, that they have a virtue against sin, of a nature entirely different from, and infinitely more powerful than, that of motives, and to which, indeed, as motives

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they owe all their efficacy." pp. 157, 158.

Having shewn in what manner the sinner is "restored to Divine favour," by the sacrifice of Christ, Mr. Brown points out how he is delivered from the power of Satan, and in what way a new principle is implanted in his heart.

"It obviously consists not with the goodness nor with the justice of God, to allow the objects of his paternal favour to be exposed unprotected to the malignant influences of the prince of darkness. No: 'The prey must be taken from the mighty, and the captive of the terrible one must be delivered.' By an exertion of that Divine power, before which the fiercest fiends tremble, they are restrained, in some measure, from their malignant attempts; and by the communications of Divine grace, the reconciled sinner is enabled to resist their assaults, and to baffle their devices.

"That this deliverance is owing to the incarnation and sacrifice of Christ, is most evidently the doctrine of Scripture: 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' On his 'cross he spoiled principalities and powers.' 'For as much as the children were partakers of flesh and blood, he also took part of the same, that by dying he might destroy him that had the power of death, that is the devil.' One of the parts of our Lord's reward for his mediatorial labours, is the government of the unseen world: and one of the acts of his authority, which is founded on his atonement, is the deliverance of all who believe in him from the immoral influence of evil spirits.

"The mission, incarnation, and sacrifice of the Son of God, are farther efficient in destroying the power of sin over human nature; as they procure for the sinner a vital principle of holiness, to oppose, and ultimately destroy, the depraving influence of sin. Some such principle is absolutely necessary; for men, in their natural state, are morally dead. Before they can become holy, they must be 'born again, created anew.'"

"There is yet another view of this subject which claims our considerate attention. The most powerful of all dissuasives from sin, and motives to duty, are derived from the mission, incarnation, and sacrifice of God's Son, as forming the grand subject of the Gospel-revelation. While it is altogether impossible to account for the change, in Scripture termed regeneration, on mere natural principles, and while the continued influence of the Divine Spirit is absolutely necessary for our progressive deliverance from the power of sin; yet in carrying on this great work, he proves 'that he knows our frame,' by treating us as creatures capable of perceiving the force of arguments, and feeling the power of motives. The most abundant source of Christian motive is the doctrine of the atonement. To illustrate this principle fully, would far exceed the ordinary limits of one discourse, which we have in some degree transgressed already. A few general remarks are all we can offer.

"How powerfully do the doctrines of the mission, incarnation, and sacrifice of the Son of God, dissuade from sin in all its forms! In how clear a light do they place the purity and obligation of the Divine law; the malignant nature, the destructive tendency, and the dreadful consequences of moral evil: and the absolute necessity of moral purity, in order to the attainment of final salvation! And surely these considerations on a regenerate mind, must have a powerful influence in counteracting all tendencies to evil, to urge to the resistance of temptation, and the cultivation of universal holiness.

"These doctrines, where they are really believed, are, above every other means, calculated to excite and strengthen the 'love of God,' which is the radical principle of moral excellence. Love is produced, and increased in the human mind, by the perception of amiable excellence, or by the reception of favours. Now, no where are the venerable and amiable excellencies of the Divine character illustrated in so harmonious and splendid a manner, as in those wonderful dispensations, the mission, the incarnation, and the sacrifice of God's own Son. Almighty power, unsearchable wisdom, boundless love, inflexible justice, unstained purity, and unviolable faithfulness, here shine in all their increased glories. The glory of God irradiates the face of Christ Jesus, as our incarnate Saviour, our atoning sacrifice. It is the sight of this glory which first kindles the flame of Divine love; and it is by the renewed contemplation of it, that the holy fire is kept

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constantly burning. Such a view of the Divine character must excite and strengthen devout affections in every regenerate heart." pp. 161, 162.

Thus we have arrived at the middle of the volume under consideration; which, consisting of perfectly detached discourses by different authors, we thought ourselves bound in courtesy to examine *seriatim*, and more in detail than would have been necessary had the whole flowed from a single pen. We shall probably at no distant period take up the remainder; and in the mean time we recommend the volume to our readers, as a highly respectable and useful collection of sermons, most of them on interesting subjects, and some of them displaying considerable ability as well as piety in the execution.

Conversations on Infant Baptism, and some Popular Objections against the Church of the United Kingdom. By CHARLES JERRAM, A. M. Vicar of Chobham, Surrey. London: Wilson. 1819. pp. 241.

THE question of Infant Baptism is one of the most important and interesting which can be presented to the student in theology. It involves at once the applicability of a sacrament to a large proportion of the human race, and the rights and privileges of those most bound to a parent's heart by the ties of blood and affection. Nor are the interest and importance of the subject the only circumstances which should direct our attention to it. Two facts serve to arm the assailants of what may be termed the orthodox opinion on this point, with considerable authority. The *first* of these is, the extravagant properties attached to pædobaptism by some of its injudicious advocates. If baptism *necessarily* involves a change of principle and heart, and infants are in any case unfit subjects of such a change, nothing further is required to establish the necessity of deferring this sacrament to a maturer age. The *second* circumstance which strengthens the hands of Antipædobaptists is, that their argument, such as it is, is simple, and specious, and popular; whilst that of their opponents, though far more sound and satisfactory to a thinking mind, is less suited to the popular ear. Taking these facts into the account, it appears to be necessary, that the friends of orthodoxy should assert and re-assert the principles and reasonings on which their opinion is founded. But, perhaps, this is especially important now, when that body of Seceders from the Establishment, who set out with scruples on the subject of the doctrine of the Trinity and of infant baptism, appear to have already arrived at a renunciation of the Moral Law. It is not, of course, our intention, in the smallest degree, to confound the Baptists with the Antitrinitarians or Antinomians. The Trinitarian system has found few abler champions than among the members of the former body; and few individuals connected with the regular Baptists would, we imagine, be discovered, who do not concur with us in the detestation of the Antinomian heresy. But if infant baptism is thus to be made a stepping stone to the most noxious heresies, it becomes the more necessary to move it out of the way. We conceive, therefore, that the author of the little work before us has rendered no unimportant service to the community by supplying the friends of religion with this popular and sensible treatise. Generally speaking, we think his argument logical, sound, and convincing; and we confess that we cannot well understand how a really unprejudiced man can rise from this little volume, even supposing him to possess no other on the subject, an advocate for refusing baptism to infants. It is our wish

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to give a slight analysis of the arguments, leaving the author to speak for himself, rather than abridging what is already an abridgment. Mr. Jerram has created to himself a most candid and complaisant interlocutor in the "parishioner" of this little volume, with whom the dialogue is held. We unfeignedly hope that he found the original of this portrait among the parishioners entrusted to his own care; and we trust he may discover the same candour and ingenuousness in the readers of this little volume.

The argument opens by a consideration of the degree of evidence which may be justly required in support of any particular observance in the church of Christ. The objectors to infant baptism often maintain, that nothing less than a *command* to baptize infants, or a plain *example* of the fact is sufficient to decide the question. With such objectors Mr. Jerram carries on the following dialogue, the force of which we think will not be easily evaded.

"*Parishioner.*—They conceive that no institution can be binding upon Christians, which is not clearly defined; and they consider that any deviation from the original practice, would destroy the nature of the whole.

"*Minister.*—Did the primitive Christians baptize in places of worship, or in the open air; in baptisteries, or in rivers?

"*Parishioner.*—It appears that they baptized publicly, and in rivers.

"*Minister.*—Have you any authority from Scripture for the use of particular garments in baptizing?

"*Parishioner.*—None.

"*Minister.*—Have you any example in Scripture of persons delivering to the church, a profession of their faith, before they were baptized?

"*Parishioner.*—We read of those who came to John's baptism, confessing their sins; but it must, at the same time, be acknowledged, that this bears no resemblance to the custom of requiring a considerable length of time to determine whether the candidate for baptism be a proper character, and then that he should deliver to the church an account of his faith, on which the minister and members are to decide, whether the individual be a proper subject for baptism. The thing itself, however, appears so proper and even necessary, that it is fair to conclude, that this was, in fact, the apostolic custom.

"*Minister.*—Yes, it is highly probable that the converts to the Christian faith did give a statement of their Christian knowledge and experience, before they were admitted to the rite of baptism: but you recollect that you have excluded yourself from the right of drawing any conclusion from the reason, or probability, or decency, or even the necessity of the thing, by having stated, that whatever has not the sanction of a command or an example in the ordinance of baptism and the Lord's Supper, is not of God but of man, and destroys the nature of the institution itself.

"You assert, that we ought not to baptize infants, because we have no instance of the practice in the Apostles' time, nor any direction to that purpose. Can you produce any example or any precept from the New Testament, to authorize the practice of females receiving the Lord's Supper?

"*Parishioner.*—Certainly not: but we are expressly told, that women were baptized; and it is reasonable to conclude that they were also partakers of the ordinance of the Lord's Supper.

"*Minister.*—True; but you refuse us the privilege of drawing any conclusion from the reasonableness of the thing, and limit us to the precept or example: we call therefore for the same authority for the practice of admitting women to the Lord's Supper.

"*Parishioner.*—But it is expressly said, that 'there is neither male nor female, for ye are all one in Christ Jesus:' from which it is fair to infer that women also partook of the ordinance.

"*Minister.*—The inference, I think, is unavoidable; and if you will allow us to draw our inferences, we think we can as clearly prove that infants have a right to baptism. But you limit us to precept, or example; and when we begin to reason and draw inferences you stop us, by saying, that this is not the proper evidence in matters relating to positive institutions; and you ask us for an instance where an infant was baptized, or a direction to baptize

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them, and tell us, that, till we can do this, we have done nothing at all. Now, to this we reply—and surely nothing can be more just than the answer—that when you produce your example or precept for females partaking of the Lord's Supper, we will produce ours for infants being baptized; and when you say that you can prove your custom by the clearest reasons and inferences; we reply, that we also are ready to do the same in behalf of our custom of baptizing infants.—Again: in celebrating the Lord's *Supper*, you perform the ceremony at *noon:* instead of making it a *meal*, you satisfy yourselves with a morsel of bread and a mouthful of wine; and instead of using *leavened* bread, which it is evident Jesus Christ did, you use *common* bread. In what way do you justify these deviations from apostolic custom? You object to our use of a small portion of water in sprinkling infants in baptism, and ask for our authority for this deviation from apostolic practice: our reply again is—supposing there *were* no such authority, when you adduce yours, for *your* custom we shall have discovered the same authority for ours; and surely it becomes our objectors to be silent on this subject, till they have cleared their own practice from the very charges they allege against ours." pp. 12—17.

The author next proceeds to establish the point, that the mention in Scripture of adult baptism in no way weakens the argument of the Pædobaptists. Adults converted to Christianity could be baptized only when adults. Neither does any modern Christian church dispute the doctrine of adult baptism in similar circumstances. The Church of England expressly provides a service for adults. And the history of a mission among Jews or heathens, composed of the members of our church, would, as to the matter of baptism, precisely correspond with the Acts of the Apostles. This is one of the points as to which some of our Baptist opponents are apt to misrepresent the argument. We are equally advocates for adult baptism with themselves, where infant baptism cannot be practised; and therefore every statement in Scripture recording the baptism of an adult, harmonizes as well with our system as with theirs.

We do not stay to examine the passage sometimes employed by our Baptist opponents to impugn the orthodox opinion—"he that believeth and is baptized shall be saved—he that believeth not shall be damned." It is sufficient to say of it, that no reasonable interpreter of Scripture will claim a right to apply one half of this passage to infants, without applying the other half to them. Now no reasonable Baptist maintains, that if *infants* "believe not" they will all be eternally condemned; for infants *cannot* believe, and therefore under such an hypothesis must all be lost. He, in common with ourselves, applies this half of the passage to unbelieving *adults*—and therefore, in justice, he must apply the other half also to them, and, in common with the Church of England, must consider it as meant merely to maintain the necessity of "faith" to give efficacy to baptism in those who partake of it at maturer age.

The author next proceeds to lay down and defend the following important position: that "so far from its being reasonable in our opponents to expect that an instance of infant baptism should be recorded in Scripture, it would have been purely accidental if such an instance had been found there." This argument grounds itself upon the fact, that the children of Gentile converts *had always been baptized by the Jews;* and that, therefore, a fact, was not likely to be singled out and recorded, which fell in with all the previous habits of the country. The following reasoning appears to us very conclusive.

"*Minister.*—Suppose a proclamation were made, that every man should resort, on every Lord's day, to the public assembly of the church; should you conclude that there were neither prayers, singing of psalms, nor sermons in that public assembly, because no mention was made of them in the proclamation?

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"*Parishioner.*—Certainly not; I should rather conclude, that every thing was to continue in the service which had been customary, because nothing was mentioned in the proclamation to the contrary.

"*Minister.*—Very good. And when a proclamation is made by Jesus Christ, that his disciples should baptize all nations; would you not infer that the same classes of persons should be the subjects of baptism as always had been, if they were not expressly prohibited?

"*Parishioner.*—I am bound, by my former declaration, to answer in the affirmative.

"*Minister.*—If, therefore, infants always had been admitted to baptism, we must conclude that it was intended they should still enjoy that privilege, unless their case were particularly excepted. It rests, then, with our opponents to bring forward the precept which forbids us to baptize infants. So that it appears, after all that has been said against the custom of our church in this respect, on the ground that we have no command for it in the New Testament, that our objectors are the persons who should produce their interdictory precept; and that till they do so, we are bound to adhere to the universally received practice." pp. 34—36.

It being Mr. Jerram's object to abridge his argument, as much as it admitted of abridgment without curtailing any material parts, he has not stated the authority on which the fact stands of the practice among the Jews of baptizing the children of Gentile parents. This fact, as is well known to some of our readers, has been disputed by Stennett, Knatchbull, and others; but the mass of authority on this point to be collected from Jewish writers, is such as ought to put an end to all doubts on the subject. We will give only the following specimen.

"An Israelite that takes a little heathen child, or that finds an heathen infant, and baptizes him for a proselyte, behold he is a proselyte." Maimonides Halach, Aibidim.

"Behold one finds an infant cast out, and baptizes him in the name of a servant: do thou also circumcize him in the name of a servant. But if he baptize him in the name of a freeman: do thou also circumcize him in the name of a freeman."

The only objection of any weight to the argument founded upon these Jewish baptisms, is, that the Jews do not appear to have baptized their own children, but only the children of converts. The fair reply to this is, that whatever were the distinctions conceded to the Jewish nation, they exist no longer —"there is neither Jew nor Greek in Christ Jesus"—"that which is born of the flesh (be his descent what it will) is flesh." It is then, as our author justly argues, a matter of no surprize if a circumstance should not be celebrated, or even recorded, which was of perpetual occurrence. "Our Lord," says Dr. Lightfoot, "took into his hands baptism such as he found it; adding only this, that he exalted it to a nobler purpose, and to a larger use."

The "second conversation" in this little volume respects the privileges granted to children in the Jewish Church. Under that dispensation there can be no question that they were admitted to church membership by the rite of circumcision. Who then can believe that the more mild and merciful system of the Gospel is designed to exclude infants from church membership, who were freely admitted to it under the severer dispensation of Moses?

To this reasoning, indeed, an objection is sometimes made—that circumcision was a mere external ordinance; and that baptism is one of a far more spiritual nature, and one which entitles the Christian to greater privileges, than the former. To this statement the author makes the following reply.

"The proper answer is, that the assumption is not true. I know they have attempted to shew that circumcision is scarcely to be considered as a religious rite, but merely as a sign of carnal descent, a mark of national distinction, and a token of interest in the temporal

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blessings promised to Abraham. But this is a very erroneous representation of the fact. It was, on the contrary, an institution of a religious nature, and laid the person conforming to it, under similar obligations with him who is baptised. What say the Scriptures on this subject? Was it not 'a token of the covenant between God and Abraham, to be a God unto him and to his seed?' Was it not 'a sign of the circumcision of the heart and spirit?' Was it not 'a seal of the righteousness of faith?' Were not peculiar spiritual privileges associated with it? Were not the oracles of God committed to those who were circumcised; 'and was not Jesus Christ a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers?' Nay, did it not lay all that were circumcised under peculiar obligations?—obligations of a nature, as much beyond the power of infants to fulfil, as those of repentance and faith, which baptism requires? 'Every one who was circumcised was a debtor to do the whole law.' — 'Circumcision profited, if a person kept the law; but if he were a breaker of the law, his circumcision was made uncircumcision.' Hence it appears, that all who were circumcised became debtors, and were required to keep the law; just as all who are baptized are commanded to repent and believe; so that, in all respects, the duties and privileges of the the two ordinances run parallel with each other; and the very same argument that attempts to shew, that children should be excluded from baptism, on the ground of incapacity to perform its obligations, or a defect in qualification to enjoy its privileges, would also prove that they ought never to have been circumcised; and thus would directly charge God with having established an ordinance for the admission of infants into his church, which confers an impossible obligation: an imputation which must be rejected with abhorrence. It is then, I think, sufficiently evident, that there is no such difference between circumcision and baptism, as to make the former a proper medium for introducing infants into the church, and the latter an insuperable barrier to that privilege. If, therefore, children once were received into the church, it remains for those who would now exclude them, to produce their authority for the prohibition." pp. 47—49.

The whole argument which follows this, and which is designed to establish the truth that "the church which existed among the Jews, was to be perpetuated under the Gospel-dispensation," is ably and satisfactorily conducted. The Gospel was surely never meant to rob any creature of God of a single privilege, enjoyed under any previous dispensation. It was, on the contrary, designed to multiply those privileges, and throw open new avenues of hope and joy to a burdened and afflicted world. It seems to us nothing short of a libel upon Christianity to impute to it the intention of abridging the privileges in question, and banishing the lambs of the flock from the bosom of the great Shepherd.

The author sets out, in the third Conversation, by acknowledging that the *primâ facie* arguments against infant baptism appear highly plausible.

"When a person is asked; What! was not Jesus Christ himself baptized, after he was grown up? Were not the disciples of John also adults, when baptized? Had not the three thousand, who were converted at St. Peter's first sermon, arrived at years of maturity? Were not the eunuch, the jailor, Lydia, and others, all baptized on the profession of their faith? And where is your instance of a single infant baptized? or, where will you find one word, which can justify such a practice? When these, and similar questions are put to a person, who has never seriously turned his thoughts to the subject, he is struck with their apparent conclusiveness, and immediately suspects that he has no solid ground to stand upon." pp. 74, 75.

Mr. Jerram, in the next place, examines the authority, in favour of infant baptism, to be derived from the expression of our Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And, though he abandons these words as directly proving the point, he considers them as lending a powerful corroborative evidence to this practice.

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"Is not the rebuke of our Lord to his disciples a direct contradiction to the sentiment, that infants are improper subjects for constituting a part of the Christian church? Does not the Saviour declare, that so far from this being the case, the kingdom of heaven itself is constituted of characters of such guileless and childlike simplicity? Does not the very act of taking them in his arms (which he would not have done, had they passed the age of infancy), putting his hands upon them and blessing them, indicate that they are objects of his tenderest affection, capable of his spiritual blessings, and that he intended they should always be considered as constituting an important part of his flock and his church?" p. 78.

Mr. Jerram next insists, with considerable effect, on the fact that the Epistles contain no address, nor even a reference, to *candidates* for baptism; a class of persons, who, if they had existed, must have occupied a very prominent place in the regard and attention of the Apostles, as they do in the present day in Baptist congregations. His silence, therefore, on this point, is a proof of their non-existence, and, so far, a proof of the practice of infant baptism.

Another argument is founded upon the address of the Apostle to young persons, as "in the Lord;" an expression which our author justly considers as unlikely to be applied to any but baptized persons.

After some similar observations founded upon detached passages of Scripture, Mr. Jerram proceeds to inquire into the "general practice of the church, as to this point, from the time of the Apostles." And since to those who are unacquainted with the large and decisive work of Wall, which is chiefly employed in tracing out the stream of evidence in favour of infant baptism through every age of the church, a summary of the proofs deduced from this source may not be unacceptable, we shall extract the brief statement which he gives.

The author begins by contending that all allusions to *adult* baptisms in the ancient historians, prove nothing, as all Pædobaptists, in common with their opponents, insist upon the necessity of adult baptism, where the rite has not been administered in infancy—a case which must have been of continual occurrence in the earlier years of the church.

He next asks, "Supposing infant baptism to have been an *innovation* of the second or third century, could it be imagined to have been introduced without the notice and animadversion of the great body of Christians?" But as no such animadversion upon the practice, or notice of it, is to be found in the early historians of the church, this silence must surely be admitted as a proof that the practice was no innovation. We give Mr. Jerram's abridged account of the testimony of three of the most distinguished of the fathers.

"*Minister.*—Justin Martyr wrote about forty years after the Apostles; and he informs us, that there were many among them, of both sexes, who were then seventy or eighty years of age, who had been made disciples of Christ when they were infants; and that must have been by baptism: and if so, they must have been baptized in the days of the Apostles.

"Irenæus, who flourished between thirty and forty years after Justin Martyr, and between sixty and seventy after the Apostles, makes use of the following remarkable and decisive expressions: 'He (Jesus Christ) came to save all persons by himself; all, I say, who are regenerated by him unto God; infants, and little ones, and children, and young men, and old men.' This passage is too plain to need any comment: the particular specification of every stage of life, from infancy to old age, renders it impossible not to see, that, whatever may be intended by regeneration, infants are capable of partaking of it, and, therefore, are the proper subjects of baptism: and if regeneration here be only another word for baptism, as indeed I conceive it really is, then we have the testimony of one of the fathers, who lived very near the times of the Apostles, that it was the

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custom of the church to baptize infants.

"Origen, who lived about one hundred years after the Apostles, says, 'Infants are baptized for the remission of sins; and if it be asked, what sins, or at what time they sinned, our answer is, No one is free from pollution, though his life should be but of the length of one day upon the earth.' In this passage, we have a plain declaration, that it was the practice of the primitive church to baptize infants, and the very reason assigned, on which that custom was founded, applies to every child born into the world, and is equally extensive with human nature itself." pp. 104, 105.

He then adds the well-known testimony derived from the decision of the Council of Carthage.

"It appears, that about a hundred and fifty years after the times of the Apostles, one Fidus, an African bishop, had some doubts whether children ought to be baptized before the eighth day, in order that the Christian ordinance might more correctly correspond with that of Abraham about circumcision. Cyprian, bishop of Carthage, therefore, held a convocation of bishops, for the purpose of settling this question. At this synod, sixty-six bishops assembled, and they came to an unanimous conclusion, that children were eligible to baptism, from the first day of their birth. Now it should be noticed, on this decisive historical fact, that there was no controversy at all, whether infants should be baptized; this was agreed on all hands; it was simply, whether the rite should be performed earlier than the eighth day; and this question was determined against the objector. If, therefore, the baptizing of infants had been an error, it must have been of long standing—so long, that it had found its way into the districts of at least sixty-six bishops, and was now established beyond the reach of controversy." pp. 106, 107.

The only counter-testimony from among the fathers, noticed by Mr. Jerram, is that of Tertullian; and of this he gives the following account:—

"This father entertained some very strange ideas on various subjects of divinity: he asserted, that a famous heretic, of the name of Montanus, was the Comforter, or the Holy Ghost, whom our Lord had promised to send; and he held many singular notions on other subjects, particularly on baptism, advising, contrary to the universal custom, not only to delay the baptizing of infants, but also to defer the ordinance in all cases, till they arrive at that period of life, when it might be supposed there would be few or no temptations to sin, and when the strength of corruption would be so reduced by age, that it might be fairly presumed the individual was placed beyond the reach of danger; and this sentiment was adopted by various of his followers, and at different periods of the church was again revived. But you perceive that this was one of the first efforts that was made to set aside infant baptism, and to change what was admitted to be the constant practice of the church; for if it had not been the custom to baptize infants, why did Tertullian, about the hundredth year after the Apostles, attempt to dissuade them from the practice? His objection, therefore, incontrovertibly establishes that practice; for there would have been no room for the one without the other. Then, again, observe the principle on which he grounds his objection. It was not, that infant baptism was an innovation, perfectly unknown in the first and purest age of the church, which he most assuredly would have shewn, if it had been an innovation; and this argument would have been so direct and decisive as to have overthrown the contrary system, without the necessity of having recourse to any other—he says not, however, one word about this; but contends that infants could have no sins to wash away, that sins after baptism were peculiarly dangerous, and that it should be performed at a period when further sinning became almost impossible. Now, by leaving out the very argument by which alone the least plausibility could be given to his sentiments, he has tacitly acknowledged that no such argument could be adduced, and therefore his testimony is most decisive in support of the practice which I have been so long advocating." pp. 108—110.

It ought to be added to this statement, that the reasonings and assertions of Tertullian are often grossly inaccurate and contradictory; and that there can scarcely be

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a more decisive symptom of weakness in any cause than the employment of such an advocate. We recommend any of our readers who may entertain a doubt upon the subject, to consider the list of inaccuracies, upon this very point of baptism, and upon original sin, produced by Wall, in his elaborate work upon baptism.

Such is the substance of Mr. Jerram's little treatise upon this disputed subject. He afterwards touches upon some subordinate points, and especially upon the mode of administering baptism by *sprinkling*. Into this inquiry we are, at present, unable to follow him. But we think that every candid reader of this work is likely to rise from it convinced that the rite may be lawfully administered after this mode; especially where, as in the Church of England, the minister is enjoined to perform it by immersion if the parents or sponsors desire it. Nor is it our intention to accompany him through the argument at the end of the volume on the subject of certain objections to the Church of England; though we are disposed to consider this part of the work as the most original of the whole. Whoever has any difficulties on the subject of the connexion of church and state—on the specific enumeration of the articles of faith—on prescribed formularies of worship—and on the internal government of the church, will be likely, we think, to find a resolution of them in these few pages. We should be sorry, indeed, if they should seduce him from the more copious reasonings of Hooker. But this is not the age of great books. And, with many persons, we shall be glad to compound for the perusal of larger volumes by the serious study even of this little one. In these days of restless innovation, we are increasingly convinced of the importance of suffering men to trust as little as possible in religion to mere report, or custom, or inheritance. The verities of religion, and even the reasonings which respect its mode of administration, must not be thus negligently treated. He who inspects the theological horizon will find that many of the falling stars which are strewed so thickly around him are not regular luminaries—that they have reached their station in the church by some anomalous law of motion, and that they fall from their high sphere because they were never fitted to occupy it.—Here we have in part to complain of our universities themselves. When will the necessity be felt of giving, to those designed for the ministry, a more specific education? When will it be acknowledged that the dialectics of Aristotle, and the analytics of Waring, are not the grand essentials in clerical education? For the church itself, however, we at present entertain no fear. It is our firm persuasion that the body of pious men is daily increasing both among its lay and clerical members. And, if so, these, next to its great Head, are the elements of its extension and its perpetuity.

A church never long survives the piety of its clergy. Mr. Burke, indeed, in his celebrated work on the French Revolution, endeavours to prove that that national convulsion swallowed up a large number of clergy distinguished for their piety. If this statement were accurate, it would not disprove our assertion, because a political revolution may, by a sort of side-blow, crush and extinguish a church of the highest sanctity. But we question the fact. With the Port-royalists had expired much of the real piety of the French Church; and its downfal would have been but a natural result of this decay of religion, even had no peculiar and overwhelming storm arisen to hasten the catastrophe. In like manner, the grand dismemberment of the Church of Rome, and the defection of a considerable portion of Europe from its pale, followed the depravation of the priesthood. We trust, then, it is not mere en-

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thusiasm to hope that the revival of religion among the clergy of our land will be followed by a deepening and strengthening of the foundations of our Establishment. Nor are we altogether hopeless that the more literate and spiritual of the dissenting body will learn gradually to sacrifice their objections on subordinate points, in proportion as scriptural principles and ardent piety are seen to prevail in the Church of England. Perhaps they will find that the comparative *repose* of an establishment, if dangerous, on the one hand, to zeal and activity, is yet conducive, on the other, to the growth of the more quiet and not less valuable graces of our holy religion. They will certainly wish to retire from a land of contention to a land of peace; and will be satisfied to worship God at the altar where so many of their fathers have sought and found peace and joy in the Holy Ghost. Much as we esteem every well-meant and useful defence of religion which issues from the press, we are confident that, towards the accomplishment of this happy end, the life of a diligent and affectionate pastor of a parish will often accomplish more than volumes of controversy, even though conducted in the mild and tolerant spirit of this excellent little volume.

The eloquence of a holy life is never wasted. It arrests the senses, and convinces the heart. And when all those among us who have been brought in infancy to baptism shall shew that *to them* it has not been a mere empty ceremony; that the sprinkling of the purifying element was truly emblematic of that better sprinkling of the blood of a Redeemer which cleanses the soul from its defilements; and that they bear the impress of the Cross not merely on their foreheads but on their hearts;—at that happy day, should it ever arrive, we do not despair of seeing every pious Baptist relinquish his objections, and anxiously desiring for his child the sacraments, of which he discovers the benefit in the principles and life of the Churchman. In the mean time, we can only pray to the Father of Mercies for that happy period when differences of this kind shall no longer divide the Christian Church; when there shall be "one Lord, one faith, one *baptism*, one God and Father of all."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Gleanings in Africa, by G. A. Robertson;—Italy in 1818, 1819, by John Scott;—Elements of Gymnastics, or Exercises and Sports, as adopted by Pestaloszi;—Tour of the Rhine, in six monthly parts, by R. Ackerman;—Letters from Buenos Ayres and Chili;—Beauties of Ireland, and also Beauties of Scotland, by J. N. Brewer;—Waltham Abbey, by J. Ilbery;—Picture of Yarmouth, by J. Preston;—Literary and Ecclesiastical History of Galloway, by T. Murray;—Letters from Persia.

In the Press:—The Family Mansion, by Mrs. Taylor of Ongar;—The first Number of the Cambro-Briton, to be continued monthly;—Poems, by John Clare, a Northamptonshire Peasant;—Venezuela and Trinidad, &c. from the French of M. Lavaysse;—Homilies for the Young, by the Rev. H. Marriott;—Geraldine, or Modes of Faith and Practice; by a Lady.

Morrison's Chinese Dictionary.—In April, 1818, Dr. Morrison determined to commence the Second Part of his Chinese Dictionary, under an impression that he could complete it in one year,

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and thus deliver to the subscribers a quarto volume, of about 1000 pages, containing an alphabetic arrangement, of at least 12,000 of the most usual Chinese characters, with numerous examples and appropriate indices. He has completed the manuscript within the time to which he limited himself; but the press has not yet worked off more than about 8,000 characters, included in 600 pages. It will be near the end of the year 1819 before this volume can be completed.

The first year's work, by the East-dia Company's English and Chinese press, was under 200 pages; during the last twelve months it has worked off more than 600 pages, which evinces an increased facility in carrying on the undertaking. In this view of the case, the thirty years, which Julius Von Klaproth has assigned for the completion of the Dictionary, will be reduced to one-third of that period; and if the facilities increase in the same ratio as they have done since its commencement, the time of its completion will be considerably under ten years.

A statement has been published of the money collected for erecting a monument to the memory of the late Princess Charlotte; by which it appears, that the total amount is 12,346*l.*

By an act passed during the late session, the proprietors of salt works are authorised to send out salt for the use of agriculture, duty free.—The Act requires, that the salt shall be mixed in the proportion of one bushel of soot or ashes, to three bushels of salt. The penalty for applying it to any other purpose than agriculture is 100*l.* Twenty-four hours' notice is required before salt can be loaded for this purpose.

Carrier Pigeons.—Thirty-two pigeons, with the word *Antwerp* marked on their wings, were lately sent to London, where they were let loose, at seven o'clock in the morning, after having their wings countermarked *London*. The same day, towards noon, one of them arrived at home: a quarter of an hour later, a second arrived; and the following day, twelve others; making fourteen in all.

By the report presented to the general meeting of the managers of the Southamption Row savings bank on the 28th July, it appears that this institution has received up to that date, since its establishment in February, 1817, 70,544*l.* in 15,576 deposits, from 3212 individuals, consisting of—

1286 Domestic servants,
1069 Persons connected with trade and manufactures,
131 Labourers and porters,
333 Minors,
10 Friendly and other societies,
383 Persons not particularly described.

Nearly two thirds of the deposits were in sums varying from one shilling to one guinea.

The following is said to be an accurate statement of the circumstances connected with the acquisition of the Stuart papers:—About two years since these important documents were discovered at Rome, by Mr. Watson, a Scots gentleman, then resident in that city, in a situation which must soon have produced their destruction, from the joint operation of vermin and the elements. M. Cosarini, the auditor of the Pope, was the executor of Cardinal York, the last male descendant of James II. The executor did not long survive the Cardinal; and his successor, M. Tassoni, became his representative as executor of the Cardinal York. To M. Tassoni, therefore, application was made for leave to examine the papers. It was granted, together with permission to copy at pleasure. This last indulgence was soon discovered, from the number and importance of the documents, to present labour almost without end, and led to the acquisition of the originals, by purchase, from M. Tassoni. Though the sum which he received for them was inconsiderable, yet so little value did M. Tassoni set upon them, that he considered himself overpaid. As they were perused, however, their importance became known; and Mr. Watson considered himself under no necessity of concealing the value of private property, which he had legally bought from a competent vender. But under an arbitrary government, right is not always a protection. The archives of the Stuarts were seized by an order of the papal government, in the apartments of the proprietor; and Cardinal Gonsalvi, it is said, justified this despotic act by a brief avowal, that the Stuart papers were too great a prize for any subject to possess. The proprietor in vain remonstrated against the injustice, and at length notified his determination to appeal to his own government. The

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Roman government, upon further reflection, saw the measures which it had adopted could neither be justified nor tolerated; and in this dilemma, it sought refuge by means of a curious expedient: it offered to the prince regent, as a present, that property which had been taken by force from one of his subjects. In Great Britain, the rights of kings and subjects are better understood. The British government never denied the right of Mr. Watson to property which he had fairly bought—though it wisely entered into a negotiation with him for the purpose of rendering objects of such peculiar national interest the property of the nation. A commission, composed of the following gentlemen, has been appointed by a royal warrant of the prince regent, to examine their contents, and report on their value; namely, Sir James Mackintosh, M. P.; Mr. W. Wynne, M. P.; Mr. Croker, M. P.; Mr. Hamilton, Under Secretary of State; Dr. Clarke; Mr. Heber; and Mr. Pollen, as secretary.

The catalogue of the Leipsig Fair for 1819, announces the numbers of literary works already published, or on the point of publication, and ready for delivery, as follows:

Works in German, Greek, or Latin	2469
Collections of Maps and Atlasses	80
Novels, mostly new	128
Theatrical Pieces	54
Musical Works	303
Works in Foreign Languages	269

Sweden.—According to certain researches lately made in Sweden, on the different kinds of wood indigenous to the country, it is ascertained that the birch reaches the farthest north, growing beyond the 70th degree, the pine reaches to the 69th; the fir-tree to the 68th; the osier, willow, aspin, and quince, to the 66th; the cherry and apple-tree to the 63d; the oak to the 60th; and the beech to the 57th: while the lime-tree, ash, elm, poplar, and walnut, are only to be found in Scania.

India.—A gratifying instance of the wise and equitable administration of law by the British authorities in India, was recently shewn on a trial in the Recorder's Court at Bombay, on an information filed by the King's Advocate General against two officers, the one for sending, and the other for carrying a challenge to Charles Norris, Esq. Magistrate at Kaira, in consequence of his having pronounced judgment according to the law, on some followers of their regiment, who had cut down fruit-trees belonging to the natives. Both defendants were found guilty, and were sentenced to eleven months imprisonment.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

National Mercies demand National Thankfulness; a Sermon preached in the Parish Church of Chatteris, Cambridgeshire, on Sunday, Sept. 12, 1819. By the Rev. John Hatchard, A. B. Curate of Chatteris. 1s. 6d.

Deism Refuted; or Plain Reasons for being a Christian: by Thomas Hartwell Horne, M. A. of St. John's College, Cambridge, Curate of Christ Church, Newgate Street, London. Royal 18mo. 1s.

Various Views of Death; by the Rev. T. Watson. 8vo. 6s.

The Revival of Popery; its intolerant Character, political Tendency, encroaching Demands, and unceasing Usurpations; detailed in a Series of Letters to Wm. Wilberforce, Esq. M.P.; by Wm. Blair. 8vo.

Fifty-six Sermons, preached on several Occasions; to which are added Two Tracts; by John Rogers. 1l. 1s.

An Apocryphal Book of a very early Date, supposed to have been lost, called "the Ascension of Isaiah," in Ethiopic, with a Latin and English Translation; by Rich. Laurence. 8vo. 7s. 6d.

Lessons on Scripture Chronology, with a coloured Scale; by J. Poole. 1s. 3d.

Immanuel's Crown, or the Divinity of Christ demonstrated; by the Rev. Rich. Newman. 12mo. 2s. 6d.

Dialogues on the Doctrines of the Established Church. 8vo. 8s.

Second Course of Family Sermons; by the Rev. H. Marriott. 8vo. 10s. 6d.

An Attempt toward an improved Translation of the Proverbs of Solomon, from the Original Hebrew; by the Rev. George Holden. 8vo. 16s.

The Christian Worship: a Sermon; by T. L. O'Beirne, D.D. 1s. 6d.

Principles and Practices of pretended Reformers in Church and State; by Arthur Kenny, D.D. 10s. 6d.

A Discourse delivered at the General Meeting of the Baptist Missionary So-

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ciety in Bristol, Sept. 1818; by John Forster. 3s. 6d.

MISCELLANEOUS.

Walks through Ireland in 1816, 17, and 18: by J. B. Trotter. 8vo. 11s.

Gleanings at Buenos Ayres; by Major Alex. Gillespie, R.M. 8vo. with maps, 10*l*.

A Tour in the Highlands of Scotland. 8vo. 9s. 6d.

Walks through Kent, with Twenty Views, by Mr. Deeble, and a Map. foolscap 8vo. 10s. 6d.

Beauties of Cambria. Part. I. oblong folio, 10s. 6d.

Historical Sketch of the Island of Madeira. 4s.

Excursions through Ireland, No. I.; by T. Cromwell. Illustrated by 600 engravings. 12mo. 2s. 6d 8vo. 4s.

Narrative of a Voyage to Senegal; by J. B. H. Saviguy and A. Correard. 8vo. 10s. 6d.

Travels through France in 1817; by the Duke d'Angoulemo. 8vo. 8s.

Memoirs of eminent Physicians and Surgeons of the British Empire. 8vo. 16s.

Franklin's Memoirs: the third or concluding volume in 4to. illustrated with Plates; by William Temple Franklin.

Caulfield's Remarkable Persons. 8vo. 1*l*. 16s. 4to. 3*l*. 3s.

Memoirs of Lucien Bonaparte, Prince of Canino. 2 vols. 8vo. 18s.

The Life of James the Second, King of England, &c.; by the Rev. J. S. Clarke, 2 vols. 4to. 6*l*. 6s.

Memoirs of James Grahame, Marquis of Montrose. 8vo. 12s.

An Essay on Chemical Analysis; by J. G. Children. 8vo. 16s.

A Conchological Dictionary of the British Islands; by Dr. Turton; with 100 specimens, 9s. plain,—14s. coloured.

Letters on French History; by J. Bigland. 12mo. 6s.

The Wrongs of Children, &c.: in a Series of Essays on Education; by the Rev. A. Bell, D.D. 3s.

An Abridgment of Matthiæ's Greek Grammar; by the Rev. C. J. Blomfield.

A Manual of Directions for forming and conducting a School according to the Madras System. 12mo. 2s.

Conversations on General History; by A. Jamieson. 12mo. 6s.

Letters on History, in two parts. 12mo. 5s.

Reports on the Diseases of London, and the State of the Weather from 1804 to 1816; by T. Bateman. 8vo 9s.

Prolusions on the present Greatness of Britain, on Modern Poetry, and on the present Aspect of the World; by Sharon Turner. 12mo. 5s. 6d.

An Account of the Colony of the Cape of Good Hope; with a View to the Information of Emigrants. 8vo. 6s 6d.

A Guide to the Cape of Good Hope, 1s. 6d.

The Cape Calender and Guide, 4s. 6d.

A General History of Music: comprising the Lives of eminent Composers and musical Writers; by Tho. Busby, Mus. Doc. 2 vols. 8vo. 1*l*. 10s.

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The Poetical Remains of the late Dr. John Leyden, with Memoirs of his Life; by the Rev. Jas. Morton. 8vo. 12s.

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RELIGIOUS INTELLIGENCE.

NATIONAL SOCIETY.

THE Committee of the National Society announce, in their Seventh Report, that its progress during the present year has kept pace with that of former periods; that a considerable accession has been made of new schools to the number of those before established; that the zeal and energy of the public, in extending the operations of the system, remain unabated; and that the blessings which it carries with it, as they are diffusing themselves through a wider range, are more strongly felt and more universally acknowledged.

The funds last year were nearly exhausted. The Committee, however, besides keeping up the full establishment of training masters at the Central School, and incurring such other expenses as could not be retrenched without injury to the establishment, continued their grants to schools, though within narrower limits than their inclinations would have led them to do. In the spring of the present year, their

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funds became completely exhausted. They determined, therefore, as the most eligible plan, to call a public meeting, for the purpose of considering this important part of the Society's affairs.

At this meeting the most satisfactory testimonies were borne to the good which has been extensively diffused through the country by means of the institution; and liberal subscriptions were contributed before the close of the meeting.

The Committee mention, with peculiar satisfaction, donations of 500*l.* from his royal highness the Prince Regent; 500*l.* from her late Majesty; 100 guineas from his royal highness the Duke of York; 100 guineas from the Prince and Princess of Hombourg; 50*l.* from her royal highness the Princess Augusta; and 100 guineas from his royal highness the Prince of Saxe Cobourg. Among the munificent contributions received, are two of 500*l.* each from the Universities of Oxford and Cambridge, being the third donation which those venerable bodies have granted towards extending the blessings of National Education. The total of contributions for the year amounts to a sum of above 6,500*l.*

In addition to these donations, the Committee report an increase in the annual subscriptions. These have hitherto fallen short of the expenses connected with the maintenance of the Central School; and it was deemed a matter of primary importance to procure such an increase as would meet the annual expenses. A recommendation to this effect was accordingly made by his grace the Archbishop of Canterbury; and (principally by a number of subscribers consenting to double their subscriptions) an increase in the regular annual income has already taken place, to the amount of more than 200*l.* The Committee entertain the sanguine hope, that further additions to the annual subscriptions will be made, so as fully to provide for the unavoidable annual expenditure of the establishment, and to leave the sum contributed by donations to be wholly appropriated to the very important object of directly establishing the system in different parts of the country.

The Committee proceed to a brief detail of the general success which has attended the extension of this system of education, and of the manner in which the funds have been expended during the course of the last year.

The Central School, in Baldwin's Gardens, which is not only intended to educate a large number of poor children in a very populous part of the metropolis, but also to serve as a model of the manner in which the national system is conducted, and to train masters and mistresses in the perfect knowledge of the system, continues to answer these several designs in as perfect a manner as can be desired. The average number of boys for the last year has been 606; that of girls 365; and, adding the numbers of the present to those of former years, the whole number of those who have received education in the Central School, since its first establishment, amounts to more than 4300. Visitors from all parts of the kingdom, many of whom are of the highest rank, and amounting in the whole to nearly 5000, have inspected it at various times during the course of the last year; and have uniformly expressed the greatest admiration of the order and regularity with which the whole is conducted, and the improvement which the children make in useful elementary knowledge. The number of masters admitted in the last year, and retained by the Society for the purpose of being sent to such schools as may apply, is 42—of mistresses, admitted for a similar purpose, 22. The total number of schools which have been directly assisted with instructors from the Central School amounts to 211.

Several instances have occurred, in which conductors of schools for the higher departments of education have requested permission for themselves, or their assistants, to attend for the purpose of acquiring perfect instruction in the system. These requests have been uniformly complied with, and the warmest thanks have been expressed by those to whom the indulgence has been granted.

The Committee report the union of 230 new schools, thus bringing the total number of schools in union to 1,239. The returns from the schools united in former years generally mention an increase in their numbers to have taken place, but do not specify to what amount; probably the augmentation in this year amounts to 25,000; and the whole number of children in schools united, to the amount of 180,000. A great number of schools

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are also formed in different parts of the kingdom, in which the national system is adopted in all its essential characters, and which, though not in union, have principally owed their establishment to the impulse which the Society has given to the feelings of the public, on the subject of national education. Probably above 230,000 children are at this time under a course of elementary instruction in schools, either directly united with the National Society, or formed essentially on its plan.

In regard to the City of London Auxiliary Schools, the Society mention with peculiar satisfaction, the exhibition of the national system, in the Egyptian Hall at the Mansion House, in the presence of her late Majesty, and several branches of the Royal Family, who graciously expressed their admiration at the perfection to which it has been brought.

The establishment of National Schools at Halifax in Nova Scotia, and at Honduras, has been mentioned in former years. In the former place the school established for boys is continually increasing in numbers and usefulness: 260 boys having been received into it within 10 months from its first formation; and the example of its success has encouraged the formation of a girls' school, for which 1,000*l.* have been liberally subscribed. Nor are the benefits of the institution in that quarter likely to be confined to Halifax; masters have already been trained there for the purpose of conveying the system to other parts of North America.

At the settlement of Honduras the improvement which the children have made, and the order and regularity introduced among them, are mentioned by the conductors of the school with peculiar satisfaction.

In the Report of the last and preceding years it was stated, that the national system had been carried to many different parts of Europe; to France, Russia, and Switzerland: Sweden is now to be added to the number. An application was received from the Swedish minister, for a native of Sweden to be permitted to attend the Central School for the purpose of learning the system. He had been sent from that country, under royal authority, with that express design; and, after remaining in attendance at the school a sufficient time, he has returned to Sweden.

Among the foreign countries to which there is a prospect of imparting this excellent system of instruction, through the means of the National Society, are to be mentioned the town and vicinity of Nice, in the king of Sardinia's dominions. It lately occurred to several English residents there, and especially to Mr. Morton Pitt, on perceiving the wretched state of the large and destitute population (consisting of about 80,000), the total want of instruction for the lower classes, and the abject state of vagrant idleness in which the children swarm about the streets and roads, that an attempt to introduce the national system of education would, if prosecuted with success, be attended with the happiest effects on the moral condition of the lower orders. Accordingly application was made to the Society, in January last, for some sets of the elementary books, together with such full instructions as might be required for the formation and conduct of a school. The request was immediately complied with, and the books sent by the earliest conveyance. It was the intention of those who take an interest in the project, to form without delay a committee at Nice, for the purpose of carrying it into execution, and as a first step to cause the elementary books to be translated into the Italian language.

The Committee, in their Report of last year, mentioned the formation of a Society for promoting the Education of the Poor within the Government of Bombay, and that the communications they had received from Archdeacon Barnes of the zeal and energy with which the cause was supported at that presidency, afforded the fairest promise of successful results. By a subsequent letter a request was communicated from the Archdeacon, in the name of the Society there, that a master, thoroughly instructed in the system at the Central School, might be provided and sent out with the least possible delay, themselves engaging to defray the expense of the passage, and to give a liberal salary, to commence from the period of his leaving England. The East India Directors have kindly consented to grant him a passage, and he has now left England for his destination.

The Committee proceed to render an account of the manner in which they have executed their office of making dona-

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tions in aid of the erection of schools in various parts of the kingdom. The whole number of these amounts to 63; which appear to have been prudently and usefully bestowed.

The Committee express their confident hope, that a very material improvement in the religious and moral condition of the lower classes is progressively taking place from what is now doing, and is likely to be further done by the national system of instruction. When it is considered, what a rapid succession is continually going on of the individual children who compose these schools, and how considerable a portion of the whole number are annually sent forth into the mass of society, having imbibed the useful instruction there afforded, the Society not unreasonably derive the most gratifying anticipations of what may be effected in the progress of years by so large a part of our population trained from their early years, by wholesome discipline, to religious and moral habits, and in attachment to the establishments of their country in church and state. In regard to the happy effect of national education in preserving the rising generation from the taint of evil, they mention, that out of about five hundred juvenile delinquents committed to prison in London, only 14 have been found amongst those who have received education in any of the national schools. .....

The Committee justly remark, that while so much real good has been done, and is now doing, it should be remembered, that much remains to be done. Many populous parishes are now without any national school, and the whole number of schools already established falls very far short of the number of parishes in the kingdom. On these grounds it is anxiously hoped, that the contemplation of the good already effected will only serve to stimulate the friends of the Society to increased exertion and activity.

There is an ample Appendix affixed to the Report, from which we may perhaps have some future opportunity of gleaning extracts.

HIBERNIAN SOCIETY.

The Report of the Committee in 1818, stated, that the number of schools in the year 1818 was 392, and of scholars 32,516; that many applications had been received for the formation of additional schools in various places; that the expenditure of the Society exceeded its income, so that a balance of upwards of 700*l.* was due to the treasurer; and that the Committee felt much anxiety at witnessing the contrast between the opening prospects, and the deficient means of this important and useful institution.

The operations of the Society have been so much extended, that in the *present* year the number of schools is 480, and of pupils 46,976. The subscriptions and contributions from Ireland, within the last year, have amounted to upwards of 800*l.*

The system which has been adopted and pursued with relation to the instruction and discipline of the schools, the conduct and payment of the masters, and the duties of the inspectors, continues in full and effective operation; and the regulation, which proportions the payment of the masters, by a certain standard of proficiency in their pupils is stated to be found very beneficial.

A gentleman of respectability and benevolence, who has established free schools at his own expense, in a very wild and lawless part of Ireland, writes to the Society's agent:

"Having heard that the London Hibernian Society are anxious to assist those who are desirous to establish schools in their neighbourhood, I should be very happy to have their aid in behalf of two schools, of about a year's standing. It may, however, be proper to state, that though wishing for this assistance, it is by no means with an idea of reducing my own expenditure upon them."

An active and zealous clergyman in Ireland thus writes:—

"I forward an application for the establishment of another school within my parish, and at the same time cannot resist the opportunity of expressing a very grateful sense of the advantage already conferred upon this neighbourhood by the schools upon this foundation; by means of which I have the satisfaction of being materially aided in the improvement and civilization of the rising population in my parish, wherein, on a moderate average, four hundred young persons are daily instructed. I feel desirous of adding my mite of approbation to the plan pursued by the Hibernian Society, as being practically the best, and the most effective, of any that has been attempted for the improvement of this country."

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The following is a classification of the visitors, who undertake and regularly execute the superintendance of the schools:—215 schools, under clergymen of the establishment; 118 under noblemen and gentlemen resident in the vicinity of the schools; 34 under Roman Catholic priests; 9 under Protestant Dissenting Ministers; 9 under ladies; and 63 have no visitors, being in situations not contiguous to the residence of clergymen or gentlemen.

With respect to the Catholic Clergy, referred to in the foregoing account, the Committee hope their visitations proceed from a friendly disposition towards the Society, and not merely from a passive concurrence in its measures. Their conduct, indeed, is in striking contrast with that of a majority of their brethren, who, in several counties, have manifested renewed hostility to the measures pursued by the Society. "But," says the Committee's correspondent in Ireland, "the issue of the contest is not doubtful: the feelings of the lower orders, wherever the schools have been established, are on the side of the Society. Its labours have also tended to rouse the Protestants to a sense of duty, and the Society may look with confidence for that energetic co-operation on their part, of which there was not the smallest appearance at the commencement of their operations. This change of sentiment produced by the exertions of the Society, both on the lower orders of the Catholics and on the leading men among the Protestants, is invaluable. In the county of ———, a Catholic population, long sunk in darkness and superstition, and which could not be prevailed upon to accept the holy Scriptures as a gift, now manifest such an anxiety to possess the sacred volume, as to purchase, with avidity, every copy that is exposed for sale. Schoolmasters are also coming forward to purchase Testaments for their pupils; and they declare, that no influence shall deter them from doing this. It is proposed to improve these favourable dispositions to the utmost."

Instruction in the Irish language is still continued to all who are disposed to read in it, who understand only this language, and to whom it is the vernacular tongue: but to educate children through the medium of the Irish language exclusively, the Society conceive would not be useful, if it were practicable, and it is not likely that any parent would send his children to school upon these terms. To adults who may desire to be taught to read the Irish Scriptures without reference to the English tongue the Society's night schools are well adapted.

The enlarged operations of the Society have made it necessary, that the expenses of this year should be increased by printing 40,000 Spelling-books for the use of the schools.—The Committee renew their expressions of gratitude to the British and Foreign Bible Society, for 1000 English Bibles, 2000 English Testaments, 500 Irish Testaments, and 100 in the Celtic character, which have been kindly and gratuitously afforded for the service of the sister country. There have also been purchased, within the year, eight Bibles and 2962 Testaments. The demand for the Scriptures is increasing, not only by the augmented number of the schools, but by the desire of such as reside in their vicinity, to possess the sacred volume, the distribution of which has produced such beneficial results. The enlarged operations of the Society have anticipated its resources; and occasioned an advance by the treasurer, on the credit of the Society, of 1342*l.* 15*s.* 2*d.*

The following is a list of the Society's schools:—

Counties.	*Schools.*	*Scholars.*
Sligo	46	4192
Leitrim	59	5543
Fermanagh	59	4513
Donegal	47	3619
Cavan	35	3592
Roscommon	16	2035
Mayo	44	3781
Galway	22	1669
Longford	9	830
Tyrone	56	9005
Monaghan	50	6414
Clare	3	260
Evening schools for instructing adults in the Irish Scriptures.	33	1290
	480	46,976

The following comparative statement will shew the progress of the Society, from year to year, from its commencement.

	Schools.	*Children.*
In 1814	145	8,242
1815	242	11,916
1816	320	19,312
1817	347	27,776
1818	392	32,516
1819	480	46,976

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WARD'S DESCRIPTION OF THE RELIGION OF INDIA.

The following brief but fearful description of the religion of India was lately given by the Rev. William Ward, one of the senior missionaries at Serampore, in an address delivered by him in this country, which he has visited for the re-establishment of his health, after a residence in India of nearly twenty years.

"In India, it is universally maintained—

"1. *That the one God is an insulated Being;* that he is separated from all created intelligences; that he has nothing to do with creatures, in which class the Creator, the Preserver, and the Destroyer, are placed. Thus the connexion is destroyed between God and his creatures. To the One God, not a single prayer is offered; no tribute of praise ascends.

"2. *That man is not an accountable creature.* Believing man to be entirely material, and attributing all action to spirit, they assert that he is the chariot and God the charioteer; thus exonerating themselves from all accountableness.

"3. *That the present state is not a state of probation.* If man be not a responsible being, the wicked cannot be exhorted to forsake his way, and the unrighteous man his thoughts. The Gentoo, in accordance with this sentiment, gives himself up to the commission of iniquity.

"These three articles form what may be called their Philosophical Creed.

"That which may be denominated their Popular Creed maintains—

"1. *That bathing in a river washes away sin.* Thus one part of their Creed contradicts another; for the second article of their Philosophical Creed implies, that sin is a nonentity. In conformity, however, with this article, millions of people repair to the Ganges every morning and evening, to wash away their sins.

"2. *That all sin is consumed and taken away by the repetition of the name of God.* This delusion is embraced by the whole population.

"3. *That their created gods are to be worshipped.* One of these is an infamous character. He is renowned for licentiousness, and his festivals are abominable.

"4. Another part of the popular religion is *the worship of the image of a monkey.* To him offerings are made and prayers are presented, by Brahmins appointed for that purpose.

"Another branch of their religion consists in *obscenity and abominations,* so detestible as not to be stated to a Christian audience. I have been obliged to close my window-shutters; and to seek for my children, that I might remove them to a distant apartment. As lust and cruelty constituted the religion of the ancient Greeks and Romans, so it is in India. The cruelty of the Gentoo religion appears in suspension upon two hooks; in the piercing of the tongue by a sharp instrument, and drawing a snake through it; in the devotees throwing themselves from elevated places upon knives; in pilgrims perishing in the hot months by the road side; and in their throwing themselves, in order to ensure future happiness, under the wheels of the chariot of Juggernaut.

"6. To this add, that *human sacrifices* formed a part of the ancient religion of the Hindoos; and that, even now, mothers drown their children as an act of religion. They lead the child into the water, and encourage it to go forward till it perishes.

"7. *The burning of widows.* Our God is 'the husband of the widow, and the father of the fatherless.' By way of trial, the Hindoo widow first burns her finger to a cinder: she then bathes in the Ganges, walks round the pile, and throws herself by the side of her husband. She is then tied to him: the son kindles the pile, and loud vociferations drown her cries.

"8. *The burying of widows alive.* The widow sits in a large grave; the husband is laid on her knees; and those who are present trample in the earth."

RECENT MARTYRDOM OF A CHRISTIAN IN SMYRNA.

The following statement is given on the authority of a gentleman resident in Smyrna. The Greek Church, it seems, has a law never to receive again a person who has once fallen from their faith. To the operation of this strange law the following instance of martyrdom must be attributed: the victim might, indeed, have escaped with life, but would never have been received by the Greek Church and people.

"Athanasius, a young man of about twenty-four years of age, was the son of a boatman; but not being brought

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up to sea, or taught any handicraft trade, was obliged to leave the land of his birth in search of a livelihood as a common servant. Having served two or three masters, he fell into the hands of a Turk, who lived in decent circumstances. His master, pleased with his conduct, often proposed to raise him from the degrading bondage of a Greek, to the privileges of a Turk, which could be done only by taking the exterior mark of a disciple of Mahomet, and renouncing Christianity before the Meccamay —the Turkish bishop and judge.

Every temptation to this change was long resisted, till, on one fatal festival night, he uttered the word of abjuration, and next morning was made a Turk. He remained with his master about a year after this; suffering, no doubt, many pangs of conscience, and having no alternative but *to die*, as he could not *live*, a Christian. Thus circumstanced, and probably urged by his own people, he resolved to sacrifice his life rather than any longer disguise his sentiments. With this intention he quitted the Turk his master, and went on a pilgrimage to Mount Athos, a spot covered with convents, and filled with monks and friars. Here he remained some months, receiving instruction, and preparing for death.

On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body, on the prospect of becoming a distinguished saint. He arrived at Smyrna in the habit of a Caloyer, or Greek Monk, and went immediately, with the approbation of the Greeks, to the meccamay, declaring his resolution to die a Christian, rather than live an apostate. The judge, in order to save his life, wished to persuade the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. Upon which he was confined in a dungeon, and put to the torture, which he endured with the greatest fortitude and patience.

The Greeks were afraid that the tortures he suffered, and the extravagant promises and allurements held out to him by the Turks, would shake his resolution, and therefore sent a fanatical priest to strengthen him to suffer death.

On the day of execution, Athanasius was led out of prison, with his hands tied behind him: he walked firmly to the square before the large mosque, where again he was offered his life, with riches, houses, lands, &c. if he would remain a Turk; but nothing could tempt him to save his life. At length a Turkish blacksmith was ordered by the captain of the guard to strike off his head; but, as a last attempt, the executioner was directed to cut slightly into the skin of his neck, that he might feel the edge of his sword: but this expedient also failed of success; and Athanasius, on his knees, declaring, with a calm countenance, that he was born in the faith of Jesus, and would die in the faith of Jesus, was released from his sufferings with a single blow.

The Turkish guard instantly threw buckets of water on the neck of the corps and dissevered head, to prevent the expecting Greeks from dipping their handkerchiefs in his blood, to keep as a memorial of this event. The body lay exposed and guarded for three days. It was afterwards given up to the Greeks, and buried in the principal church-yard.

In such a circumstance it is difficult to say, who are the most culpable—the Turks or the Greeks. The Turks are always ready to shed the blood of a Christian; but how abominable is it, that a church—a *Christian* church should refuse mercy to a once-fallen but penitent member! When will the day come that shall open the eyes of these people; and what a weight of responsibility lies on those who are better instructed, to attempt their spiritual improvement! especially by distributing among them that blessed Book of eternal life, which proclaims the mercy of Him who "willeth not the death of a sinner, but rather that he should turn from his wickedness and live."

CHINESE SUPERSTITION.

On the 13th of May, 1818, a storm suddenly arose at Peking, which darkened the heavens and filled the air with sand and dust. The Emperor was greatly alarmed, conceiving it to be a Divine judgment, and was anxious to know its meaning: he also called on his ministers of state to endeavour to discover the cause. In a public document, he reprimanded his astronomers for not having previously informed him when the hurricane was to take place. They had but three days before stated to him what felicitous stars shed their happy influence around his person, and indicated long life and prosperity; but all this, he says, was the language of flat-

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fery, whilst they could not, or would not, tell him what evils were about to happen.

Three of these "wise men" gave their opinion that the cause of the hurricane was the dismissal of the late premier Sung Tajin, and suggested the propriety of recalling him; but his majesty was far from approving their suggestion, and reproved their advisers for their presumption in meddling with his royal prerogative.

The Mathematical Board also presented their opinion; and intimated, that if this kind of hurricane, accompanied by a descent of dust, continued a whole day, it indicated perverse behaviour and discordant counsels between the sovereign and his ministers. It also indicates great drought and dearness of grain. If the wind should blow up the sand, move the stones, and be accompanied with noise, inundations are to be expected. If the descent of dust continues but an hour, pestilence may be expected in the south-west regions, and half the population will be diseased in the south-east.

The Gazette expresses his majesty's painful anxiety on account of the long drought, and has sent his sons to fast, to pray, and to offer sacrifice to *heaven*, to *earth*, and to the *God of the wind*. The 25th of May was to be a solemn fast; and, on the day of sacrifice, the kings, nobles, ministers of state, &c. were all to appear in a peculiar cap and upper garment, indicating deep contrition. —Such is Chinese superstition.

The use of torture, in order to extort confession, still continues in China; and two cases have occurred of men who died of the tortures inflicted previously to being tried; two others, being tortured, made a confession, and were afterwards tried and found innocent.

A case has also been noticed of a Tartar noble family, of the imperial kindred, having had some persons in it who had espoused the Roman Catholic faith. His majesty says, they have all recanted long ago, and have trodden on the Cross, and that further inquiry is unnecessary; but he commands that the images and crosses which they had not previously destroyed, be forthwith burnt.

GUARDIAN SOCIETY.

The object of this Society is the preservation of public morals by providing a temporary asylum for females, removed by the operation of the laws from the public streets, and affording to such of them as are destitute, employment and relief.—Patrons, their royal highnesses the Dukes of Kent and Sussex: Patroness, her Grace the Duchess of Wellington; President, the Right Hon. the Lord Mayor. The Committee of the Guardian Society have made an appeal to the public, on the ground that a Society calculated to preserve the morals of youth, to reclaim the vicious, and to promote the happiness of families and society, is highly important, and worthy of encouragement. The designs for which the Society was established, are to discover and recommend to the magistrates the suppression of houses of immoral character, the removal of vicious persons from the streets of the metropolis, and to afford to those who are sensible of their degraded and unhappy condition the means of becoming industrious and useful members of society. The females admitted into the asylum are placed under the superintendance and instruction of a committee of ladies. Since the establishment of the institution 534 females have been received; of whom 146 have been placed in service, 123 restored to their friends, 26 have been sent to their respective parishes, 175 dismissed or have withdrawn: 7 have died: 57 are now in the house.

The Society's permanent income, arising from annual subscriptions, does not reach 600*l.* per annum, whilst its annual expenditure exceeds 1200*l.* The funds of the Society are at present about 150*l.* in arrears, and the deficiency is daily increasing. The importance of the objects of the institution, with the success that has attended its efforts, have induced the Committee to make their appeal to the public for an enlargement of their resources: and they the more willingly do so in hopes that the example of the Society may be followed in other large towns, where similar operations are scarcely less needed than in the metropolis itself.—Donations and annual subscriptions are received by Wm. Fry, Esq. treasurer, St. Mildred's Court, Poultry; and by the following bankers: Messrs. Hammersley and Co.; Hoares; Sir J. W. Lubbock and Co; Sir W. Perring and Co.; Sir J. P. Pole and Co., Praeds and Co.; and by Mr. J. Brown, Assistant Secretary and Collector, No. 4, Chapel Yard, Spital Square.

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BRITISH SYSTEM OF EDUCATION.

The following are extracts from letters recently received in this country, relative to the extension of the British system of education in foreign countries.

Extract of a letter from Philadelphia.

"With us the system is every day gaining friends: it has already exerted the happiest influence upon the morals and conditions of the objects of its care. In some of the sections where the population was most irregular and depraved, and where of course we could not soon expect to witness evidences of reformation, we are rejoiced to discover the most distinguished melioration in the condition of the children, as well as their parents. In short, I shall be greatly disappointed and deceived, if it be not ultimately proved, that the universal education of the indigent is the mean which Divine goodness regards with especial favour, as conducing to the welfare of his accountable beings, through the instrumentality whereof, the blessed principles of Christianity will be diffused and rendered permanent in the hearts of mankind. To act the humblest part, in so great and good a work, who would not be solicitous?"

Extract of a letter from Malta.

"I hope by the next I write, I shall be able to inform you, that a school on the British system is established at Malta. I have written to the Secretary of the School Society at Florence, for the lessons which are translated into Italian, without which I should be at a loss. I do not doubt, if subscriptions continue as they have begun, we shall succeed.

"The inhabitants at Valetta are anxious not only for a boys', but likewise for a girls' school; and I can assure you that a girls' school is very much wanted in this city. If one were opened capable of containing five hundred girls, it would soon be filled."

Italy.

There are two schools at Nice, one at Rome, one at Naples, and two at Florence, where a society is formed for extending the system throughout Tuscany.

SOCIETY FOR FEMALE SERVANTS.

The Committee of this Society, considering that no persons are placed in more dangerous circumstances than young female servants, an anxious object of their exertions has always been to instruct them in their duties, to guard them against the snares which crafty and designing persons are always laying for their ruin. The tract written for this purpose, entitled, "Friendly Hints to Female Servants," has been widely circulated, both by gratuitous distribution and by sale. The edition of 3000 copies printed last year is nearly exhausted, and, it may be presumed, has been seen by five or six thousand persons; and it is to be hoped, by the blessing of God, has warned and instructed them in the paths of piety and virtue. The Committee have received from one lady a donation of tracts, to the value of 10*l.*; and from another lady a small donation of money, to be laid out in tracts. Besides these, seventy-one Bibles and one Testament have also been gratuitously given during the last year, making above three hundred from the Society's commencement. With regard to the regular business of the Society, 1555 servants have had their names registered in its books; 756 applications have been made by subscribers; 574 have been supplied, and so many servants have obtained situations of respectability, and in some cases of great confidence. During the past year 148 servants have been rewarded, in proportion to their length of service: to fifty who have lived more than two years in their places, one guinea each; to fifty-one who lived more than three years, one guinea and a half; to forty-seven who have lived more than four years, two guineas each. Two, on their marriage, have been presented with three guineas and a half each, and one with five guineas. In the whole, since the first distribution, in April 1815, 574*l.* 17*s.* 6*d.* have been distributed in 394 gratuities; 17*l.* 17*s.* on four marriages: which, together with 301 copies of the Scriptures, make 695 donations to worthy and deserving servants. There are now 429 servants on the books of the registry; of these, 187 have been inserted in the past year. The Committee have the satisfaction to believe that much good has been done by many servants acquiring stationary habits; and they feel, upon the whole, much gratified with their success, after the trial of six years, making due allowance for human infirmities.

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VIEW OF PUBLIC AFFAIRS.

DOMESTIC.

The occurrences of which we gave a somewhat detailed account in our last Number have continued to engross the conversation and divide the opinions of all classes of the community in no ordinary degree. The Manchester transactions, in particular, have been discussed in every corner of the kingdom; and the conduct of the magistrates has, on the one hand, been assailed with the utmost violence of reprehension, and, on the other, applauded with the most undistinguishing eulogy.

With regard to the conduct of the magistrates, we have not yet arrived at the period for forming a correct judgment of it in all its details. The information before us is abundant, indeed, but contradictory; and much of it is evidently framed to serve party purposes. The press has teemed with criminatory effusions against them; and meetings have been held, not for examining, but for condemning and that without a hearing, the whole course of their proceedings, as illegal, inexpedient, and cruel—as a wanton and unprovoked violation of the most sacred rights of Britons. Whatever may be the final judgment pronounced on the Manchester magistrates, when the whole of the evidence shall have been exhibited, it cannot admit of a doubt, that such a mode of trial and condemnation is unjust in the highest degree, and by no means calculated to produce an impression of the moderation and equity to be expected under the reign of Annual Parliaments and Universal Suffrage. And here it ought to be recollected, that neither the government nor the magistracy of the country can descend into the arena of public controversy with any factious demagogue who may choose to assail them. They cannot possibly engage in the war of newspaper paragraphs or the tumult of popular debate: they cannot even produce before the public the grounds and motives of their conduct, until they have a legal and constitutional opportunity of explanation. The condemnation of the Manchester magistrates therefore, on account of their late proceedings, is, to say the least, premature. We are not, and we cannot be, in possession of their case. Our information is, in many material respects, partial and defective. We know indeed all that their opponents have to say against them. As for themselves they have hitherto been, as became them, altogether silent. It would seem, therefore, not to be unreasonable to require of our reformers, that while they complain so loudly of the denial of justice, and the privation of right, in their own case, they should, in the *case of others*, consent at least to suspend their verdict until they shall have heard the evidence and the defence.

But had the magistrates a legal right to dissolve the meeting which took place at Manchester on the 16th of August? After having attentively considered what has been said on both sides of this question, we continue in the clear and decided opinion that they had such a right. The magistrates are constitutionally the guardians of the public peace and in this capacity they are not only authorised but bound to disperse all assemblies which may tend to a breach of the peace, by means of the civil power should that prove adequate to the purpose, and, if not, with the aid of military force. The vast numbers assembled on this occasion, and the great distance from which they came, were of themselves calculated to create alarm. Their military array, their banners, and their mottos, manifested a determination to carry their measures by force. The avowed object of the persons meeting was, not the amendment but the overthrow of the British Constitution; and that no doubt might be entertained as to their real purpose, they adopted some of the most notorious badges of the French Revolution. This, however, was not all: Hunt himself has admitted that considerable bodies of the men whom he had thus drawn together had been in the habit of "playing at soldiers;" that is, of being regularly drilled: and it is certain that two men suspected of acting as spies on this practice, had been nearly murdered by the persons engaged in it. Repeated informations on oath were also lodged with the magistrates, stating the imminent danger to be apprehended from so immense a concourse composed of such materials.

In all these circumstances, there was surely enough to constitute a legal right on the part of the magistrates to require the dispersion of the

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multitude. They did require it, and were resisted; and the disastrous effects which followed were the consequences of that resistance.

But it will be asked, Have not the people of England a right to meet, to deliberate on public affairs, without interruption from the magistracy? Undoubtedly, provided such meeting does not tend to a breach of the public tranquillity. If it does, the magistrates are empowered to prevent or to dissolve it; and of this tendency they, as the conservators of the peace, are necessarily the judges in the first instance. If they form an erroneous judgment, and act unwarrantably in the exercise of their discretion, they are liable to be called to a strict account for their misconduct; but in the mean time resistance to their authority, on the part of individuals, becomes a criminal act. Now, will any reasonable man affirm, that the meeting at Manchester was of that sober and peaceful kind which would have justified the magistrates in being tame spectators of its proceedings? Large bodies of men, marshalled in military array, are drawn to Manchester from different and distant parts of the country: they are preceded by banners, which threaten blood as the alternative of a non-compliance with their demands; and their march spreads alarm and consternation throughout the district. If their purposes had been peaceful, nay, if they had not had a view to intimidation as the means of accomplishing them, would they thus have acted? Would the men of Bolton, or of Rochdale, for instance, have deemed it necessary to march in military array, to swell the already crowded population of Manchester, for the mere object of peaceful deliberation? Why could not the men of Bolton, or of Rochdale, have had their meeting at home, and have there deliberated, if they must deliberate, on Annual Parliaments and Universal Suffrage? No good reason can be given for drawing to Manchester, under all the circumstances of the case, the population of distant towns, which does not involve in it such imminent danger to the public peace, as imposed on the magistrates the necessity of active interference. They might have been prepared with a civil force to preserve the peace of Manchester itself, which force they might see to be wholly inadequate to its preservation, when the population was accumulated from other places. Numbers now alive are old enough to recollect how severely the magistrates of London were reprehended in 1780, for not having adopted earlier measures to disperse the meetings of that period, although at first they were far less likely to have produced the disastrous results which flowed from them, than the meeting at Manchester was. And is there at this moment an individual in London, who would deem our magistrates blameless, if they permitted large bodies of men, on any pretence whatever, to converge from all the distant points of the kingdom to the metropolis, ranged under leaders, and marching in military order; and still more if their avowed object should be, as it was in this instance, a complete revolution in the state?

But it is said the rashness and precipitancy of the Manchester magistrates are proved by the peaceable termination of various meetings of a similar kind which have since been held. The circumstances, however, are materially different in the two cases. A great point is now to be gained by putting the Manchester magistrates in the wrong; and to that object much is to be sacrificed. But who will venture to say, that, because various meetings, which have since been held, have not ended in outrage and blood, there was no necessity for dissolving the meeting at Manchester? Who will answer for the consequences, had the scores of thousands then assembled been held together by a succession of inflammatory speeches, until the approach of night, when it would have been comparatively easy to execute any meditated mischief? Had the meeting consisted of the population of Manchester alone, the danger might have been less urgent. As it was, it appears to us to have been tremendous.

The magistrates, however, made an experiment on the temper of this fearful mass, which left them no alternative as to the course to be pursued. They issued warrants for the apprehension of Hunt and some of his followers. A very large civil power found itself wholly unable to execute these warrants: the constables, though very numerous, were effectually withstood in their attempt to perform their duty, by the firm and apparently concerted pressure of the mob. And then, it was, that it seemed to have become

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imperative to employ the aid of the military force.

There remain a great number of questions of fact, on which it seems unnecessary to enter, and on which it may be impossible to attain any thing like certainty, until the whole affair shall have undergone a judicial or parliamentary investigation. It may, however, furnish a fair subject of discussion, whether the magistrates acted wisely in employing the yeomanry to disperse the meeting, in preference to the regular troops. We incline, for our own parts, to think that, on all such occasions, it is advisable to employ the latter in preference to the former: both the men and the horses are more accustomed to scenes of tumult and danger, and are less likely, in the hurry and agitation of the moment, to exceed the due line of moderation. The duty, therefore, is likely to be performed with the least quantum of casualty, while the appearance of regular troops is more imposing. We must greatly question, indeed, the policy of putting the yeomanry of the vicinage forward on such a service, without strong and urgent necessity. The various inconveniences arising from it are too obvious to require enumeration; nor are we aware of a single advantage to be hoped from it, which would not be more effectually gained by the use of the regular troops.

After the apprehension of Hunt and his associates, it was made a question whether they should not be tried for treason. It was at length determined to indict them for a seditious conspiracy. They have pleaded not guilty to the indictment, and have given bail for their future appearance. It will now remain with a jury of their country to decide whether they are innocent sufferers or criminal offenders; and though, while parties run high, it may not be always possible to procure wholly impartial and unprejudiced verdicts, we yet have a firm confidence that the tribunals of the land will evince that the laws must be obeyed, and that the preservation of the peace of society and the maintenance of our civil and religious blessings are dearer to juries in general than the indulgence of party feeling, or the gratification of a discontented spirit.

In various parts of the country, as well as in London and Westminster, meetings have been held for the purpose of passing resolutions condemning the conduct of the Manchester magistrates. None of these have been attended with tumult or disorder, excepting one which took place at Paisley, where it was necessary to call in the military force. Some symptoms of riot were also exhibited at Glasgow; but by the activity of the magistrates, they were soon obviated. It becomes, however, a very serious subject of consideration for the government, whether the frame of society in this country can long be held together under its present regimen. What remedy it may be proper to apply we will not pretend to say. But that some measures of wisdom and vigour are become indispensible, can scarcely be questioned. If we knew that a number of incendiaries were employed in dispersing combustible materials throughout the extent of this great metropolis, and connecting those materials by means of trains, so as to be able to explode them whenever it best suited their purpose, should we think it right to wait the explosion? Should we not, on the contrary, do our utmost to prevent it, by removing the latent mischief, and seize and punish the incendiaries? But wherein does this suppositious case differ from that which is actually passing before our eyes, except in the greater magnitude of the real existing evil? By means of the press, and of public meetings, the minds of the population are filled with hatred of their rulers, and of all the superior orders of society, and with hostility to every existing institution, civil and ecclesiastical. Pains are taken to eradicate from amongst them every feeling of loyalty, and every principle of religion. The whole enginery of the anti-Christian and anti-social conspirators of France is put into requisition, for the purpose of beating down the bulwarks of property and subordination, and preparing the way for the entire demolition of the state. The combustibles, therefore, are disposed, or, at least, disposing in due order. If the work proceeds without molestation, let us not wonder if the explosion should follow. When the materials are prepared and the train laid, a single spark will serve the purpose of conflagration—a conflagration which will involve all classes of the community, and even the immediate authors and instruments of the evil, in one common ruin. It surely is the duty of government, as guardians of the public

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peace, as conservators of the public morals, as the parents of the people, to avert such a consummation as this by timely measures of wise and kind precaution. It is their duty to stem the tide of sedition, irreligion, and impiety, which threatens to inundate us, and not only to protect our persons and property from actual violence, but to guard our hearts and affections against the insidious arts of unprincipled and licentious agitators, and to save us and our children from that shipwreck of our present peace, and our future hopes, which must follow their successful progress.

This, we admit, however, is not the whole duty of the government. An obligation no less incumbent on them is that of devising measures to abate the pressure of want upon the labouring classes, and to prevent, if possible, its recurrence. The government has, in this respect, contracted peculiar duties from their long maintenance of the system of poor laws; the source, we are persuaded, of many of the most formidable evils under which the country now labours: and until that system shall have been made to give place to some other less conducive to general improvidence, vice, and misery, means should, if possible, be found for giving employment to every individual in the kingdom, who is capable of it; combining with such a measure a plan for the more universal diffusion, by means of a well-regulated education, of sound knowledge and Christian principles.

ECCLESIASTICAL PREFERMENTS.

Rev. Edward René Payne, M.A. (Vice-provost of King's College, Cambridge) Hepworth R. Suffolk, *vice* Hayter, deceased.

Rev. J. Halton, Longwith R. Derbyshire.

Rev. Henry Gauntlett, M.A. Logstock V. Wilts.

Rev. Thomas Revett Carnac, M.A. St. Michael Stawleigh R. Somersetsire

Rev. Joseph Kirkman Miller, M.A. Fellow of Trinity College, Cambridge, Walkeringham V. Nottinghamshire.

Rev. W. H. Markby, M.A. Fellow of Corpus Christi College, Cambridge, Duxford St. Peter's R. in that county.

Rev. Bransy Francis, of Edgefield, Norfolk, Long Melford R. Suffolk.

Rev. C. F. Wyatt, B.A. of Jesus College, Cambridge, Broughton R. Oxfordshire.

Rev. J. T. Huntley, M.A. of Trinity College, Swineshead R. Hunts.

Rev. Henry Fardell, B.A. Prebendary of Ely Cathedral, *vice* Ward.

DISPENSATION.

Rev. T. Thorp, M.A. Rector of Burton Overy, and Domestic Chaplain to the Earl of Onslow, to hold the Rectory of Carlton Curlieu cum Ilston, Leicestershire.

ANSWERS TO CORRESPONDENTS.

A. B.; X. Y.; A FRIEND TO PENNY SUBSCRIPTIONS; Z; A FRIEND TO RELIGION, NOT TO RAILING; and "*An Imitation of Horace*;" are under consideration.

URI will find, on looking back at our volumes, that the subject of his paper has been already considered at length in our pages.

J. C. had better apply to our Publisher, or to his own Bookseller, for the information he requires, as it is not in our department. With regard to the other subject he mentions, we can only say, that our not having noticed Mr. Vaughan's answer to Mr. Beresford, was not, as he supposes, from our "being too partial to Mr. Vaughan," or from approbation of his work; but from the work itself not having reached us (we believe it was not published), when the Review of Mr. Beresford was written; and we did not think it necessary to invite our readers to the controversy a second time. We as decidedly condemn the spirit and many of the statements of that work as J. C. himself.

RUSTICUS has mistaken the drift of G. F. G.'s reasoning. He thinks it inconsistent in G. F. G. "to allow taking away the life of a cow or an ox, and yet so strongly to object to shooting a hare or stag." But upon further consideration, RUSTICUS will perceive that G. F. G.'s argument was levelled generally against "*sporting*" with the feelings of an animal in any way whatever, or finding *pleasure* in effecting its destruction: he would seem as much to object to *hunting* "a cow or an ox," as "a hare or stag;" and to be as willing to yield the latter as the former to lawful and justifiable slaughter. His argument was evidently levelled not at shooting or otherwise destroying an animal for food, but at finding "sport" in so doing. G. F. G. will, however, be glad to find that RUSTICUS agrees with him on two points;—the evil nature and tendency of the Game Laws; and the impropriety of *a Clergyman*, at least in this country (which he considers particularly circumstanced), going out, "even for a single minute, with his dog and his gun."

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THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE DUTY AND ADVANTAGES OF RELIGIOUS INTERCOURSE.

MAN has been justly described as a being born for social life: he was intended to have conversational intercourse with his fellow-creatures, and, in the delightful hours of quiet repose, to cheer his exhausted spirits and fit himself for his active duties by a kind interchange of his thoughts and feelings.

It does not, however, usually happen that the subjects which engross the conversation of men in general are those which are really the most interesting and important. Religion, with all its train of lovely and infinitely momentous associations, is but too often banished from social intercourse: the name of the Redeemer is unheard; the joys of heaven and the terrors of perdition are unfelt; all, in fact, is a blank, as far as concerns the best, the spiritual, the immortal part of our nature.

The evils of thus excluding religious topics from our ordinary thoughts and conversation are innumerable; but upon no occasion are they felt more than in those peculiarly hallowed moments in which we appear before God in the assemblies of religion. At such times the soul ought, doubtless, to be elevated to the highest degrees of love, enjoyment, and adoration; heaven and eternity ought to be full in our view; we should rise in heart and mind, under the influences of a gracious Redeemer and of that ever blessed Spirit who is our Enlightener and Sanctifier, to those future glories compared with which all the cares and concerns of this transitory life are not worth a thought.

Far, however, from this ardent desire for the day of sacred rest, with its appropriate enjoyments, being generally visible, the professors of religion too often enter the sacred walls cold and uninterested; or interested only or chiefly by curiosity, or some other feeling as subordinate to that ardour which David, for instance, describes (Psalm lxxxiv), as the piety of the present age is languid compared with his. And what is the natural result? The moments which should be devoted to the higher topics in religion are obliged to be employed again and again in teaching its first elements. Instead of learning to glow with the ardour which so well comports with the magnitude of the hopes and the prospects of the Gospel, men think it much if the ice is just beginning to melt when the sacred service is concluded. Instead of going on to perfection, it becomes necessary to reiterate first principles: instead of new and deep impressions being made, it is often more than can be effected to revive even the past, or to rouse the ignorant inattentive professor of religion to reflect at all upon what it has been the business of the whole week to forget. Were an angel to descend from heaven absorbed in the glories of eternity, how greatly must his tone be lowered before it could meet the apprehension of ordinary Chris-

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tians! The thoughts and language of heaven would not mix freely with the current of other thoughts and language which had been before entertained by the majority of his auditors; so that, instead of beginning with the great subject which filled his bosom, and so late engrossed his celestial converse, he must, perhaps, be content to "feed them with milk, and not with strong meat;" and, by preliminary discussions and appeals, to prepare the way for that perfection of knowledge and intensity of adoration which become the Christian character.

Now among the causes of these unhappy effects, none perhaps, excepting negligence in private devotion, is more conspicuous than our inattention to the duty of maintaining sacred intercourse. Were men's hearts really interested with religion during the week, and their conversation employed in a manner corresponding with such a heavenly frame of mind, it would be quite natural and easy to enter with full purpose of soul into the exalted duties of the Sabbath-day. There would appear nothing strange or unusual in religious thoughts or scriptural language: the soul would be prepared to receive them and to cherish them as they deserve. But when the contrary is the case; when religion has been scarcely, if at all, the subject of our thoughts or conversation for days together, is it to be wondered at that in public worship we feel cold and sceptical, and are more inclined to neglect —perhaps to ridicule or despise— than to cherish with due eagerness, the things that belong to our salvation? Is it surprising that a man who never seriously reflects or converses on religious topics, who scarcely hears even an allusion to them in his commerce with society, should think them "strange things" when brought before him on sacred occasions? Is it wonderful that he with whom the Saviour has not been an object of sacred contemplation and regard all the week, should be indifferent to him on the Sabbath? Is it astonishing that the language of Scripture appears new, or strange, or unintelligible to him who can live peacefully for weeks or months in total inattention to it? Is it wonderful that a man disbelieves or shrinks on the Sunday from what he has practically disbelieved and shrunk from all the week? As well might a person born blind expect to enjoy the visible beauties of creation, or an illiterate man fully to enter into the topics of the deeply learned, as a man who has neither felt nor conversed on the affairs of eternity in his familiar intercourse with his family and friends, expect to find himself interested, even on solemn occasions, with those supremely-important topics. He retires, in consequence, from the sacred services of religion, either disbelieving what he has heard, or, at least, denying its importance, and steeling his heart against every hallowed impression.

To many persons it may appear a paradox not a little difficult of solution, that while the interests of the soul are currently allowed to be the most important which belong to human nature, religion is so seldom an object of general conversation. Many reasons might, however, be given to account for the circumstance.

With regard to the world at large, it is evident, that they dislike, because they dread, the subject. Too many persons deliberately prefer being blinded for life to opening their eyes to the awful circumstances of their condition. To drive away serious examination into our state before God is one of the principal methods employed by our spiritual enemy to lull us into a fatal security; and our own hearts are but too ready to take a part in his evil devices. Thus it is that the world agree to forget the thoughts of death, and judgment, and eternity; and though they admit that such things must

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arrive at last, and that perhaps soon or suddenly, they systematically banish them from their thoughts and conversation.

But this case, however awful, is not a subject for surprise, since we evidently perceive reasons sufficient to account for the fact. But it certainly is more difficult of solution, that *persons professing religion* should be often so backward to perform the duty, and to enjoy the pleasures, of religious intercourse. It is true, there is no deficiency of conversation on subjects *connected* with religion, but which are not religion itself. There is enough, and far more than enough, of controversy and criticism; but when do we hear, even in circles professedly religious, of the more immediate topics of the Christian profession? When do modern Christians converse, as was the case with the primitive church, and with holy men of succeeding ages, respecting the wisdom and the ways of God; the love of the Saviour; the privileges of the Gospel-dispensation; the temptations and discouragements of the Christian, his joys and sorrows, his hopes and fears, with all that concerns his heavenly warfare, and is connected with his present or eternal destination? While we profess to believe in "the communion of saints," it too often appears as if this privilege were reserved only for "the spirits of the just made perfect;" and were too great to be enjoyed during our journey to that better world, where prayer, and praise, and adoration, the love and mercy of God, his providence, and similar topics, will constitute the never wearying subject of eternal converse.

The reason of this defect in the conversation of even religious persons is, usually, that they do not sufficiently cultivate *heavenly-mindedness;* they do not walk humbly and closely with their God. If the heart be "right with God," and if the spiritual powers and graces be in a corresponding state of vigour, the tongue will not be wholly unfaithful to its task; for "out of the abundance of the heart the mouth speaketh." It is true, there are many, and those not trivial, difficulties to prevent even the most spiritually-minded Christian from enjoying religious conversation as he might desire. His wish may be often thwarted by the coldness and worldliness of others; his own heart also may wander; or he may dread the thought of appearing to affect a sanctity of character which he is but too conscious how little he deserves. He may not often meet with those "excellent of the earth," with whom David said was all *his* delight, and in whose society "the man after God's own heart" was accustomed to converse on the most interesting of all subjects. But all these drawbacks ought not to prevent his daily aspiring after a more hallowed tone of conversation. To those who really value their religious privileges, what duty can be more delightful, as well as beneficial, than that of mutual intercourse respecting the topics of their common salvation? In this will doubtless consist much of the delight of heaven; and upon earth such hallowed converse will greatly tend to strengthen, comfort, and instruct the Christian, and will prove, under the blessing of God, a powerful means for building him up in his holy faith. But it must not be forgotten, that, in order to be truly spiritually-minded in our conversation, we must be such in our private character. It is in secret meditation and prayer that those sacred graces must be nourished which are to shed a holy radiance around our path. We must enjoy daily communion with God in our own souls, if we would be heavenly minded in our intercourse with society. It was while the Psalmist of Israel was secretly meditating upon heavenly subjects that the fire so often

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kindled, till at length "he spake with his tongue," and invited others to hear "what God had done for his soul." The lamp must be constantly trimmed, and the holy oil supplied in secret, before it can burn steadily and brightly amidst the agitated atmosphere of the world. This habitual spirituality of mind will prevent our *forcing* religion into our conversation, and will cause it to appear as a natural and beloved inmate of our bosoms. "The good man, out of the good treasure of his heart, bringeth forth good things." His conversation, far from being hypocritical or affected, will appear but as the natural result of a mind raised to heavenly objects, and engrossed with the concerns of eternity. The rich stream of sacred reflection will not appear as if artificially raised for the occasion, but will flow constantly as from a perennial spring, the exuberance of whose waters evidences the depth and copiousness of the fountain from which they are supplied.

Religious persons, by their abstinence from those doubtful (it would be well if they were never worse than doubtful) amusements and occupations with which others fill up their leisure, may redeem many hours which had otherwise been spent in frivolous gratifications. Now it is an important duty to see that the time thus gained is devoted to suitable employments. Among the pleasures of a Christian, what can be named more suitable or useful than religious intercourse? A part of the hours which the world give to topics of no real moment, and often of positively injurious tendency, may by the Christian be appropriately and beneficially devoted to subjects of the highest, because of eternal, importance.

We should, however, beware of that unnecessary precision and formality which so often disgust the world without benefiting the church. A religious man may converse religiously, without assuming a singularity of tone or aspect. He should especially cultivate courteousness and affability; and exhibit religion in her native aspect of purity and loveliness. "The first thing in conversation," remarks Dr. Johnson, "is truth; the second is sense, and the third good-humour." The second of these ought to be particularly cherished in the conversation of Christians; for without the cultivation of *good sense*, it is obvious that very painful mistakes may be made as to what is generally proper to be brought forward on a topic so delicate, and so far removed from the ordinary intercourse of mankind. But *truth* is, if possible, of still more importance than even good sense or discretion; and where it truly exists it will oppose the entrance of insincerity, exaggeration, ostentation, affected humility, and other evil tendencies, which are sometimes apt to cling to professedly religious conversation. Above all, we should cherish a *prayerful* spirit: we should habitually rise in heart and mind to the unseen world, in order that we may bring down, as it were, that sacred fire which is to blaze on the altar of the heart, and to enkindle to a flame all the graces of the Christian character. The absence of this sacred aspiration of soul will effectually prevent our cultivating holy intercourse with our fellow-creatures. The defections of the closet will evidence themselves in the hours of social conversation. Conscious guilt will close the lips: it will whisper, "What hast thou to do to take the name of God into thy mouth?" So that, to perform the duty and enjoy the privilege under consideration, we must *be* what we seem; we must "grow in grace," and evidence that growth by the increasing spirituality of our deportment; we must learn to love God better, and must prove the increase of that love by

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an increasing attention to the duty of glorifying him before men, and of exhibiting in all our words and actions an augmenting veneration for his holy Name.

W.

FAMILY SERMONS. No. CXXX.

Eph. v. 2.—*Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.*

It is of great importance in religion to inquire into the secret motives of our actions; for God seeth the heart, and many seeming excellencies deserving praise, perhaps, from men, may exist in a character in which there is no true sense of religion, no love to God or faith in our Lord Jesus Christ. But without these fundamental graces of the Christian life, none of our actions can be pleasing to God. We should beware, therefore, that in considering the necessity of any duty, we do not view it as existing independently of those holy affections of the mind which alone can render it a true or acceptable service to God. The apostolic writers are remarkable for their attention to this point. They seldom or never inculcate duties without laying down principles: they seldom or never enjoin the outward act, without distinctly pointing out the motive from which it ought to spring.

In the words of the text we meet with an illustration of this remark. The duty enjoined by the Apostle is that important one of "walking in love;" the reason assigned for practising it is, that "Christ loved us, and gave himself for us." Rising above all secondary considerations and inferior motives, the Apostle points us at once to that affecting spectacle which is the strongest incitement to gratitude, the most powerful persuasive to obedience, the most forcible motive for cherishing love both to God and man; namely, the love of Christ. But not only is the duty of "walking in love," grounded upon this powerful motive, but every other duty and command rests upon the same foundation. If we would urge the sinner to repent, to turn to God, to be converted and live, to what can we direct him but to the cross of Jesus Christ, who died, the Just for the unjust, to bring us nigh unto God? Or if we would incite the true Christian to greater watchfulness, humility, faith, holiness, or devotion, where can we refer but to the same all-powerful argument?

Let us, then, examine, first, The argument which St. Paul brings forward; and, secondly, The conclusion which he grounds upon it.

First, The Apostle's argument: "Christ hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savour." We shall perceive the nature of this argument more fully if we consider,

1. The action which Christ performed: "He gave himself unto God for us."

2. The success with which it was attended: He was "a sacrifice" of "a sweet smelling savour."

1. In viewing the action which our Lord performed, how does every circumstance tend to raise our admiration and gratitude!

For, in the first place, *who* was it that thus interested himself for us? Was it one among ourselves, who was touched with a fellow-feeling of our infirmities, and wished to expiate our guilt? Or was it some angelic being, who had looked with compassion upon our fallen race, and was anxious to extricate us from the snare of our spiritual enemy, and to restore us to the happiness from which we had excluded ourselves by our sins? No; it was He whom we had offended that performed this act of mercy: it was He whose laws we had broken that contrived the

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remedy. It was the Second Person in the ever-blessed Trinity, the Equal with his Father, the Proprietor of eternal majesty and dominion, who thus condescended to act. His own happiness could not be heightened, or his dignity increased: it was, therefore, pure disinterestedness that caused this act of mercy; it was, as the Apostle remarks, because he loved us, that he thus gave himself for us. "We were not redeemed with corruptible things, such as silver and gold, but with the precious blood of the only begotten Son of God." The infinite dignity, therefore, of the Person is one important circumstance that renders the transaction a just subject of gratitude and astonishment.

Yet how greatly is this display of love and mercy increased, when we consider that the sacrifice was not reluctant or constrained, but cheerful and voluntary. He "*gave*" himself: "Lo I come," said our blessed Redeemer, "to do thy will, O God." His was a free-will offering; an act springing from his own love, and not forced upon him against his consent. He said of himself, "I lay down my life for my sheep: no man taketh it from me, but I lay it down of myself." "He was led as a lamb to the slaughter, and as a sheep is dumb before its shearers, so opened he not his mouth."

But not only are the greatness of the Person performing the action, and the voluntary nature of his love, to be considered as increasing our obligation; but also the *costliness of the sacrifice* which he presented. He gave "*himself;*" he did not offer any thing as an equivalent or substitute. To present any created substance had been an easy task: had millions of worlds been required, these might have been made in a moment by his power. But he presented that which had nothing equal or like; that which was infinitely valuable and meritorious; that which raised eternal admiration in heaven, and ought to excite it still more upon earth: he gave *himself*. He gave his glory in exchange for reproach and dishonour: he gave the acclamations of angels, to submit to the taunts of wicked men: he gave up his heavenly habitation for a world in which he had not where to lay his head: he yielded not merely some of his dignities, or attributes, or perfections, but he gave all that he possessed—he gave himself. His conduct was the very reverse of ours to him: we are often willing to profess his name, to call ourselves his disciples; to admit his doctrines or acknowledge the excellence of his precepts; but to yield our hearts to him, to give ourselves, body and soul, to his service, which is our reasonable obligation, is what we too often submit to with reluctance, nay perhaps wholly neglect to perform.

This leads us to perceive still another consideration which increases the obligations we owe to our Redeemer; namely, that he did not yield his glory, and take upon him a created nature, and submit to sufferings, and reproach, and death, for beings who deserved his mercy and were ready to yield him every return of gratitude and holy affection—but he gave himself "*for us,*" for the sinful, the guilty, the rebellious children of men. It is this humbling reflection which adds the fullest lustre to this act of Divine beneficence: "while we were sinners, Christ died for us." Had he waited till man relented, till the hard heart was melted and the rebellious will subdued by the unassisted powers of human nature, he had never undertaken the task. But beholding us just as we were, seeing the wrath to which we were justly exposed, and fully aware of the extent of our baseness and ingratitude as well as of our calamity, he gave himself to expiate our sins, and to open to us the gates of heaven, which had been closed in consequence of our transgression.

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But it is far beyond the power of the human mind to understand fully what is implied in the expression, "He gave himself for us:" it was not only a surrender of glories infinitely above our conception, but a submission to pains and sufferings equally immeasurable. If we could calculate the distance between God and man, between the high and lofty One that inhabiteth eternity, and the helpless infant laid in a manger; if we could fully comprehend the wide interval between sitting on the throne of heaven surrounded by "ten thousand times ten thousand, and thousands of thousands" of angels who waited to do his pleasure and on whom he bestowed joys eternal and unspeakable, and being made a man of sorrows and acquainted with griefs, bearing upon him the awful load of our iniquities, and drinking deeply that cup of wrath which was placed in his hands; *then*, perhaps, but not till then, might we form some faint conception of the full emphasis of these words. He gave himself to be made not only a little lower than the angels, but to be despised and rejected among men: He gave himself to suffer pain, and hunger, and reproach; to agonize in the garden of Gethsemane, and to expire upon the cross of Calvary.

2. Let us now inquire, what was the result of this beneficent act; what was the success with which it was attended. The Apostle informs us, that it was "well-pleasing unto God;" it was "an offering and sacrifice of a sweet smelling savour."

We might, perhaps, have imagined, that when the only begotten Son of God condescended thus to become a voluntary offering for man's transgression, his heavenly Father, with whom he was One in his eternal Godhead and power, would scarcely have consented to a sacrifice so great. But happily for mankind the love of Jehovah the Father towards us was equal to that of the Son: he is even said to have himself "given him for us;" which teaches us, that all the Divine Persons in the Sacred Trinity, equally consented to this scheme of mercy and salvation. The sacrifice, far from being displeasing to God, was of a sweet smelling savour, as well as of an all-powerful efficacy.

The expression in the text conveys an allusion to the sacrifices under the Law; in which, a pure and innocent victim being duly presented, God accepted the offerer, and granted the pardon of his sins. Not that the blood of bulls and goats, or other victims, had any natural efficacy to expiate human transgression; but these sacrifices being instituted by God himself, as typical of that great Sacrifice, which was to be offered once for all, were accepted through virtue of the anti-type to which they had reference. If, therefore, these perishable sacrifices were acceptable with God, on account of their being his own appointed ordinance, and being offered by the worshipper through faith in his mercy, or in reference to the expected Messiah, how much more must the great Offering itself have been a sweet savour!—that Offering which God himself appointed before the foundation of the world, and which was prefigured by all the rites and ceremonies of the Jewish dispensation, and even long before that period; for the sacrifice of Noah is in like manner said to have been "a sweet smelling savour unto God."

We are not on this subject to indulge unauthorised speculations, respecting the secret things which belong to God; or to leave the plain facts of Scripture for the sake of inquiring why a sacrifice so painful, so costly, was chosen, or why it was grateful and acceptable to God. We know, and it is enough for us to know, that this great occurrence is plainly revealed, and revealed as the foundation of all our hopes and expectations for eternity. But without venturing upon un-

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scriptural ground, we may discover many reasons which may be considered as rendering the sacrifice so pleasing, (or as the text expresses it), "of a sweet savour" to God;—for the Divine attributes were thus rendered conspicuous; and a way was opened which justice did not oppose, nay which both justice and mercy infinitely approved, of pardoning lost mankind. As our Lord himself is said, *for the glory that was set before him*, to have endured the cross, despising the shame, so doubtless the Father also participated in that joy, and yielded the sacrifice for the sake of that eternal triumph which should ensue when, sin being pardoned, death abolished, heaven opened, and everlasting happiness secured for the believer, the Redeemer should "see of the travail of his soul, and should be satisfied."

Having thus weighed the Apostle's argument, we are,

Secondly, To consider the conclusion which he grounds upon it. The sacrifice of Christ, as has been already intimated, may teach us many lessons. It may, in the first place, prove to us the vast extent of our transgressions, which required such an atonement. For it was the guilt of man that caused the sacrifice which we have contemplated: "*He bare our sins in his own body on the tree;*" thus evidencing by his sufferings how great was the offence which we had committed.

We might learn, also, the necessity and duty of submitting to the means of salvation offered in the Gospel. For was all this splendid display of energy and grace to no purpose; or may we slight pardon, so dearly bought, with impunity? "How shall we escape, if we neglect so great salvation?" The freedom of the blessing, the mercy of God in providing it, in revealing it to us, and in promising us his Holy Spirit to direct us to understand and embrace it, will but enhance our guilt, if we still continue impenitent and unconverted.

But the duty which the Apostle more immediately urges in the text, from the consideration of the sacrifice of Christ is, that of acting up to the holy profession which we make, by cultivating love to God for his unspeakable gift, and love also to our fellow-creatures. "Walk in love." This is our duty and our privilege. Love is the very element in which the Christian breathes; it is the best sign of the reality of our religion: for "we know that we have passed from death into life, because we love the brethren." "Whoso loveth is born of God, and knoweth God." And when we reflect upon that unspeakable love of Christ mentioned in the text, how can we profess his name, and yet cherish any angry feeling in our souls? Let it be our aim to repress the first risings of envy, hatred, malice, and uncharitableness; and when, seduced by temptation or assaulted by our spiritual enemy, we find ourselves in danger of violating this apostolic injunction of walking in love, let us call to mind the love of Christ to us, and let us raise our hearts in prayer to God, "to increase in us that most excellent gift of charity, without which whosoever liveth is counted dead before him."

To the Editor of the Christian Observer.

With your permission, I shall offer a few remarks on a paper in your Number for August, entitled "Sudden Death justly deprecated in the Liturgy." I have no doubt your correspondent, in the last paragraph of his paper, states correctly the origin of the phrase; and it appears to me, that though it might be as well did it not exist in its present form, yet that any evil which can arise from the use of it would be prevented by a general understanding, that the petition is offered up against the approach of death while we are in an unprepared state.

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Your correspondent, however, urges the propriety of praying against sudden death, taking the phrase in its common acceptation; and seems to hold that although in this, as in every petition, we must submit to the disposal of God, saying "Thy will be done;" yet that the petition in question may have an appropriate place in the Liturgy —"from *battle, murder*, and sudden death"—and that without any change in the intensity of our feeling we may implore God to be delivered from all of them.

It must be generally acknowledged, that to the unconverted person "sudden death is an awful and irremediable evil," and that it is well for him to pray against it. At the same time I think it is obvious, that were he to pray against death while in a state unprepared for it, the petition would be preferable. It embraces the other, and goes much further. We can conceive of God granting the one petition, and the author of it, after a long illness, dying unchanged. No such observation as this could be applied to the other.

To turn, then, to the true believer, I conceive the general wish of his heart is, that in all things God may be glorified in him—in his life and in his death. There is, probably, no Christian who has seriously considered what an awful thing it is to die, who has not, in innumerable instances, implored the special presence and aid of his Saviour at that solemn season, placing himself unreservedly in his hands, "to whom belong the issues from death," and imploring that he would direct the circumstances of the final scene in his own best way to his heavenly inheritance. But, *generally speaking*, I think the Christian will not go farther, or wish to go farther than this, in his petitions with regard to the circumstances of his death. I should think he would shrink especially from using the petition under consideration, in its more literal meaning, when he recals to mind the sayings of our Lord—"Be ye, therefore, ready; for the Son of man cometh at an hour *ye think not*." "Watch, therefore, for ye know neither the *day* nor the *hour* wherein the Son of man cometh;" "at even, or at midnight, or at cock-crowing, or in the morning."

These passages, I conceive, clearly shew that we have no authority from Scripture on which to build an expectation that a period before death is to be afforded us to renew our languishing graces. Indeed, the Christian, who lives as he ought to live, will have no need of such a time. He lives in the habitual contemplation of death; from his knowledge that "to depart and be with Christ is far better." The man who is not living in this state of habitual preparation, but in the neglect of the command of his Saviour—"be ye ready"—is certainly not to be encouraged in his slothfulness, by the expectation that before death, such space, and such special communication of God's Spirit, shall be afforded him, as to enable him to rise above all his pain, and sickness, and depression, and to "rejoice in the hope of the glory of God."

A death-bed, even to the true and eminent Christian, is frequently a scene of much trial, weakness, and temptation; often accompanied with much depression of spirit, and yields "little visible honour to God," or "benefit to the world." Instances of this nature will readily occur to the mind. Such persons have lived to God; their lives have adorned the doctrine which they professed; but their going down to death, for wise though often inscrutable reasons, is made a time of trial to themselves—it may be, of much distress and uneasiness to their friends. But through this "tribulation" they enter life: they perhaps obtain a greater height of glory. *Christian* seems almost to sink in the swellings of the river of death, while *Hopeful* gets through

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rejoicing, and bearing up his sinking brother. Others, again, of his children a merciful Father removes without pain or anxiety, almost in a moment, to their heavenly rest. They seem scarcely to taste of death: God not only finds them completely prepared, but he has no further work on earth for them to perform. They are, therefore, allowed at once to throw off the garment of corruption, and spring into immortality. Do such men "die without a sign?" No: they have left a much better and safer memorial of whose they were, and whose they are, than the most triumphant death-bed could afford. Their lives and their works bear witness of them. To their friends this may be a visitation peculiarly beneficial. It imperatively calls on them, and, indeed, on all who are acquainted with the circumstances, to—"watch." The sudden transition of an open sinner to another world is awful in the extreme, and calculated to strike terror into the minds of his fellow-workers in iniquity. The sudden departure of a believer is glorious: it is solemn, yet delightful, and I apprehend generally it will be considered as a proof of the kindness of his heavenly Father, that he should be allowed to enter his eternal rest, without being exposed to those protracted sufferings which are so frequently our companions through "the valley of the shadow of death."

At the same time, I readily admit, that the death of the righteous man, after a season of severe trial—his resignation, and peace, and joy, under his afflictions—are very instructive to the careless worldling, as well as to the serious Christian. But sudden death also is fraught with important instruction: it is the voice of God speaking peace to his people, and terror to his foes.

Since, then, the petition under consideration may have owed its origin to superstition; since Scripture, far from encouraging its use, informs us that death *may* very probably come to us suddenly and unexpectedly, and grounds the most pointed admonitions on this solemn consideration; since we are quite ignorant of what may tend either for God's glory or our own peace, in the circumstances of our death; I conceive Christians *in general* (there are exceptions, I doubt not,) ought and will be disposed to leave these circumstances in the hands of Him who has promised to arrange them in the way most calculated to promote his own honour, and their safe admission to that exceeding and eternal weight of glory which is prepared for his people.

A PLAIN CHURCHMAN.

To the Editor of the Christian Observer.

ALLOW me to make a few remarks upon the following passage, introduced at page 523 of your August Number, in reviewing "Hints for the Improvement of Early Education."

"The first Christians *had a community of property*, under the regulation of proper officers, who distributed to each individual according to his peculiar demands." I think that this, though a very common, is an incorrect assertion. It is generally supposed that the disciples threw all their property into a common fund, out of which the wants of each were supplied. There is no adequate proof that there was any annihilation of individual property, or of those inequalities in it which the Gospel never was designed to supersede; nor does the narrative, when rightly understood, present any thing to our view which is not to take place in every Christian church to the end of the world. We are not left in difficulty as to the meaning of the passage; for we find *widows* mentioned in the sixth chapter, ver. 1, as those who were to be *relieved*: so that *all* did not receive a daily

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distribution of the bounty of the church. And the language of the Apostle Peter to Ananias, verse 4, "While it remained, was it not thine own? And after it was sold, was *it not in thine own power?*" plainly marks, that had he not sold the particular possession, (the whole price of which he pretended to bring to the Apostles, in imitation of the liberality of others,) there would have been nothing in his conduct to draw the notice or the censure of his brethren. So that all that we are taught by the words, "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need," is simply this, that Christians were so much under the influence of disinterested piety, that none of them counted any thing which he possessed his own, so as to withhold what he had and could spare from the necessities of his brethren; and that many, in order to meet the numerous wants of others, turned into money particular possessions which they held; but without reducing themselves to a situation in which they would exactly need relief with those to whom they afforded it. This view is established beyond a doubt by the express mention of a particular individual, who sold a piece of land for this purpose, chap. iv. ver. 36, 37: for why should he be specified by name as having acted so, if what he did was done by *all in similar circumstances*—much more, if there was a universal surrender of all individual property to form a common stock?

GAIUS.

To the Editor of the Christian Observer.

I BEG leave to offer to your miscellany the following translation from St. Chrysostom's commentary on 1 Cor. xvi. 1. This valuable Greek father is doubtless familiar to many of your more informed readers; and I believe he is very generally allowed to stand almost unrivalled in the ancient Christian church, for his fervid though sometimes overflowing eloquence in the cause of pure Christian morality, as well as for his constant and acute defence of that first of Christian tenets, the doctrine of the Sacred Trinity. It is, however, neither to his doctrine, nor simply to his morality, that the present extract furnishes an appeal. It refers, indeed, to a point connected with those charities which have been alike in every age dear to the Christian; but it still refers more particularly to a point of church practice in that respect, on which an ancient writer may be supposed to possess a peculiar authority. It will shew that the practice of obtaining the contributions of the poor as well as the rich, by means of small weekly payments, was not unknown in times of unquestioned precedent in such a case. Such expedients, of which it is difficult to say, whether they have been more vilified as instruments of oppression to the lower orders, or as badges of a mean and paltry spirit of collection on the part of their superiors, will, I apprehend, from this account be found to have been set on foot by an Apostle, and sanctioned by one of the most eminent of his successors, the pious, the devoted, and the humble though exalted Archbishop of Constantinople. Without intending to deprive the first author of modern penny societies of the credit of that invaluable invention, or pretending to have found the record of a Constantinople Ladies' Penny Association, either Bible or Missionary, in the archives of the Grand Seignor; I think that enough will appear in the plain apostolic injunction, enforced by his eloquent and feeling commentator four hundred years after, to convince us that the primitive church of Christians was not ashamed of the exercise of charity in its humblest departments; nor the rich of throwing their contri-

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butions into the same treasury with the two mites of the poor widow. It does not appear that shame was *universally* felt, even in soliciting such contributions: nor that a venerable patriarch of a renowned metropolis thought that he had condescended too far in stretching forth a supplicatory hand to the poorest of his flock, or in reiterating the words of One more exalted but not less humble than the patriarch, who at *that* day shall acknowledge the charity as done to himself.

I remain, Sir, &c.

A FRIEND TO PENNY SUBSCRIPTIONS.

1 Cor. xvi. 2.—*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.....*

"Observe, the Apostle has regard to seasons: the day itself is suited to the exercise of charity. As much as to say, Remember what you have yourselves received on that day—blessings unspeakable—the root and first principle of our eternal hopes—and not only on this account, but as a day of relaxation and rest from labour, it is sufficiently suited to the purposes of benevolence. The mind, released from its own burdens, is more at liberty to attend and minister to the wants of others. The holy mysteries on that day add also their weight to the demands of benevolence. Be then *every one of you* so engaged: not merely this or that person, but let *every one*, whether rich or poor, male or female, bond or free, 'lay by him in store.' The Apostle says not, bring it at once to the church, lest by its smallness it should excite contempt; but when, by little accumulations, the offering shall have swelled to a considerable amount, present it to me at my coming. Till then, retain it in thy own possession, and let thy house be as it were, the church; thy coffer in the place of the holy treasury. I know, indeed, that some of your wise counsellors will find fault, when we mention such things, and cry out, Do not, I pray, do not lay on your audience burdens heavy and grievous to be borne: leave it to their own choice, leave something to the discretion of the hearer: you really put us to shame; you make us blush. —Now I cannot endure this reasoning. Paul was not ashamed of using the utmost vehemence in such matters, and even adopting a species of begging language. If, indeed, he had said, Let what I ask be my own, a part of my household store, the request then might have worn a different complexion. But now for whose benefit do I ask? for the benefit of those who have need, nay, rather for your own, who give. I feel no shame in such a cause. Where is the shame of saying, 'Your Lord is an hungred, feed him; naked, clothe him; a stranger, take him in.' Is the Lord of the universe himself not ashamed to say, 'I was an hungred, and ye gave me no meat?' He, who is all-sufficient, and who lacketh nothing, and shall I feel confusion and hesitation? Far from it. It is the shame of devils, and consonant only to their evil dispositions. I will feel no shame, I will speak with boldness, a boldness even greater than of the very persons who need your alms. If, indeed, you can prove that we thus speak to draw you over to our own uses, and make a profit to ourselves under the plea of the poor, our conduct would not only deserve the contempt of men, but the very thunders of Heaven: life itself should be the purchase of such hypocrisy. But if for the love of God, and not for ourselves, we labour, rendering, as it respects ourselves, the Gospel of Christ without charge, I will then urge the demand, 'Give to them who need:' I will reiterate my words; I will relax nothing from my severity of reproof against those who withhold their alms. Were I a commander

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of troops, should I be ashamed of demanding provision for my soldiers? And shall I speak less boldly where your salvation is concerned? But to render the appeal at once irresistible and conclusive, I will take Paul himself for my example: I will urge in his own words, 'Let every one of you lay by him in store as God hath prospered him.' Observe, however, here, his winning and inoffensive method. He did not say so much or so much, but 'as God has prospered him,' whether it be little or much; and not the gain that each has made, but 'as God has prospered him,' shewing all success to be derived from thence. And not only thus, but he still further lightens the task, improved by his advice, in not requiring all to be contributed at one time; for, in collecting by little and little, the service and sacrifice demanded becomes imperceptible to the offerer."

To the Editor of the Christian Observer.

In our authorized translation of 1 Tim. i. 8, 9. the Apostle is represented as saying, "We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man." The ambiguity of the word "made," in the last clause, has, unintentionally on the part of the translators, furnished the Antinomian with a plausible argument. It is urged, that believers being complete in Christ's imputed righteousness, the law is not made for them: they can no more be punished for breaking the moral than transgressing the ceremonial law. But in the sense intended by the Antinomian, it is not true that "the law is not made for the righteous." Were not angels and our first parents righteous, when God made for them the [then] easy yoke of the law of innocence? And is not the law made for the absolution of the righteous, as well as for the condemnation of the wicked? Happily, St. Paul does not speak the unguarded words which we impute to him, for he says, δικαιῳ νομος ου κειται, literally, *the law lieth not at*, or *is not levelled against, a righteous man, but against the lawless and disobedient*; that is, against those who break it. This literal sense perfectly agrees with the Apostle's doctrine, where he says, "Rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have [absolution and] *praise* of the same."

This ambiguity of our translation seems to be countenanced by a similar one (Gal. v. 23), "against such there is no law." Just as if the Apostle had said, εστι νομος ουδεις: whereas his words are κατα των τοιουτων ουκ εστι νομος; literally, *the law is not against such*. As there is no medium between the condemnation and the absolution of the law, the moment the law does not condemn a believer it acquits him: and consequently every penitent and obedient believer is actually justified by the law of Christ, agreeably to Rom. ii. 13, and Matt. xii. 37; for, says the Apostle, "the law is not *against* such," plainly intimating that it is FOR *them*.

Certain divines endeavour to make us as much afraid of the Decalogue, as of a battery of cannon. With such a design the pious Bunyan says in one of his unguarded moments, "Have a care of these great guns, the Ten Commandments;" just as if it were as desperate an attempt to look into the law of God, as into the mouths of loaded cannons. What a liberty is here taken, both with the Law and the Gospel! Why will not our controversialists perceive that it does not follow, because the law is not available for all the purposes to which the self-justiciary would bend it, that, therefore, it is not of more value or importance than is attached to it by the Antinomian?

D.

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To the Editor of the Christian Observer.

In these days of innovation, when no institution, sacred or profane, is free from the rage of lawless novelty, a prudent man is almost afraid to throw out any hint which may appear to savour of the modern spirit of reformation. Even a recurrence to an ancient practice, where that practice is very generally superseded, may appear like an innovation, and, therefore, at the present moment be assailed with prejudices to which it is not fairly exposed.

The subject to which I intend to apply this remark, is the provision made in the regulations for building new churches, by which it is recommended to have a *third* service, in places where the whole of the neighbourhood may not be able to find accommodation during the former parts of the day. The excellence and utility of a third service, in populous parishes, is too well established to need an apology. Indeed, the change of customs and the alteration of hours in modern society, have rendered an *evening* service (I mean a service between the hours of six and eight) almost indispensable, wherever it is wished to keep the latter half of the Sunday free from the indolence or excesses to which it is so often devoted. Many of our ecclesiastical dignitaries, who at first most resisted this practice as an unnecessary if not a dangerous and fanatical innovation, have at length acknowledged its importance, and have felt it their duty to give it their support. To many persons, particularly the servants of families in which religion is slighted, the third service is the only part of the day in which they can find an opportunity of attending public worship; and, generally speaking, if these services did nothing more than decoy our Sunday evening idlers, and direct them from vagrancy and mischief, from the ale-house, and the haunts of vice and frivolity, they would be of incalculable benefit. A churchman cannot forget to add, that they tend to retain within the fold of the Establishment those of our flocks who would otherwise take the opportunity of wandering in search of other pastures.

I cannot, therefore, be supposed to object to evening services, when I suggest the obvious impropriety of using precisely the same form of worship twice in the same day, at the same place. Wherever the afternoon prayers are employed twice, the congregation is found to be divided; the same persons seldom or never attend both times, except a few, who, for the sake of a new sermon, are willing to go twice through the same prayers, which, generally speaking, cannot be "for the use of edifying." The result has been, that the afternoon worship is very generally considered as intended only for the servants and younger children of the morning congregation, and very few other persons think of attending. I do not deny that many conveniences arise from this practice, though it is not without great inconveniences also; among which may be mentioned, that many persons who do not choose either to attend an evening service, or to appear with their servants and children in the afternoon, learn to content themselves with attending only in the morning.

The remedy which I would propose for these several inconveniences is, that wherever there are three services in one day, the proper divisions in our church worship should be retained. It was never intended that the Morning Prayers, the Litany, and the Communion Office should be blended into one service—a practice from which arise numerous evils. It is this which has caused so many persons to charge us with vain repetitions; the Lord's Prayer, for instance, occurring several times,

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and our creed being twice rehearsed, besides individual petitions which are to be found in all the separate portions of these combined forms. The immoderate length also of this double or triple office, with a sermon appended, is sometimes too much for the most spiritually-minded of our congregations; to say nothing of the undisguised weariness manifested by others, and the fatigue to the officiating minister. Indeed, I believe the mere length of our service has done more to drive thoughtless persons from the Church to the Meeting, than almost any other cause.

There was a time when persons did not think it too much to attend public worship three times. For this, three services were provided; namely, first the Morning Prayers, strictly so called; secondly Communion Service; and, thirdly, the Evening Prayers. Now, if in those days, when sermons were comparatively infrequent, and the age more devotionally inclined than in modern times, it was thought necessary to make such a division how much more is it necessary in the present age; especially as the sermon has come to be considered by all a very important, by many, though unjustly, the *most* important, part of the service?

The Litany and Communion Service are so excellent, that I should be very far from wishing to see them less in use than at present; so that, where there are but two services, it might be as well, perhaps, to leave matters as they stand. But where there are three services, as is intended to be the case in many of the new and enlarged churches, it would be found a suitable occasion both of bringing back the ancient custom and of benefiting all parties concerned. I shall not occupy your pages with pointing out the numerous advantages of the plan, which will readily suggest themselves to every considerate reader. It will be enough to have suggested it, in hopes of its meeting the eye of some of those who are best qualified to judge of its propriety, and, if proper, to take the steps requisite for its resumption. I will only add, that I have ample authority for the suggestion among our principal ritualists, and especially Wheatley, who remarks, amidst other observations to the same purpose: "The Communion Office was originally designed to be distinct, and to be introduced with the Litany, and consequently to be used at a different time from Morning Prayer." "The offices," he continues, "are still as distinct as ever, and ought to be read at different times; a custom which, Bishop Overall says, was observed in his time in York and Chichester; and the same practice, Mr. Johnson tells us, prevailed at Canterbury, long since the Restoration—as it did very lately, if it does not still, at the cathedral of Worcester. It is certain that the Communion Office still retains the old name of the *Second Service*; and Bishop Overall imputes it to the negligence of ministers and the carelessness of people that they are huddled together into one office." —*See Wheatley on the Common Prayer.*"

PHILO-RUBRICO.

MISCELLANEOUS.

To the Editor of the Christian Observer.

We are in the sixth year of peace, and of almost universal estrangement from home; yet none of the travelled readers of your journal have retraced their route in its

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pages. During their reserve, I shall venture to forward the inclosed selections from the amplified correspondence of a gentleman, who confined *his* tour within the limits of our own country. If his representations may be credited, he appears to have found in his native island what others suppose themselves compelled to seek exclusively on the continent. The example is, at least, worthy of imitation. It seems hard, that our compatriots should wander over Europe, before they have exhausted their domestic treasures. Should you consider these papers to be coincident with the general design of your work, I shall be gratified by their publication. I have judged it expedient to explain or extend some of my friend's remarks, by occasional notes. They are distinguished from the writer's own by the initial of my signature.

QUÆSITOR.

"October, 1, 1819.

"My dear Sir,—I suppose that few of us are strangers to the pleasure, derived from reading a friend's observations on countries already explored by ourselves. It is something like revisiting them in his society. On this consideration, independently of others of a less personal character, I am encouraged to obey your wishes, in detailing some of the minor adventures of a summer's ramble into Scotland. I am afraid you will detect more than the traveller's allowed average number of mistakes, in what can scarcely be otherwise than dubious statements; reported, as these necessarily were, by a passing looker-on, who had only time to gain hasty glances over the surface, either of mountains or of manners. As to the opinions sprinkled among my letters, I am conscious of having offered some to your acceptance, from which, essentially as we agree on all important subjects, I strongly anticipate your direct, or, in any event, qualified dissent.

"From the central district of South Britain, I commenced my tour on the 10th of last May; but did not enter Scotland till the afternoon of the 18th, when I passed the Tweed at Coldstream. To a person resident, like a friend of your's, within a mile of the low and level banks of the Trent—in saying which, I mean no disrespect to its fertilizing, and in various other points meritorious, waters—the appearance of the border stream conveys highly pleasurable impressions of the more softened characteristics of the river scenery of Scotland;—its current fretting over a rocky channel, its lofty banks partially fringed with copse-wood, and the easy curvatures of its course, appear and vanish at intervals, all the way from the bridge to Kelso; in other respects, the look of the country is purely English. Kelso itself is situated at the confluence of the Tweed and Tiviot; and as it is the first town of any consequence on the northern marches, it became the duty of a Suthron to survey it with attention. I was struck with its spacious square of handsome stone buildings, and with the enlivening air of freshness and prosperity diffused over the town and its environs. In these circumstances, it is evidently superior to English places of similar rank and population.

"Caledonia is soon discovered to be the region of romantic associations. Not very far from Kelso, on the road towards Lauder, are descried the Eildon Hills; which, with their circumjacent territories, as you well know, are *consecrated* by the genius of Mr. Walter Scott. Yet here, the prepared fervour of the imagination is prematurely chilled, as, from this point of actual sight, they ill deserve the character of picturesque, conferred upon them by the living minstrel's decision. Their shape, and what is more deeply to be regretted, their colour—the latter being modified by the blue distance—are those of the evident sugar loaf, and no substitution

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of the compromising term of conical figure, can reconcile the eye to their obtrusion on the general amenity of the landscape. It may be incidentally observed, in this connexion, that the very deformities of nature are not without their attractions. The candour of Gilpin towards nature's abrupt deviations from her usual course, prompted him to tolerate and even admire a similar act of violence done to the Clyde, by the twin elevations of rock-work at Dumbarton Castle. To these I shall have occasion to recur, and, in the mean time, entreat you to excuse my imprudence in calling in question, not merely certain of this classical tourist's individual opinions; but the doctrines of many other professors of the picturesque, who have either studied in his school, or formed for themselves, and for as many as will subscribe to their creeds and canons, original systems of the sublime and beautiful. I hold it to be impossible for a conscientious traveller to admire a country through the spectacles of books and paintings. When the philosopher has defined, and the artist illustrated, the leading principles of taste, and the common observer acquired, under their guidance, the elements of picturesque science, their pupil had better be then abandoned to his own deductions, with all his liability to admire and dislike in the wrong place. He may indeed fall into grievous errors; but the mistakes occasioned by the ignorance of a novice will be more readily forgiven than those of pretence. Amateurs of the secondary order usually live in much bondage to the rules of their art. Individuals of this class are often the objects, as I have reason to know, of your own commiseration, especially when, for example, they are the companions of an autumnal evening's ramble. On such occasions, and as the scenery of the walk is disclosed, they seldom dare to feel or express delight, till they have adjusted the composition of every prospect, by referring to the requisite lights, shadows, tints, distances, groups, and atmospheric influences. For all, indeed, that I know to the contrary, our friends of this complexion may drink in with delirious rapture, what brings to you and myself sensations of merely sedate pleasure. They may also, on the other hand, become the unconscious victims of their own theories, and find nothing but insipidity in scenes which to ourselves are surpassingly beautiful. Whatever be their mysterious case, I would refer them to the Eildon Hills.

"Near Lauder appears its castle, which is understood to have powerful attractions for the antiquarian. From this place nothing particularly called for attention, till I reached the summit of the Soutra Hills, forming the termination of the ridges of Lammermore. Earlier in the evening, and had that evening been favourable, the extensive prospect from this height must have been one of diversified beauty. But the atmosphere was hazy and darkening; so that Edinburgh, the centre and principal figure of the picture was but dimly discernible.

"To every one who, for the first time, surveys from the battlements of Nelson's monument on the Calton Hill, the panoramic exhibition of Edinburgh, and its surrounding regions, the predominant impression will certainly be that of astonishment at the unusual *originality*, and composite character of the vision. The confused accumulation of buildings, encrusting the summit and acclivities of the ridge of the old town, gradually rising from Holyrood House, or its vicinity, towards its termination in the *altum castrum*, (for by this graphic phrase the Romans, it appears, described the castle rock,) the contrasted regular lines of modern architecture disposed on the parallel levels of the New Town, introduced almost immediately under the spectator's eye by the

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rising magnificence of the Regent's Bridge; the excavation of the North Loch, distinctly separating the two divisions of the city; the mountainous conformations of Arthur's Seat, with the precipices of Salisbury Crags; the far stretching shores of the Frith of Forth along the coast of Fifeshire, with the more distant boundaries of the Ochil and Grampian Hills; the near elevations of Pentland, and the sylvan Corstorphine; the intermediate foreground towards Leith, of rich and variegated country; the majestic estuary itself, with its many islands, including, especially Inch Keith, with its light-house, and Inch May remotely situated in the German Ocean; this extraordinary combination of antique and modernized architecture, of inland and maritime scenery, of uncultured and decorative nature, of a commercial and fashionable metropolis, forms altogether a spectacle which, according to the calculations of a Briton, defies the rival splendors of any continental city. Neither is the visitor disappointed, when he descends from this circling, luxurious vision (in order to survey which to perfection, he must be favoured with the serene and cloudless atmosphere of a bright summer day,) and examines the principal avenues and edifices of this capital. In these he will discover, what none will hesitate to call a brave defiance of expense, if it be true, as confidently asserted, that upwards of 600,000*l.* have, within these two years, been sunk in building what may almost be called appendages to a previously finished city. He will observe also a display of correct taste, and a general unity of design, both in public and private erections, indicative of the enterprize and national spirit, of the industry and firmness of purpose, which appear almost exclusively to characterize this populous and busy nest of human termites. Let the visitor, however, confine himself, if he wish to retain emotions of pleasurable novelty, to the west end of the town, (which, I am afraid, however, is in reality, the north,) and to the main streets on the south side of the valley of division. He will not with impunity descend into the gloomy profound of the Canongate and Cowgate, nor with impunity explore the many suffocating closes and wynds, which seem to have been purposely constructed for the accommodation of the direst forms of contagion and pauperism; but which, and it is but justice to add this, narrow and uncleanly as they are, will be found to be nearly as wide and pure as numbers of the courts and alleys of London. Should the visitor indeed venture into these dismal deeps, he will, on emerging, feel with more poignancy of pleasure than ever, the "breath of heaven, fresh blowing' along the elevated and cheerful sites of Prince's and Queen Streets, and the intervening squares and avenues.

"There is a deviation from the rectangular model of Edinburgh, presenting from a point on the Leith Walk, I think, one of the finest appearances in all the metropolis. The view in question is seen when you stand in such a situation as to command the lengthened perspective up Picardy Place, towards the termination of Queen Street, together with the curvatures of building stretching towards St. James's Square and the arch of the Regent's Bridge. This variety illustrates, incidentally, the good taste of the Americans (of which, as some affirm, they have no oppressive share, and, even on this occasion, borrowed what was wanted of a French artist,) in building their unbuilt capital of Washington on a plan capable, with the exception of the curved line, of exhibiting many resemblances of the view referred to at Edinburgh. Wishing them all success in completing the federal city, I proceed, in the mean time, to remark, that the northern capital derives much adventitious beauty

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from the circumstance of the stone retaining its original colour. In this respect, how different, for instance, is the almost unpolluted, and uniform hue of the Register Office, from the ebon and ivory, or rather from the chalky and sooty patch-work of St. Paul's! This freshness of surface, of course, augments the air of novelty and neatness, so eminently characteristic of the New Town.

"Among the most ambitious, and successful efforts of architecture in modern Edinburgh, must be classed the episcopal chapels of St. John and St. Paul. Both of these structures are of recent erection, and were opened in the early part of last year. The elevation of the exterior of St. John's is obviously disproportionate to its other dimensions; and this is the only apparent imperfection, in the shell of an edifice of singular pretensions to beauty. The alleged imperfection is indeed relieved by a low cemetry, forming a continuation of the chancel end; although many persons consider this addition as detracting from the symmetry of the original design. The interior of the chapel is, of course, injured in its proportions, by the elevation of the ceiling. The defect would be considerably diminished by placing galleries over the side aisles. I ought to have mentioned before, that the architect was all along embarrassed by the circumstance of an intention, never fulfilled on the part of his employers, of erecting those additional accommodations; and that the same cause operated unfavourably on his scientific credit, in respect to the situation and figure of the windows. While these points are referred to the decision of the critics, the untaught visitor will be captivated by the elaborate and finished ceiling; copied, I believe, from that of Henry the Seventh's Chapel in Westminster Abbey, and supported by two lines of clustered columns of corresponding precision and elegance. All the windows are glazed with opake or orange-coloured glass, except the great one in the chancel. In this there is a circular compartment in its arch, over the tracery of which is distributed a painting introduced with great skill and effect. The inferior divisions of the windows are polluted by the representation of a large St. Andrew's cross,—so obtrusive and unsightly, that it is difficult to imagine by what laborious inconsistency the same persons could have devised and executed such discordant specimens of beauty and deformity. The enthusiast in ecclesiastical architecture will be consoled by hearing, that measures are about to be taken to effect its removal. I was gratified, in a secondary degree, by the address and ingenuity discovered in the minor arrangements and decorations of this chapel. Every thing is in perfect costume, not a pannel, moulding, cornice, no minuteness of ornament, but what entirely accords to Gothic purity. The organ-case, desks, pulpit, and communion rails, are severally of exquisite workmanship, and the carved specimens, especially on the pulpit and in front of the organ gallery, can scarcely shrink from a comparison with the sculptures of Roslin and Melrose. The impressions awakened and sustained by a survey of St. John's, are repeated, with some modification, by an examination of the sister chapel of St. Paul, in York Place. The shell of this structure bears a miniature resemblance to King's College Chapel, Cambridge; and the present perfection of art here also arrests and retains the spectator's admiration. It is observable, that as its exterior exceeds in beauty that of St. John's, the inside evidently yields to the rival chapel. The ceiling here is very ill managed: it is a blemish, affecting the whole aspect of what, in most other respects, may dispute the palm of

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architectural elegance with St. John's. The roof in question is, I suspect, an example of inconsistent Gothic, and has an appearance of being composed of something like oak rafters, modelled according to some after design, into an unsuccessful imitation of stone work. The architect, I think, would have done better, by constructing a real and ostensible wood ceiling, on the plan of one of the various specimens to be found in the chapels and halls of the English Universities. Taking the two chapels altogether, they deserve to be regarded as almost an unique, and certainly a most spirited, revival of the sacred architecture of the fifteenth century, which, as the learned assert, was the age of the purest Gothic. You are a better judge than myself, whether any such edifices, built at least for religious purposes, have been erected since the Reformation. When gazing on these rich and chastely embellished piles, it was impossible not to contrast with them, what to myself has appeared the meretricious vulgarity of the interior of a new church which I could name, and (I wish the instance may be solitary) recently *got up* in the southern metropolis. What an unaccountable confusion does it present of altar, desks, pulpit and organ, (with its central transparency, like a tavern exhibition on the night of an illumination!) all commingled at one end of a church, the other arrangements of which offer nothing like a compensation for its accumulations of deformity! *Without*, indeed, there is a fine portico, but not to be distinguished, by a common observer, from those of St. George's, Hanover Square, and St. Martin's in the Fields: so that while its beauty is copied, its disfigurations are purely original*. I wish you could persuade the builders of the new churches now contemplated, to sit for once at the feet of their brethren in Edinburgh.

"The external beauty of holiness diffused over the two episcopal chapels in Edinburgh, will not, I am well convinced, ensnare *you* into the opinion, that an ultra-passion for the shewy apparatus of public worship indicates a religious state of mind. For such a state, it is, too frequently, the dazzling and pernicious substitute; however possible it may be, on the other hand, for the most devout worshipper to approach the Throne of Grace, when surrounded by what, in themselves are, at best, the shadows of devotion.—From whatever cause, the episcopal party in Edinburgh is evidently increasing in numbers, personal consideration, and resources. It appears to invite their inquiry, in what degree their ranks have been recruited, by the exhibitions of ecclesiastical splendor and human eloquence. The worship at St. John's is conducted with much solemnity. The congregation is numerous and fashionable; but does not seem to be augmented by the presence of any poor persons. The titular Bishop of Edinburgh presides over this assembly, assumes the costume of an English prelate, and occupies, when not engaged in the service, a kind of canopied stall on the right side of the altar. From this he pronounces the absolution, and, when he does not preach, the final benediction. I heard him deliver a sermon with considerable impressiveness; and if his doctrine, on this occasion, were an example of the general instruction afforded to the congregation of St. John's, they have reason to be thankful. The religious tone of the pulpit of St. Paul's is well known to the world, by the publish-

* The writer refers, I suppose, to the new church in Mary-le-bone, concerning which he might have given a still worse report. The cost of it is stated to have exceeded 40,000*l*. The expense of St. John's was about 15,000*l*.; and of St. Paul's, 12,000*l*. Q.

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ed sermons of its two officiating ministers. Whatever be the intellectual merit of those discourses, it is impossible for such as gather their doctrines and estimates of practical religion from the New Testament, to allow that the divines in question have discovered any serious anxiety to draw their systems from the same source*. If their congregation is, in part, formed of proselytes gained from other communions by the system at present current in York Place—observe, I only speak on the supposition of the identity of their published and spoken sermons—what thinking Christian can congratulate either the converter or the convert! If the episcopal cause be rising on such a foundation as the one here implied, it must either totter and fall; or, in the event of its permanence, will be sustained by the principles and fashions of this world. And if the same cause receives strength in another direction; I mean, from the persuasion, on the part of its adherents, of the divine right of episcopacy, and of that form of polity being essential to the existence of a Christian church;—here, also, is a second ground of attachment, too capable of being cherished and inculcated, sometimes in the absence of personal piety, and sometimes to its virtual exclusion. What may be the real state of religion—of personal, individual, religion—in the episcopal communion of Scotland, the by-stander of a day cannot presume to calculate. But whoever reads Skinner's Annals of Scottish Episcopacy cannot avoid seeing the *danger*, at least, incurred by our sister church, of making high and apparently extravagant demands on the subject of its external government; in which case, the inference, with the majority of its converts, will certainly be, that an Episcopalian is almost a synonyme for a Christian. The Episcopalians in Scotland are exposed to the temptation common to all religious minorities, of managing their spiritual concerns more with a reference to their aggregate as a church, than to their individual responsibilities, as beings placed in this world to prepare for eternity, and who must finally be either saved or lost; not as members of any specific community, but as having either accepted or refused the offers of the Gospel made to mankind at large. The forgetfulness or desertion of this very serious view of Christianity itself does not properly interfere with the question, whether Episcopacy is, or is not, an apostolic ordinance, but with something of far higher importance—our own everlasting state. It is one great practical heresy of the universal church: and hence the spirit of mere proselytism detects itself to be a human, selfish, sectarian pas-

* My reluctance to communicate this part of my correspondent's MS. on the score of its being personal, and, in fact, disparaging to the individuals concerned, was overcome by the consideration, that he refers to them exclusively as authors, who have themselves made an appeal to the world, virtually inviting public observation and scrutiny. In this view, to have refrained from all allusion to their writings would have been indicative of false shame. You have divulged your own opinions of Mr. Alison's sermons without equivocation (Christian Observer, for 1815, pp. 109—118); and the reader will judge how far your sentiments on the subject coincide with my own, when I speak of having found in them a kind of sentimental Theism, so widening the strait gate, and expanding the narrow way, as that *many* pass through the one, and throng the other, without exertion or difficulty; a scheme of instruction connected with no conviction of the original guilt of mankind, and with at best a very scanty reference to the Gospel as necessarily a remedial dispensation, and recommending some shew of indulgent virtue, such as may gain credit among mankind in the absence of Christian holiness. Q.

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sion; and its abettors, of whatever communion, shew their spoils, with a vanity and conscious claim to the applauses of their own party, which no sophistry can reconcile with the diffident and lowly spirit of the Gospel. Some of us draw men from Popery to Protestantism; others from Presbyterianism to Episcopacy: a third party effects the converse; and there are those who reason the Socinian into the catholic doctrine of the Trinity: and all these various forms of conversion may, and do take place, in persons who cross over to a new party, without the sacrifice of one sin, or the acquisition of a single virtue; and who continue to wear the fetters of that world in which their conversion found them. Correct opinions are unquestionably valuable, as far as they go; but we delude ourselves in estimating their extent. With what tardiness do we learn to discriminate between sentiments and springs of action; between opinions sleeping quiescent in the understanding, and principles governing the conduct! Conversion, or regeneration, when it takes place, in its highest sense *, and by the intervention of human means, does any thing but inflate the instrument with notions of his own importance. If this kind of conversion were the primary object among us, the dissensions of the church would naturally be absorbed in endeavours, not to swell the number of our adherents, but to spiritualize and save their souls.

(To be continued.)

* "Regeneration. Birth by grace from carnal affections to a Christian life." Johnson.

If your readers should not choose to admit the authority of Dr. Johnson, on account of his being a layman, though all must allow him to have been an orthodox one, I will add the testimony of Hammond the commentator, who remarks:—"A regenerate man and a child of God are all one, and signify *him that lives a pious and godly life, and continues to do so.*" (See Hammond's Annotations, John iii. 2.)

The same commentator remarks (on 1 John iii. 14), "We know that we are regenerate Christians by our charity to other men, which he that hath not is clearly an unregenerate and unchristian person." Q.

To the Editor of the Christian Observer.

In the Number of your publication for August, 1818, are some remarks on the "Expediency of teaching the Deaf and Dumb to articulate." I am glad to see that you do not consider any field of benevolent effort beneath your regard, and that you are anxious to do good even to such humble and uncomplaining sufferers as the deaf and dumb. I have always felt a deep interest in "these lonely heathen of a Christian land;" and, because I have had very dear friends in this helpless condition, I have endeavoured to make myself familiarly acquainted with the modes of their instruction, and even at length to venture so far as to attempt, perhaps in a very imperfect manner, to teach a few of them, according to the general outlines of the system pursued by the Abbé Sicard, whose works on this subject, I have studied with deep interest and attention. I was forcibly struck with a remark in the article to which I have alluded in these words: "There is really no more intrinsic connexion between written and spoken words and ideas, than between *signs* and ideas: indeed, the language of the deaf and dumb is abundantly more significant than any other, inasmuch as it denotes that change which takes place in our bodies and countenances, by the movements of the soul; and so far as intellectual processes bear any analogy to the motions of matter, it shadows forth this analogy in very striking and significant emblems."

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This is so true, Mr. Editor, that I think it almost capable of demonstration, that the deaf and dumb can learn the English, or any other language, only just so far as their own native language of signs is employed as a medium of interpretation. No sounds can be addressed to their *ear*. If a written or articulate word is addressed to their *eye*, it must, previous to explanation by signs, be perfectly unintelligible. If I utter the word "hat," or write it, there is no analogy between either the spoken or written sign and the object; but if I describe in the native language of the deaf and dumb, this object by appropriate signs, my meaning is at once understood.—My pupil has never known the meaning of the word "power." I speak it, and bid him observe the motion of my lips; or I write it, and bid him mark the different letters which compose it: in either case, its import is completely hidden from him. But I pourtray by his own expressive language of signs a huge rock, and a mighty man lifting this rock and hurling it on his antagonist, and then tell him that *this* is power, and he comprehends me. How shall I give him the import of the word "admiration?" I describe by signs a lofty edifice, I raise one stone upon another to a great height, I adorn it with all the magnificence and beauty of architecture, I describe myself as approaching it, I look at it, I pourtray my feelings in my countenance, and by the position of my body and the motions of my hands, I ask him, "Did you ever feel so?" "Yes." "Well, this is admiration."

I am anxious to lay the foundation of his moral and religious instruction; and before I can proceed, he must become familiar with the import of the terms "good and evil." Yesterday I saw him angry with his companion; I recal the circumstances of the scene by appropriate signs; I pourtray the emotion of anger in my countenance. I point to himself as having indulged the same emotion in his own breast. With a look of inquiry, and expressing by my features and gestures the marks of approbation, I demand whether in that state of feeling he deserved approbation. His conscience furnishes the reply, and he shakes his head. I tell him that state of feeling was "evil." I refer to some common acquaintance with whom we are very familiar; I imitate by my looks and gestures his peculiar kindness of deportment. I describe one act of this kindness which my pupil witnessed. Again, I inquire if this deserved approbation. He assents, and I tell him such a state of feeling was "good."

I might multiply examples of this kind without number, all of which would go to prove, that it is impossible, from the very nature of the case, to teach the deaf and dumb the import of any word except through the medium of *signs*. It is true that so far as the meaning of words can be communicated by definitions, so far the pupil may learn by this help; but then the words which compose the definition must have previously been explained by signs. To prevent mistakes, I ought, perhaps, before this to have observed, that by signs I mean, not any alphabet on the fingers, which is as purely arbitrary as either written or spoken language; but all that can be expressed by the various changes of the countenance, attitudes of the body and limbs, delineation of visible objects by the hands, and all the varieties of pictures and paintings. And this language of signs is significant, copious, perspicuous, and precise, to a degree which I believe would surprise any one who devotes attention enough to become familiar with it. It describes, with more rapidity and accuracy than written or spoken language, every object which is addressed immediately to any one of the bodily

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senses. It pourtrays with a peculiar vividness and beauty all scenes and transactions which are presented solely to the eye. In truth, my mind has been more agitated by a description of the day of judgment, which I have seen my ingenious friend Mr. ——, who, you know, is deaf and dumb, exhibit in his own native language of signs, than by the loftiest flights of eloquence, which are to be found in the pages of Massillon or Bossuet. He was the judge, and I trembled before him. He was the accepted disciple of Christ, and I almost felt the rapture which the "Come ye blessed" will inspire. He was the impenitent sinner, and I shuddered with horror at the yawning gulph beneath his feet.

Language is but the excitement which gives imagination its force, and memory its power. Signs are as capable of doing this as well under one shape as another; because their use is predicated entirely on the supposition that the *thing* signified is *previously known*. Make out an analysis of any term whatever, and resolve it into its radical meaning; in other words, ascertain the *simple ideas* which form the complex one which it denotes. The simple ideas are either derived from sensation or reflection, either from what the mind notices through the organs of the body, or from what with its own intellectual eye it discovers to be its own phenomena.

Now *all* these *simple ideas* can most easily be expressed by the signs of the deaf and dumb; and hence it is that by a suitable arrangement and combination of these signs, there is no term physical, intellectual, or moral which they cannot express.

It is only some months since that I witnessed an interview of several hours between my deaf and dumb friend Mr. —— and a young Chinese, who was quite ignorant of the English language, and also of the language of signs and gestures. Mr. —— began to talk to him in his language of signs. The Chinese was at first lost in amazement; but not one half hour had elapsed before a rapid conversation ensued between them, in which Mr. —— ascertained many interesting circumstances respecting the birthplace, parentage, occupation, and life of the stranger, and also learned the import of nearly twenty Chinese words, some of which denoted quite complex and abstract ideas.

A few days since, a deaf and dumb man, of thirty years of age, visited me. He came from a distance, and was entirely ignorant of written language. I soon ascertained all the important circumstances of his situation in life. I then attempted to ask him, by precisely the same signs which I use among my pupils, if he knew any thing of the spirituality and immortality of the soul. He said his wife had taught him; he pointed to his body, and then to the grave; he breathed and drew as it were his breath from his mouth with his hand, and said it would go upwards.—I pray with my pupils morning and evening by signs. This man was present at our devotions. During one of my prayers I described by signs the influence of the Spirit of God in cleansing the heart. The succeeding day he referred to our evening prayer; and "what did you mean," said he, "by washing your heart?" I explained it to him by signs, and he seemed well to comprehend me. He conversed without the least difficulty with the other pupils on all common subjects, and told me one day, that one of them did not understand the truth that God sees every thing. This he did by forming a ball with his hand. Then he told me, stretching his look and other hand to a great distance, and in various directions, that his clenched hand represented the world. Then he pointed upwards, and described some one as looking down upon this ball, and as look-

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ing through it, and round it, and seeing every part of it.

From these remarks I derive one simple conclusion, that more instruction can be communicated to the deaf and dumb, in a *given space* of time, through the medium of signs, than by any other means. If, then, the cultivation of the powers of the intellect and the affections of the heart, so that the one may be led to *love* truth after the other has *apprehended it*, be the grand aim of all correct systems of education; it would seem that the principal object towards which the efforts of an instructor of the deaf and dumb should be directed, ought to be the cultivation of the language of signs, and the use of it in his daily intercourse with his pupils.

Just so much time, therefore, as is employed in teaching the deaf and dumb to attempt to articulate, is comparatively lost: for it affords to their minds no new acquisitions of thought; it only furnishes them with *one* additional *way* of communicating their ideas; and if the same time and immense labour were expended upon their instruction in new ideas, by the language of signs, they would make much more rapid progress in the attainment of knowledge.

This language of signs is capable of a beautiful though complicated philosophical arrangement; and much as some of the English critics have censured the Abbé Sicard's system of signs as unnecessarily prolix, and savouring too much of metaphysical subtlety, I am satisfied, from my actual application of it to the minds of the deaf and dumb, that it is founded in nature, and that its general principles correspond, with an admirable exactness, to those laws of the human mind, which have of late been so ably developed and defended by one whose name *alone* I need mention, Dugald Stewart, to revive in the breast of every lover of true philosophy the most profound admiration of exalted talents, and the most grateful remembrance of those talents adorned, in their exercise, with that simplicity, and candour, and modesty which always attend real greatness of soul.

As this language of signs is capable of becoming a vehicle of all important religious truth, and as this truth can thus be communicated to the deaf and dumb long before they are able to read and write the English language correctly; another powerful reason is thus furnished for its cultivation and use. I find no difficulty, in the course of eighteen months, in conveying to the mind of an intelligent pupil all the essential doctrines and important facts of the sacred Scriptures, and of conversing on all the common topics of Christian experience. It is found, too, to be quite practicable to conduct the morning and evening devotions of the family by mere signs. Our prayers are extemporaneous, with a short pause between each petition, which affords the pupils, who stand around the organ of their communication with Heaven, an opportunity of offering up mentally what is thus distinctly addressed to their understanding through the medium of sight.

Insulated as they are from all the rest of mankind, they can, thus, soon have the Gospel proclaimed to them; and if the salvation of the soul is an object paramount to all others, it should seem, that in all institutions for the instruction of the deaf and dumb, no time should be lost in pursuing such a method of communication, as will *the soonest* enable the teacher to make the interesting subjects of his care acquainted with the consoling doctrines of the pardon of sin through the blood of Jesus Christ.

I will only add, that this consideration should deeply engage the attention of all who are concerned in the management and instruction of asylums for the deaf and dumb; for their responsibility is great in

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deed. I shall take an early opportunity of adding a few further remarks on the subject of teaching oral language to the deaf and dumb, by way of reply to the sentiments of one of your correspondents in your Number for December, 1818.

G.

REVIEW OF NEW PUBLICATIONS.

Tales of the Hall. By the Rev. GEORGE CRABBE, LL.B. In two volumes, pp. xxiv, 326, and 353. London: Murray. 1819.

IN the cursory survey, to which we are annually invited, of the laudable and sometimes splendid display of British genius in the exhibition of pictures at Somerset House, we strongly participate in the pleasure very generally felt at being directed to some new production, from the inimitable pencil of our modern genius, Mr. Wilkie. We have noticed, in succession, his admirable and close delineation of the Blind Fidler, the Rent Day, the Card-players, &c.; and no fresh effort of this truly spirited and exact, though characteristically low-life, painter, has induced those feelings of satiety in our gaping mood, which we consider it the first privilege of the true artist *never* to produce.

It is with feelings not very dissimilar, that we hear, amidst the often splendid trash which exhibits itself for daily or monthly inspection in the scribbling world, of another set of tales and delineations, from the pen of our able and faithful copyist of nature in her lowly forms, the Rev. George Crabbe. As readers of poetry, we still own to the magic power held over our minds by nearly the same manner, and quite the same original force, in the present delineations of life and manners, with those which rivetted us on former occasions: and the judgment that has thrown an interval of seven years between the present and the last effusions of this satiric muse, has secured to us quite a sufficiency of novelty, at least in matter if not in style, to renew all the interest which we felt in its first productions. The question, indeed, whether this highly successful pourtrayer of almost the *only* subjects he professes to choose for the exercise of his art, be in truth a poet or not, seems to us to be just as moot a point as whether the aforesaid artist, Mr. Wilkie, be a painter or not. We have very much mistaken the meaning of the latter term, if it is to be confined to the Raffaelles, the Rubenses, the Wests, the Davids, and other *epic composers*, whether of ancient or modern times: and if the term poet belong only to a Homer, or a Tasso, a Milton, or a Southey, we shall require another edition of Johnson's poets, and must lash the memory of that great critic, for having inscribed amongst his worthies the names of a Butler, a Churchill, or even a Dryden, and a Pope. If by the force of vivid conceptions, aided by the magic of an artificial and harmonious diction, to raise strong emotions, whether of pity, fear, desire, or hate towards persons, or at events with which we are conscious of no immediate and direct concern, be the very essence and genuine effect of all true poetry, however otherwise technically defined; then must the above last mentioned names, and Mr. Crabbe's with them, be admitted to the full freedom of the Pierian band: and though it may not have been the fortune or genius of this or that man to raise exactly this or that class of sensations, in the imaginative faculties of their readers, yet the power of raising any strong

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sensations of whatever kind, pleasing or displeasing, by such methods, must be considered as equally entitling the exercise of that power to the dignified name of poetic genius.

One class of sensations, it is most true, our popular modern poet Mr. Crabbe does not raise, nor even profess an attempt to raise, in the breast of his readers. It is one of which, considering his very strong mind and great superiority in another department of poetry, we should almost hesitate in averring, what is, notwithstanding, our belief, that he is completely destitute in his own soul; at least destitute to a degree surprisingly beyond the ordinary run of the "irritable tribe" whom he so much surpasses in his peculiar way. To the feelings of the genuine and lofty *epic*, we must pronounce our decided opinion that Mr. Crabbe is, as a writer, wholly insensible. To explain, in two words, what we mean by the term "epic" or "heroic," we should state, that whatever is above life, above ordinary life, as experienced in our quotidian intercourse with our fellow-beings, may be ranked under that title. Great powers, great virtues, even great vices, and great sufferings may all be considered as the proper objects of the epic feeling. The greatness of the object seems to communicate itself to, or rather to derive itself from, a corresponding sentiment in the mind of the poet. It appears as much in the character he draws, as in the numbers of his song: and there is in the whole matter and method of his discourse, such a lofty aspiring, such a stately march, such a splendid, and sometimes scarcely measured, ambition of thought and expression, that, except for a felicity which the pagans might well call inspiration, the heroic inventor is in hourly danger of out-reaching his aim, and toppling over into the sublimely ridiculous.

"But not to one in this benighted age
Is that diviner inspiration giv'n,
Which chose in Shakespear's soul its Milton's page—
The pomp and prodigality of Heav'n."

To this inspiration, if Mr. Crabbe possesses not the slightest claim, he has at least the merit of not advancing any. Like his fellow-satirist, he has chosen, by profession, "to expatiate over" the humbler, but, perhaps, more appropriate, "field of man:" he has chosen by his writings to awaken chiefly those sensations which arise in reading Pope's Satirical Letters, his Dunciad, and other essays of a like nature; and if that great poet is only to be called such in his Messiah, Windsor Forest, Epistles, or Rape of the Lock, then, indeed, Mr. Crabbe must renounce any participation with him in that name: and the only question that will further remain is this, Would Mr. Pope himself have chosen to rest his title to poetic fame on any one species of his own composition, to the exclusion of the rest?

That Mr. Crabbe does claim, at least, so much as the name of poet, will be seen in his own preface to his former work, the "Tales;" and to that very rational and spirited preface we shall content ourselves with referring such of our readers as may, after accompanying us through the present work, "the Tales of the Hall," still retain an opinion, that they furnish inadequate evidence of his title to that high and distinguished name.

So far, indeed, has Mr. Crabbe chosen to rest his honourable claims, on grounds totally distinct from *epic* composition, that he has gone beyond all his predecessors of name and note to whom we might have referred, in rejecting the very front or colour of that ambitious style. With much ability for the regular heroic march of song, and no lack, we should presume, of resources from whence to draw his "sesquipedalia verba," we find him, we might

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almost say, forcing himself to reject those which come ready to his hand, and descending, even by unnatural efforts, from his loftiest measures to that "sermo pedestris" which he seems determined to make the grand characteristic of all his writings. Hence not only are his openings most ordinarily in that low and *chatty* sort of language, which goes quite beyond the prudent modesty recommended by the great Roman critic in the first steppings of his heroic muse; but even in the mid-height of his career, when the native force of his mind seems instinctively to have lashed him into something of the nobler darings of thought and style, he takes care to let us know, before he finishes his sentence, how much he despises the praise at which we fancied he was aspiring, and ends not uncommonly the finest passage with an effect not unlike that of a race-horse who flings a shoe at the last heat, or an alderman who finishes a luxurious feast by breaking with his last morsel an unsound tooth. Instances will, we are persuaded, frequently occur, in the course of the many quotations we shall have to give from the volumes before us, of this quaint and unaccountable taste: unaccountable perhaps on any ground, but that of supposing our poet afraid of the slightest imputation, of what might be termed in any sense of the word enthusiastic; desirous of keeping his head perfectly cool, and shewing it to be so amidst scenes the most qualified to arouse the liveliest sensations of the soul; and perhaps acting upon the questionable principle of a forcible contrast, in which the careless and familiar attitude of the poet himself should set off the growing and the deepening effects, lights and shadows, of the picture before him.

We think it necessary to say thus much on the style of our author, because we may be considered in some measure as patrons of it, whilst we quote, with more or less approbation, passages of the deepest interest and greatest merit on other grounds; and that we may be saved, likewise, the trouble of referring to such comparatively minor defects, when we may feel ourselves called upon to detract from our critical and poetic praise, by some more serious considerations of a moral and religious nature. These considerations will naturally arise in the progress of our review; but at present we are unwilling to detain our readers further from the Tales themselves, or to suspend the varied interest which they are calculated to excite, in every breast not wholly dead to those peculiar feelings of sympathy with the vices, weaknesses, and sufferings of mankind, which Mr. Crabbe knows so well how to touch.

The "Tales of the Hall" so far depart from the author's previous plans, as to stand in a sort of connexion with one another throughout the whole, by means of a preliminary tale not deficient in interest, which runs its thread along the entire texture of the piece. Whether he thinks such a plan may give a little more the appearance of original invention than the former disjointed method he had pursued, or whether a little more pains, or a little more aptitude in his materials, or a little more experience, persuaded and directed him to that regularity of composition which he had acknowledged on a former occasion beyond his reach, certain it is that he has conformed himself in this instance, more to the generally recognized mode of all superior tale-bearers, from Boccace downwards, through the illustrious undertaker of a Thousand and One Stories to form the amusement of as many nights for the Arabian tyrant, to the final splendors of our new and modish, rather than moral, poet of Lallah Rook. The device has its merit, though not worth much

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cost of time or pains. We forget who tells the tale, if the tale itself is worth our hearing. The persons relating, if remarkably amiable or remarkably romantic, or any otherwise remarkably interesting, perhaps a little take off from our close and undivided attention to the wonders they are telling. The improbability, moreover, continually strikes us of so many marvellous occurrences having come under the cognizance of any one or two persons, however conversant with "the varied scenes of crowded life." A poem which is, after all, nothing but a congeries of episodes, can scarcely be called, by any Aristotelian disciple, a regular composition. And if the tales be considered as a series of interesting dramas, and the relaters of them the actors, it cannot add much interest or effect to the several pieces, to know the character of the players: this has a large family, that has a country box, this is a decent man, that a profligate, &c.

However, be this as it may, the Hall into which our author introduces us to find the enactors of his Tales, must be described to our readers as we find it in his opening book, with its new possessor, the brother George, just

> "past his threescore years,
> A busy actor, swayed by hopes and fears
> Of powerful kind; and he had filled the parts
> That try our strength and agitate our hearts."

He was not married; but having been crossed in some rash early affection, he had, after a life of active business, retired to his native village to pass a contemplative and green old age, with money enough to purchase, and health enough to enjoy, an old mansion, the object of his admiration in earlier years, but scarcely of his highest dreams of future ambition.

> "It was an ancient, venerable hall,
> And once surrounded by a moat and wall;
> A part was added by a 'squire of taste,
> Who, while unvalued acres ran to waste,
> Made spacious rooms, whence he could look about,
> And mark improvements as they rose without:
> He fill'd the moat, he took the wall away,
> He thinn'd the park, and bade the view be gay:
> The scene was rich; but he who should behold
> Its worth was poor, *and so the whole was sold.*
> "Just then our merchant from his desk retired,
> And made the purchase that his heart desired;
> The Hall of Binning, his delight a boy,
> That gave his fancy in her flight employ:
> Here, from his father's modest home, he gazed,
> Its grandeur charm'd him, and its height amaz'd:
> Work of past ages; *and the brick built place*
> *Where he resided was in much disgrace;*
> But never in his fancy's proudest dream
> Did he the master of that mansion seem:
> Young was he then, and little did he know
> What years on care and diligence bestow;
> Now young no more, retired to views well known,
> He finds that object of his awe his own;
> The Hall at Binning!—how he loves the gloom
> That sun-excluding window gives the room;
> Those broad brown stairs on which he loves to tread;
> Those beams within; without, that length of lead,
> On which the names of wanton boys appear,
> Who died old men, and left memorials here,
> Carvings of feet and hands, and knots and flowers,
> The fruits of busy minds in idle hours.
> "Here, while our 'squire the modern part possess'd,
> His partial eye upon the old would rest;
> That best his comforts gave—this sooth'd his feelings best." Vol. I. pp. 5, 6.

The words in Italics are, if not a strong, yet some illustration of our meaning, in commenting on that free-will insertion of low *colloquialism* with which our author chooses

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perpetually to dash his most interesting passages; a mixture which, for our own part, we think by no means necessary to keep up that perfectly easy and natural flow that Mr. Crabbe, when he pleases, can so well combine with much grace and harmony of language.

The Hall thus graphically described has a visitor, in the person of Richard, younger and half-brother to George its possessor. The portraiture of the guest is worked with no common care; and his free and engaging manners, with much of a liberal cast of mind, and certain early free-thinking habits, now sobered down by the well tried, and well beloved services of a wise and affectionate wife, are admirably drawn. His habits had been as wandering as George's were fixed; and though George had been the first driven from home by his mother's partiality for her second husband and last born Richard, yet Richard is now glad, after the death of the mother and years of wandering, to accept his brother's late invitation to the Hall; with a natural but honourable view to the benefit of his numerous family, and accompanied with a determination strongly expressed in the following *soliloquizing* address.

" 'Well! here I am; and, brother, take you heed,
I am not come to flatter you and feed;
You shall no soother, fawner, hearer find,
I will not brush your coat, nor smooth your mind;
I will not hear your tales the whole day long,
Nor swear you're right if I believe you wrong:
Nor be a witness of the facts you state,
Nor as my own adopt your love or hate:
I will not earn my dinner when I dine,
By taking all your sentiments for mine;
Nor watch the guiding motions of your eye,
Before I venture question or reply;
Nor when you speak affect an awe profound,
Sinking my voice, as if I fear'd the sound;
Nor to your looks obediently attend,
The poor, the humble, the dependant friend;
Yet son of that dear mother could I meet—
But lo! the mansion—'tis a fine old seat!'" Vol. I. pp. 17, 18.

The chief of their company is the rector of the parish, "social and shrewd," in whom George found an old school-fellow, and now at once a neighbour and friend.

" Boys on one form they parted, now to meet
In equal state, their worships on one seat."

By his help, certain recollections of school supply the opening remarks and tales in the second and third books, of which the tale in the third book, of "the Patronised Boy," is not exceeded in the whole work for strength of shade, and the portraiture of unmixed despair.

The fourth, fifth, and sixth books relate, from the lips of the brother Richard, the various incidents of his own checquered life, and receive a deep interest respectively, from the description of his first trip at sea, in which he has a narrow, not to say miraculous, escape *after* drowning;—from the interesting story of "poor Ruth," the daughter of his friendly hostess in the sea port, who dies self-drowned, the hapless victim of seduction and a press gang;—and from the really *charmingly* conducted courtship, between Richard and the daughter of a vicar-host, his fair, and faithful, and beloved Matilda*. The following book, the seventh, receives its interest from the shorter, but

* We perceive in certain scenes of this (like all others) *checquered* courtship, some resemblance to those, on a similar occasion, detailed with very great humour in the "Lover's Journey," one of the "Tales" published by Mr. Crabbe in 1812. The comparatively narrow walk of invention and thought, adopted by our homely poet, cannot fail of leading to many strong resemblances of this kind, though, we must add, none occur to detract from the novelty always due to the public in a new production.

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not less interesting egotism of the brother George, who has to relate his disappointment in love, which gives rise to an adventure as amusing in the commencement as it is revolting at the close; and affords a curious specimen of the poet's mind, in mixing together, with apparently so slight an invasion of his own tranquillity, scenes at once the most ludicrous and most tragical, the most pure and most deformed. After these home relations, it begins to appear that neighbouring on the Hall, or at no great distance from it, there are a very considerable number of persons resident, of the most diversified characters and manifold lots and adventures in life, who are successively brought forward to view, either in the walks or rides, or the after-dinner cozings of the two brothers. Of these, the lamentable tale of "the Sisters," ruined by the attentions and the grapes of a broken banker; the disappointments of "the Preceptor Husband" of a stupid wife; the self-related woes of "the Old Bachelor," who comes to dinner to tell his own tale; and the corresponding "Maid's Story," as recited from her own clean and well-turned manuscript, constitute respectively the four last books of the first volume.

The second volume opens with the triumphs and defeats of amorous revenge, in the interesting and highly wrought tale, related by the rector, of Sir Owen Dale. The second tale, filling the thirteenth book, proves in the dilatory and changeful loves of the frail Henry, that "delay has danger." The next book informs us of "the natural Death of Love," in a very pretty discourse, penned by Richard himself, between Henry and Emma, who prove at last, that the love of married folks, though buried for a time, may not be without a pleasing resurrection. The sweets of a connexion commenced in folly, continued through artifice, and consummated at "Gretna Green," form the next book. And the following (the sixteenth) relates the wonders of "Lady Barbara, or the Ghost." Three other personages, in the neighbourhood, form the subjects respectively of the three next books; of which "the Widow," still pretty, after the disruption of her three-fold knot, is the most amusing; "Ellen," the most provokingly sad and disappointing *; and "William Bailey," affording the liveliest series of incident, carried through the heights of love in a cottage, and the depths of vice in a great house below-stairs. A sufficiently dull story succeeds, in book twenty, of "a Cathedral Walk," with sundry remarks on ghosts, and at the end an appropriate and laughable mistake, by a romantic maid, of a resurrection-man for a pure and sainted apparition. A more touching and truly tragical scene, or rather drama, succeeds, in the twenty first book, in connexion with the portentous subject of "Smugglers and Poachers." And, finally, the closing book brings us back to our "two Brothers," and after a very decently managed state of sentimental suspense, in which Richard's characteristic nicety of feeling and delicacy of honour betray him into some natural mistakes, respecting his brother's intentions and the worthy Rector Jacques's sentiments of friendship, and even his Matilda's tenderness towards him, the whole matter is closed in the following happy *denouement* from the lips of the homely but honest and fraternal George, on the very morning of Richard's looked-for departure.

* It is a curious fact, and might lead to some curious speculations on the difference between fiction and truth, that the story of Ellen, decidedly the most inexplicable, and that of Lady Barbara's Ghost, nearly the most dull and unmeaning in the volumes before us, are acknowledged in the preface as not original inventions, and actually communicated by friends, as true stories, we presume, or "founded on truth."

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"'No! I would have thee, brother, all my own,
To grow beside me as my trees have grown;
For ever near me, pleasant in my sight,
And in my mind, my pride and my delight.

"'Yet will I tell thee, Richard; had I found
Thy mind dependent and thy heart unsound,
Hadst thou been poor, obsequious, and disposed
With any wish or measure to have closed,
Willing on me and gladly to attend,
The younger brother, the convenient friend;
Thy speculation its reward had made
Like other ventures—thou hadst gain'd in trade:
What reason urged, or Jacques esteem'd thy due,
Thine had it been, and I, a trader too,
Had paid my debt, and home my brother sent,
Nor glad nor sorry that he came or went;
Who to his wife and children would have told,
They had an uncle, and the man was old;
Till every girl and boy had learn'd to prate
Of uncle George, his gout, and his estate.

"'Thus had we parted; but as now thou art,
I must not lose thee—No! I cannot part;
Is it in human nature to consent,
To give up all the good that Heaven has lent,
All social ease and comfort to forgo,
And live again the solitary? No!

"'We part no more, dear Richard! thou wilt need
Thy brother's help to teach thy boys to read;
And I should love to hear Matilda's psalm,
To keep my spirit in a morning calm,
And feel the soft devotion that prepares
The soul to rise above its earthly cares;
Then thou and I, an independent two,
May have our parties, and defend them too;
Thy liberal notions, and my loyal fears,
Will give us subjects for our future years;
We will for truth alone contend and read,
And our good Jacques shall oversee our creed." Vol. II. pp. 347—349.

A convenient purchase of brick and mortar, wood, and garden, lately made by George and inspected by both, furnishes the final scene.

"'It is my brother's!'—
'No!' [George] answers, 'No!
'Tis to thy own possession that we go;
It is thy wife's, and will thy children's be,
Earth, wood, and water!—all for thine and thee;
Bought in thy name—Alight my friend, and come,
I do beseech thee, to thy proper home;
There wilt thou soon thy own Matilda view:
She knows our deed, and she approves it too;
Before her all our views and plans were laid,
And Jacques was there t' explain and to persuade.
Here, on this lawn, thy boys and girls shall run,
And play their gambols when their tasks are done;
There, from that window, shall their mother view
The happy tribe, and smile at all they do;
While thou, more gravely, hiding thy delight,
Shalt cry "O! childish!" and enjoy the sight.'"

"'And hear me, Richard! if I should offend,
Assume the patron, and forget the friend;
If ought in word or manner I express
That only touches on thy happiness;
If I be peevish, humorsome, unkind,
Spoil'd as I am by each subservient mind;
For I am humour'd by a tribe who make
Me more capricious for the pains they take
To make me quiet; shouldst thou ever feel
A wound from this, this leave not time to heal,
But let thy wife her cheerful smile withhold;
Let her be civil, distant, cautious, cold;
Then shall I woo forgiveness, and repent,
Nor bear to lose the blessings Heaven has lent.'" Vol. II. pp. 351—353.

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Without attempting any thing further in the way of an account of the contents of these, we must call them, volumes of true poetic merit, as most *readers* have probably ascertained, from personal acquaintance, before now; we shall proceed to such few, but free, observations on particular parts, and on the whole performance, as have occurred to us in the perusal. To these observations a passage in Mr. Crabbe's own sprightly preface may, perhaps, afford us a convenient *text*. It is as follows:—

"The first intention of the poet must be to please; for, if he means to instruct, he must render the instruction which he hopes to convey palatable and pleasant. I will not assume the tone of a moralist, nor promise that my relations shall be beneficial to mankind; but I have endeavoured, not unsuccessfully I trust, that, in whatsoever I have related or described, there should be nothing introduced which has a tendency to excuse the vices of man, by associating with them sentiments that demand our respect, and talents that compel our admiration. There is nothing in these pages which has the mischievous effect of confounding truth and error, or confusing our ideas of right and wrong." p. xviii.

Now the questions which arise to our minds from this passage, and on which we found our observations, are these three:—Does Mr. Crabbe please us? Does he instruct us? Does he rightly define the first duty of the poet as being to please, or properly disclaim the assumption that his relations shall be beneficial to mankind?

To the first of these questions we say, that the word "please" must be taken in a large sense, in order to answer it, on the present occasion, in the affirmative. If the test of pleasure conferred be the general desire to purchase and to read, then Mr. Crabbe wants nothing further to prove that he is a *pleasing* poet; since we know no poet more generally read, or made more frequently the topic of interesting and animated conversation. But when we listen to the remarks no less frequently recurring in the course of such conversations; and when we look into the pages of our brother critics, whether of greater or humbler note, and find so many persons literally writhing under the horrors of the song, and gasping after terms to express their shocked and severely pained feelings, at many of the ideas lastingly impressed on their brain; it certainly conveys to us the notion of something the very contrary to pleasure, and we begin to think our worthy divine has failed in "the first intention of the poet." We hear, indeed, of the eagerness with which auditors will rush into the stuffed theatre, to have their sensibilities harrowed by the adventures of a Lear, or a Macbeth; and this, we are still told, is being "pleased." But even here there are limits; and the Athenians of old, those most determined playgoers, were for hanging the poet who cruelly and unjustly murdered his hero. We know, too, that people will crowd to an execution; nay, we doubt not we should have multitudes of "pleased" spectators, were they admissible into the surgery or dissecting room; and yet we apprehend neither the hangman nor the chirurgeon would be ranked amongst the tribe of those whose "first intention is to please." Mr. Crabbe is a fine dissector: his moral knife lays open to universal gaze, with a firm and unshaken touch, and in horrible truth and fidelity, the breathing vitals, the *spirantia exta* of his victims. The mental sufferings he seems to take a delight in pourtraying are often worked up with a poignancy that would leave the very cruellest spectator, a Domitian himself, or a French mob, nothing more to desire; and when pursued, as it is occasionally, to the death of the unhappy sufferer, can any thing more nearly approach the *merit* of the before-mentioned unfortunate

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Athenian poet? Take, for instance, the following death-bed scene of the poor "Patronized Boy."

"'He then was sitting on a workhouse-bed,
And on the naked boards reclined his head,
Around were children with incessant cry,
And near was one, like him, about to die:
A broken chair's deal bottom held the store
That he required—he soon would need no more;
A yellow tea-pot, standing at his side,
From its half spout the cold black tea supplied.

"'Hither, it seem'd, the fainting man was brought,
Found without food—it was no longer sought:
For his employers knew not whom they paid,
Nor where to seek him whom they wish'd to aid;
Here brought, some kind attendant he address'd,
And sought some trifles which he yet possess'd;
Then named a lightless closet, in a room
Hired at small rate, a garret's deepest gloom:
They sought the region, and they brought him all
That he his own, his proper wealth, could call:
A better coat, less pierced; some linen neat,
Not whole; and papers, many a valued sheet;
Designs and drawings; these at his desire,
Were placed before him at the chamber fire,
And while th' admiring people stood to gaze,
He, one by one, committed to the blaze,
Smiling in spleen; but one he held awhile,
And gave it to the flames, and could not smile.

"'The sickening man—for such appear'd the fact—
Just in his need, would not a debt contract;
But left his poor apartment for the bed
That earth might yield him, or some way-side shed;
Here he was found, and to this place convey'd,
Where he might rest, and his last debt be paid:
Fame was his wish, but he no far from fame,
That no one knew his kindred, or his name,
Or by what means he lived, or from what place he came.

"'Poor Charles! unnoticed by thy titled friend,
Thy days had calmly past, in peace thine end:
Led by thy patron's vanity astray,
Thy own misled thee in thy trackless way,
Urging thee on by hope absurd and vain,
Where never peace or comfort smiled again!

"'Once more I saw him, when his spirits fail'd,
And my desire to aid him then prevail'd;
He shew'd a softer feeling in his eye,
And watch'd my looks, and own'd the sympathy:
'Twas now the calm of wearied pride; so long
As he had strength was his resentment strong,
But in such place, with strangers all around,
And they such strangers, to have something found
Allied to his own heart, an early friend,
One, only one, who would on him attend,
To give and take a look! at this his journey's end;
One link, however slender, of the chain
That held him where he could not long remain;
The one sole interest!—No, he could not now
Retain his anger; Nature knew not how;
And so there came a softness to his mind,
And he forgave the usage of mankind.
His cold long fingers now were press'd to mine,
And his faint smile of kinder thoughts gave sign;
His lips moved often as he tried to lend
His words their sound, and softly whisper'd "friend!"
Not without comfort in the thought express'd
By that calm look with which he sank to rest.'" Vol. I. pp. 49—52.

We really felt grateful for the small measure of relief afforded to our wounded feelings, by the last exquisitely-wrought paragraph; but

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our impression, upon rising from "the Patronized Boy," we must bluntly own, on the whole, was far enough from that of being "pleased." From ten to twelve of Mr. Crabbe's two and twenty books would afford materials for the deepest tragedies. The comparative languor of some other of the books which exhibit endeavours of an opposite description, leave us little doubt as to the style of thought most congenial to the author's own peculiar mind. We desire, however, here to speak with very large exceptions in Mr. Crabbe's favour; as we hesitate not to affirm, that some of the most pleasing descriptions of domestic happiness, and the bosom's joy, to be found any where in the language, may be traced in this author's pages. His playful efforts, likewise, or rather his playfully satirical efforts, are occasionally very happy and truly amusing. Of this the comely "Widow," in the seventeenth book, whose "thrice-slain peace" had scarcely left a wrinkle on her brow, may be adduced as an excellent specimen, with all her pretty wayward infantile fancies; save and except that these also were the death, and a cruel one, of her first ruined husband!

"Water was near them, and, her mind afloat,
The lady saw a cottage and a boat,
And thought what sweet excursions they might make,
How they might sail, what neighbours they might take.
And nicely would she deck the lodge upon the lake."

Many of his windings up at last, have the merit of allaying a small portion of the irritated feelings produced by the substance of the story, and seem intended to act as a sort of entertainment after the horrors of the piece; but we must add, they generally come in too late to our assistance, are too short, and fail by scarcely forming any constituent part of the drama. On the whole, we sum up our sentence on this head, by declaring our opinion, that Mr. Crabbe is not, as he stands at present *in the piece*, a pleasing poet; that his great power and constant inclination lie in pourtraying all the varied feelings and shadows, deeper and deeper still of woe and vice; but that he gives a sufficient indication of his power in an opposite manner to make us covet, and even demand as our right, some more pleasing and animating pictures from his pen—some pictures which may, without deviating from truth, exhibit her in her fairer forms and more inviting colours. We assign, it is true, a more arduous task to our poet than any he has yet attempted, as beauty is more difficult of delineation than deformity, and the simple magnificence of wisdom and virtue and truth and peace, in their purest earthly forms, more unattainable to the ordinary pencil, than the harsh, and wrinkled, and ever-shifting features of falsehood and folly, and vice and wretchedness: but why should not the attempt be made, with powers of genius like those of Mr. Crabbe?

The next question which demands our attention, and a very grave one, is this—Does Mr. Crabbe instruct us? To this we most readily reply, in spite of his own modest disclaimer, which we reserve as a dry question for our last topic, that it is his laudable intention to do so. We as firmly believe, that Mr. Crabbe intends to benefit mankind by his labours as to please them; and *if* he fails, or as *far* as he fails in either, we have no hesitation in ascribing both alike, rather to error in judgment than to any perversity of will. The points of instruction in which we perceive no failure in our poet's able productions, are, 1. That nice delineation of character in general, as far as *his* characters go, which must ever be considered as highly conducive to the cultivation of that discriminative faculty which is so useful in our intercourse

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with mankind; and, 2. and near akin to this, The perpetual recurrence of inimitable home-strokes in the course even of his commonest details, which go very far in assisting us to form a correct judgment of our own minds and our own motives. As an instance of the former, what can be more in point, or more admirably discriminating, than the following portion of the respective characters of "the Two Sisters," Jane and Lucy?

"Lucy loved all that grew upon the ground,
And loveliness in all things living found:
The gilded fly, the fern upon the wall,
Were nature's works, and admirable all.
Pleased with indulgence of so cheap a kind,
Its cheapness never discomposed her mind.

"Jane had no liking for such things as these,
Things pleasing her must her superiors please;
The costly flower was precious in her eyes,
That skill can vary, or that money buys;
Her taste was good, but she was still afraid,
Till fashion sanction'd the remarks she made.

"The sisters read, and Jane with some delight,
The satires keen that fear or rage excite,
That men in power attack, and ladies high,
And give broad hints that we may know them by.
She was amused when sent to haunted rooms,
Or some dark passage where the spirit comes
Of one once murder'd! Then she laughing read,
And felt at once the folly and the dread:
As rustic girls to crafty gipsies fly,
And trust the liar though they fear the lie,
Or as a patient, urged by grievous pains,
Will fee the daring quack whom he disdains,
So Jane was pleas'd to see the beckoning hand,
And trust the magic of the Ratcliffe-wand.

"In her religion—for her mind, though light,
Was not disposed our better views to slight—
Her favourite authors were a solemn kind,
Who fill with dark mysterious thoughts the mind;
And who with such conceits her fancy plied,
Became her friend, philosopher, and guide.

"She made the Progress of the Pilgrim one
To build a thousand pleasant views upon;
All that connects us with a world above
She loved to fancy, and she long'd to prove;
Well would the poet please her, who could lead
Her fancy forth, yet keep untouch'd her creed.

"Led by an early custom, Lucy spied
When she awaked, the Bible at her side:
That, ere she ventured on a world of care,
She might for trials, joys or pains prepare;
For every dart a shield, a guard for every snare.

"She read not much of high heroic deeds,
Where man the measure of man's power exceeds;
But gave to luckless love and fate severe
Her tenderest pity and her softest tear.

"She mix'd not faith with fable, but she trod
Right onward, cautious in the ways of God;
Nor did she dare to launch on seas unknown,
In search of truths by some adventurers shown,
But her own compass used, and kept a course her own."

Vol. I. pp. 179—181.

Instances of the latter point of instruction occur so frequently in Mr. Crabbe's pages, that it seems an injustice to select only one or two as specimens of the rest. Perhaps, however, the following fearful outline of a state of mind, as common as it is lamentable, may

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not be without its use to whom it may concern.

" 'Tis said th' offending man will sometimes sigh,
And say, 'My God, in what a dream am I?
I will awake:' but, as the day proceeds,
The weaken'd mind the day's indulgence needs;
Hating himself at every step he takes,
His mind approves the virtue he forsakes,
And yet forsakes her. O! how sharp the pain,
Our vice, ourselves, our habits to disdain;
To go where never yet in peace we went,
To feel our hearts can bleed, yet not relent;
To sigh, yet not recede; to grieve, yet not repent!" Vol. I. p. 57.

And take the following lucubrations of the *conscientious* Doctor on his daughter's expected trip to Gretna Green.

"'O! that unknown to him the pair had flown
To that same Green, the project all their own!
And should they now be guilty of the act,
Am not I free from knowledge of the fact?
Will they not, if they will?'—'Tis thus we meet
The check of conscience, and our guide defeat." Vol. II. p. 125.

3. We consider Mr. Crabbe's writings beneficial, as a direct satire on some of the most common, and therefore, perhaps, most fatal errors which meet us in our ordinary plans of life, or general intercourse with mankind. In the early history of George, he gives us a hearty laugh at adult bachelor romance, that is, till he conducts to a scene of ghastly interest in the presence chamber of his actual intended, where a more distressing moral forces itself upon us, in descriptions scarcely *producible* of the

" something he had seen
So pale and slim, and tawdry and unclean,
With haggard looks of vice and woe the prey;
Laughing in languor, miserably gay," &c. &c. &c.

The arts of the seducer, the speculator, and such other vermin and pests of society, are exposed with a force which may be of much practical use; the " righte pleasante storie " of two brothers falling murderously by each other's hands makes us equally hate the game laws and their breach; whilst the consequences of unguarded marriages, and the proper method of guarding any from disappointment, and guiding them to their truest and most lasting bliss, form perhaps one of the most frequent, varied, and most edifying admonitory results of the entire volumes before us. Of this latter head of instruction, " the Natural Death of Love," would afford us, had we time for more quotation, some very interesting specimens; particularly the exquisite description of the married duties at the close. But we forbear; and only add, that the tale, which occurs before, of Sir Owen Dale, one of the highest wrought, and most striking in the volume, gives us a very fine tragical lecture on the *moral* death of *Revenge;* and whilst it inflicts a most heart-rending, but true poetical justice on an unhappy run-away wife and her paramour, presents one of the most touching examples of forgiveness in the husband; so touching, as to overcome even the Shylock-heart of Sir Owen himself, and induce him to transfer his own lost bliss to his happier rival, or rather successor in love. In a word, we consider Mr. Crabbe as *in the main* poetically just: if his crimes are disgusting, it must be allowed that so likewise are his punishments, and we fully concede to him the merit of never "excusing the vices of man, by associating with them sentiments that demand our respect, and talents that compel our admiration."

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Something, however, and indeed much remains to be said on the opposite side of the question, and we cannot help offering rather a strong opinion, that Mr. Crabbe fails in the point of instruction in his poems in two or three very important ways. First of all, we think he errs in making so many of his examples purely negative, and presenting to us the large mass of mankind and womankind, as only to be scorned for their vices, and scarcely ever to be pitied for their manifold and deserved misfortunes. Aristotle, it is true, makes it the office of tragedy to purify the mind by pity and terror: and if Mr. Crabbe's heroes and heroines rose to a certain pitch of gigantic action, or sunk to any thing like a state of honourable misfortune, we fully allow such an advantage might follow. But these are not the favoured objects of Mr. Crabbe's portraiture, which rather are a set of low, mean, pitiful, and scoundrel passions, the sordid offspring of pure selfishness, and the proper and fit cause of a debasing and squalid wretchedness, such as we look for in the dungeon, or shudder at in the hospital. His very virtues are of a creeping order; but his vices positively wallow in a kind of moral stench: and both indicate a something in our poor mortal frame even lower than our avowed and too lamentable frailty; a lowness that nothing can raise; a total incapacity for any thing great, generous, and godlike. We approve, because the Scriptures approve, every description of fallen human nature that shall make it, in its own proper worth and merit, "abominable," and "none righteous; no, not one." But we do not wish to see its capacities traduced; its high and noble destinies trampled in the dust: nor do we willingly behold even man in his worst estate as "less than the archangel ruined; and the excess of glory obscured." We think ill both of the impression and the effect with which we rise from descriptions of human nature like many of Mr. Crabbe's; an impression of the hatefulness of man, with the effect of scarcely wishing, because not hoping, to make him, by any efforts, better. How shockingly, indeed, must the fall of man not only have debased but annihilated his capacities, if this be really the case! how much changed from that primeval innocence and towering dignity of character!

"For contemplation He and valour form'd—
For softness She and sweet attractive grace."

How much below the hopes and feelings once entertained towards him even in his fallen state! "For God so loved the world that he gave his only begotten Son, that every one that believeth in him should not perish, but have everlasting life."

And this, again, leads us to say, that in the pages of Mr. Crabbe, Christianity itself—we say it with pain—seems to us degraded from its high and privileged authority; and the pure and undefiled religion of Jesus Christ, more than once unfeelingly confounded with the most horrid and polluted mixtures, is almost at all times exposed as a totally insufficient antidote either to the ills or the vices of mankind. By a most sad and disheartening process, Mr. Crabbe seems to make his characters, for the most part, good at first, such as their goodness is, and bad afterwards; and it seems to us as if his works might not be inaptly titled, The Triumphs of Vice. Virtue, resolution, honour, conscience, which with him seem to have existed previously in the mind, are all chased away before the breath of temptation, like chaff before the wind: and, instead of tracing the gradual and glorious transitions from bad to good, from the first

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corruptions of nature to the happy improvements of Divine grace, through the medium of the first and purest of religions, we have to view in Mr. Crabbe's pages the puny efforts of a spurious or low-born innocence of nature, gradually or hastily subsiding into the depths of a miserable and overwhelming depravity.

"Still there was virtue, but a rolling stone
On a hill's brow is not more quickly gone:
The slightest motion;—ceasing from our care,—
A moment's absence,—when we're not aware,—
When down it rolls, and at the bottom lies,
Sunk, lost, degraded, never more to rise!
Far off the glorious height from whence it fell,
With all things base and infamous to dwell.
Friendship with woman is a dangerous thing—
Thence hopes avow'd and bold confessions spring:
Frailties confess'd to other frailties lead,
And new confessions new desires succeed;
And, when the friends have thus their hearts disclosed,
They find how little is to guilt opposed."

Vol. II. pp. 30, 31.

Who would have thought this dire foreboding of a future fall, to belong to the amiable and delightful vicar's niece in Sir Owen Dale, all "softness, gentleness, and ease," surrounded by her three darling girls, and a loving and attentive though rather coarse husband, and

"... health with competence, and peace with love."

See her ere long—must we behold it, or, having beheld, repeat it?—

"In that vile garret which I cannot paint,
The sight was loathsome, and the smell was faint.
.... reclined unmoved, her bosom bare
To her companion's unimpassioned stare.
.....
Sure it was all a grievous odious scene,
Where all was dismal, melancholy, mean,
Foul with compelled neglect, unwholesome and unclean."

It is true, the repentance of one or *both* is hinted at—

"I believe *her* mind
Is now enlightened—I am *sure* resigned:
..... *he* was past
All human aid, and shortly breathed his last,
But his heart open'd, and he lived to see
Guilt in himself, and find a friend in me."

We should add, that we think these very traits of repentance, and, as it may happen, palliations or aggravations of guilt, are of so slight and equivocal a nature, as very much to perplex the true boundaries of vice and virtue. We do not understand in the sad self-inflicted end of the unfortunate Ruth, what moral exactly is meant to be conveyed in the following lines.

"She had—pray, Heav'n!—she had that world in sight
Where frailty mercy finds, and wrong has right;
But sure, in this, her portion such has been,
Well had it still remain'd a world unseen."

On the other hand, Lady Barbara's disobedience and want of fealty to her faithful ghost, and her rash vow, are visited with such horrible inflictions from her husband, as to extort the not very guarded exclamation,

"O! my God, what shame
What years of torment from that frailty came!"

But we cannot leave the above-mentioned story of Ruth, without expressing our heartiest disapprobation of that other inveterate practice of Mr. Crabbe's, namely, the associating the name, profession, and *notions* of a something like religious faith, with the very worst features in heart and practice. The "reptile" described in that story,

"who beneath a show
Of peevish zeal, let carnal wishes grow;

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Proud and yet mean, forbidding and yet full
Of eager appetites, devout and dull;"

is but a match for other like characters drawn by the satirical pen of Mr. Crabbe, and which again meet us in "the Maid's Story" and "William Bailey;" and to one and all we must say, though we are wholly unwilling to be thought the patrons of Dissent, Methodism or cant; nay, though we have met ourselves accidentally with such horrid combinations as that which our poet describes; yet that we protest most solemnly in the name of our common faith against any equivocal associations on serious subjects, where it, above all, behoves us to speak out plainly, and so as not to be misunderstood; and that we from our heart condemn the too common practice of joining scriptural terms and ideas, such as zeal, devotion, experience, faith, &c. &c. with those detestable abuses to which the best things are most easily liable. Does Mr. Crabbe really mean to insinuate, that the more zeal, and warmth, and devotedness to the cause of Christ and his Gospel, persons may shew, the more they are to be suspected of nefarious designs and disgraceful lusts? Or are the clergy of our venerable establishment so much his debtors as to stand exempted in his view from all those vices, open or nameless, with which he would exclusively charge dissenting teachers? Or, finally, does he mean that all alike, whether preachers or professors, regular or irregular, of our holy religion, shall each in their way be suspected, be forcibly and of right accused of some mal-designs and mal-practices at bottom; only with this difference, that to the regular shall be attributed the decent, and to the irregular the indecent, vices of humanity? To us, we must say, it appears that the temptations and frailties of our common nature befal each of us alike as *men*, rather than as bearing this or that external character. If money is the charm, *men* covets money; if the appetite is tempted, *man* covets the gratification of appetite; if excuses or masks are to be obtained for our vices, we take those which most readily offer themselves; and the soundest moralist in the world, the sternest patron of good works, in theory, against the supposed licentiousness of faith, will tamper with his conscience in secret, and hoard his wealth, or indulge his *venial* errors and *unavoidable* frailties, and *natural* vices, on some perversion of his own principles, just as much as the Antinomian who cants about the flesh and the Spirit, and abuses the doctrine of mercy (that universal abuse) to his own undoing. The man who makes a talk about conversion, and regeneration, and faith, and grace, and the principles of the Bible, and the practices of secret or public devotion, is so far better off in one view, *primâ facie*, than others, that he at least *knows* his duty; and, we imagine, has a strong, though secret monitor within the bosom, to check him, wherein soever he fails of that "holiness, without which no man can see the Lord." We by no means, indeed, take for granted that he attends to that monitor, or is conscientiously and at heart a Christian. Some who know less, many who talk less, may feel more; and even the commonly worldly man of honour and upright feeling might happen, of the two, to act more like a Christian. But we are more surprised and more shocked when we find it so; and that because we know there is a vitality, an energy, a fire in the very terms and expressions of Scripture which operate against the practices of vice and immorality. To suppose, because a man has this guard against sin, that, therefore, he is never to be suspected of its commission, appears to us a most indefensible and highly dangerous position. It is preposterous to say that any sect or set of men, pro-

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fessing Bible principles, in whatever varieties, admit immorality and vice as a part of their creed. No man commits adultery, lies, or steals, but against his principles; and, if he is a professor of a pretended reformed creed, against very strong principles. And little as experience teaches us to credit a man's *profession* of belief, we still have great confidence in the power of *actual* belief: and if we find the appearance of believing strongly in the purities of the Gospel, we should *expect* to see, in a number of such persons, a far less measure of impurity and impiety, on the whole, than in the same number of men who openly profess but little, and secretly believe still less. Admit our expectation to be a fair one, and then what becomes of sweeping charges against profession as if all hypocrisy? Deny it, and then what becomes of those who profess to believe the Bible itself? The insolent and sneering infidel will then have the advantage even of the boastful defenders of the cause of Revelation. He indeed professes nothing; but, for the most part, his works will be a profitable comment on his negations.

But enough of this subject. All we wish in our Reverend Poet, is to keep the Bible out of question at least, if not to bring it in with all its train of healing and life-giving principles, as the cure of evil and the balm of woe. We are sorry indeed to find, that Robert the Poacher, during his nightly and nefarious trade, "read his Bible she was sure;" that

"He always pray'd ere he a trip began;"

that he was

"So kind to all men, so disposed to pray."

We entirely doubt the fact; and we quote in our support the approved saying of an old divine, that "either men will leave off sinning, or they will leave off praying." The clear inference from the contrary would be, that prayer is of no avail, the Bible a mere bugbear to frighten children, and the grace of God wholly in vain.

We had intended to make some observations on the remarkable preponderance, in these volumes, of love stories; and the various feelings, bad and good (not always the latter), detailed in connexion with the passion of love. We are not surprised that one who can paint this subject so well, should be ambitious of painting it often: nor can we wonder that one desirous, like Mr. Crabbe, of raising some of the strongest *home-emotions* in the hearts of his readers, should fix upon that passion which is well known to bear an undisputed sovereignty over the entire animal economy of nature. But this very last-named circumstance makes us doubt the propriety of assisting nature, where in point of fact she needs so little assistance. The business of *instruction* is to allay what is naturally predominant in the human soul, and to arouse its slumbering and oppressed faculties. More particularly in that "blest prime when love is life's employ," we cannot but think it highly important to shew that there *are* employments better and higher; to convince us that it is not the first and only business of life to pair off in matrimonial or worse connexions; to prove that we may be happy, and even in honour, without the credit or the bliss of successful love; and that to form the mind and reform the heart, first to improve ourselves and then to help forward our fellow-men in the paths of peace and truth, are objects of ambition certainly as great as to dabble in scenes of, at least, an equivocal nature and questionable decency, and to win the heart of coy maiden, or valiant knight, with Cupid's bow or the soft sweetness of Lydian measures. These representations, we are persuaded, are much calculated to awaken ideas far beyond the exact words of the narration, and to familiarise

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the tender and susceptible mind with vice in its most mischievous, because most insidious, forms: and the subsequent operation of those past, but *never forgotten*, feelings upon minds afterwards imbued with better principles, we often think leads far more to those inconsistencies in practice, those sad and humiliating conflicts between "the flesh and the Spirit," satirized by Mr. Crabbe himself, than all the lectures of Methodism, or the cant of Antinomianism. Whilst acknowledging the wisdom of a Creative Providence, in planting so strongly in the animal man that important tie between the sexes on which the preservation of the species depends, we can scarcely see any just claim upon its commendation from the poet, more than what belongs to our other appetites. And whilst marriage we know to be "an honourable estate, instituted of God in the time of man's innocency," "signifying to us," in its higher and purer joys, "the mystical union that is between Christ and his Church," we cannot but look forward to that time when, in its grosser sense, "we shall neither marry nor be given in marriage, but shall be as the angels of God in heaven."

We desire to be considered as throwing out these cursory observations, rather with a view to general use, than as aiming any pointed condemnation at the volumes immediately before us. At the same time, as Mr. Crabbe invites us, in the last paragraph of his preface, to a personal view of himself, as "a minister of religion in the decline of life"—and a more solemn and sacred character cannot exist in human shape—we are free to own, with much "indulgence to the propensities, studies, and habits of mankind," we still should have coveted from such a pen, even in its "moments of leisure and amusement," something more definitely instructive, though not less interesting, than the present work; something that might at least have kept the bad things of the world a little more in the shade, and brought more forward into view the lightsome and the cheerful ways of everlasting peace and salvation. These—doubtless the cherished views of the declining minister of the Gospel of Peace—we should have wished him to introduce, with congenial warmth and genuine affection, to the notice and regard of his fellow-sinners. With so extended an opportunity, as the superior talents and reputation of Mr. Crabbe, perhaps for the last time, afford him, for casting his measure of "salt" upon the corruptions of "the earth," and kindling from his own flame the vital energies of a languishing and dark world, we should have rejoiced in having to contemplate an example of the wise and considerate use to be made of such an opportunity: and we should have received, with all the authority of age and experience, over and above that of superior discernment and intelligence, and crowned with the sanctity of a minister of religion, the noble testimony he might have borne to that wisdom, whose "ways are ways of pleasantness, and all whose paths are peace;" who is "a tree of life to them that lay hold of her," and more especially "a crown to grey hairs;" "and happy is every one who retaineth her."

The question which we had reserved for our final consideration, and which we must now, for obvious reasons, spare ourselves and our readers the trouble of discussing at any length—viz. whether the poet's first intention ought to be to please, and his attempt to instruct quite a contingency—does, we think, in the case now before us, admit but of one solution. Indeed, talents in general, of so interesting, so distinguished, so rare, and so highly privileged an order, as those of the true poet, by whomsoever possessed, do to us seem in their first exercise most imperatively to demand a leading tribute of glory to

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their Great Giver, as well as of benefit to His creatures, whom it is always HIS first intention to instruct. Nor do we imagine the cause of poetry would at all suffer by such an intention. We might, indeed, hear a little less of certain obvious and questionable feelings of our nature, on which poets, intending first to please, are too apt to dwell with a fondness "akin to sickliness." But instead of these, we should have the effusions of a vigorous and masculine understanding, leading us to all that is great and noble and generous in our common nature, and bearing us on lofty measures and daring thoughts, as on eagle-wings, towards heaven. We should learn from the Muse so regulated, perhaps less of the love of the sex, but more of the love of human kind, the love of virtue, the love of country, the love of God. In tracing the angel-flight of such a bard, we should feel not the less interest in his subject from our admiration of the man; something, on the other hand, of the greatness of the writer would insensibly communicate itself to the breast of the reader. Praise so obtained, would, we should think, be dear to any poet, if worthy of the name; and the laurels so obtained most honourable indeed. Such laurels, let us hope, we may yet have, in his declining years, to place with unreserved applause on the brows of our now respected Mr. Crabbe: such laurels we unreservedly concede as the just meed of the virtuous triumphs of Mr. Southey's maturer muse: and justly may England boast of more than a proportionate share of names, living and dead, from whom it were injustice to withhold the wreath. But if there be ONE, of either world, from whom that wreath shall be withheld; ONE from whom at least posterity shall snatch it with indignation, and who has himself, in the phrensy of an ignoble malevolence, torn it to atoms and trampled it in the dust; it is that man whose writings display the resources of the finest genius in dark and unnatural connexion with the worst qualities of a perverted heart. Shall we say *their* first and *sole* intention is to please? If so, it is to please that they may corrupt; to smile, that they may slay. Their author speaks indeed of love, but he so speaks as to warn his stripling imitators of the dangerous illusions of the song. With a cold and satiate mind he seems to paint and revel in all the scenes of imagined debauchery; and in the "garnished nuisance" of a late work, scarce conceals, beneath the thinly scattered flowers on the surface, the semblance of a conscience, which, if authors are like their works, we should fear is dead to every just and legitimate feeling—"Lust hard by hate."—How long, indeed, an abused British public, and our fair countrywomen in particular, will suffer themselves to be held in the silken chains of a poetical enchantment; and how long admire a writer, who has to offer to their admiration a brighter gem, it is true, than any which sparkles in his coronet, the jewel of a rich and brilliant fancy; is more than we can tell. We have done our duty in seizing this opportunity, of which we are not ambitious of the repetition, to offer our friendly warning. For our own parts, we as little envy the reputation of an intimacy with such works, as we do the merit of their first production. If, according to the disgusting sarcasm of their author, the knowledge of their mischief will only further inflame, amongst those from whom we should hope better things, the curiosity to peruse them, we shall still have performed a duty: we must be satisfied with our good intentions, and with the thanks of those who *will* thank us. The wretched author might himself, perhaps, one day thank us, if, by any feeble representations of our own, or the stronger protests of other critics, his works should be *less sold* (the only calamity, we

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apprehend, such authors *feel*), and consequently his mind brought to a new position of self-recollection and inquiry. At present, feelings of the strongest pity for the man, mingle with our severer reflections on his detestable though fascinating poetry: and not only whilst enjoying our own fire-side comforts and domestic bliss, in all the plenitude and all the dulness of a contented mediocrity, but even whilst contemplating the penniless obscurity and anguished despair of Mr. Crabbe's imaginary "Patronized Boy" on his death-bed, if we are compelled to look abroad for a more pitiable object, we see it in one foolishly patronized to his own undoing by an ill-thinking multitude, who neither half relish nor half understand his poetry; we see it in the victim at once of passion and popularity, the self-exiled, the self-tormenting author of "Don Juan."

With such a fearful *negative* example before our eyes, in Mr. Crabbe's own compendious manner, "one moral let us draw,"—viz. the error of those who use the finest talents in poetry "to please, and not to instruct." And whilst we are very far from considering such a case as applicable, in any of its darker and more appropriate shades, to the writings of Mr. Crabbe, we are still prompt to offer a salutary warning to the writers as well as the readers of poetry; and to lay it down as always a questionable, and often a hazardous, principle in such works, to rest their credit rather on their pleasing than their instructive qualities. In Mr. Crabbe we cannot but see a genius of a very bright order, with a substance of good sense and sound feeling, to our minds a thousand times superior to the factitious and rhodomontading sentiment of the other writer, whose lyrical measures would even find some match from the pen of our present poet, if we are to judge from one or two exquisite specimens scattered up and down his works, and one particularly at the conclusion of the Maid's story, beginning

"Let me not have this gloomy view
About my room, around my bed,
But morning roses, wet with dew,
To cool my burning brow instead."

We now take our leave of Mr. Crabbe; and should this slight notice of his late work ever chance to meet his eye, we should wish it to bear to his mind the assurance of our unfeigned respect for his very distinguished talents, our sincere thanks for the entertainment afforded us by his interesting work, and our unfeigned hope of meeting him again, on ground (we ask no more) at once worthy the power of his song, and capable of embalming all its worth in the records of an admiring posterity.

Moral Sketches of prevailing Opinions and Manners, foreign and domestic; with Reflections on Prayer. By HANNAH MORE. London: Cadell and Davies. 1819. 12mo. pp. xix. and 518.

IT is remarked by Dr. Johnson, that there are few things, not purely evil, of which we can say, without some emotion of uneasiness, *this is the last*; and he pleases himself with the idea that the last essay of his "Idler" will be read with care, even by those who had not attended to any other. We love not to part with an author, although anonymous, who has from time to time endeavoured simply to amuse a vacant hour, or to convey in a cheerful manner instruction which, for the most part, is neither very new nor very important. Great, therefore, is our concern at this moment, when admonished that we are now to bid farewel to a writer whose name has been familiar to most of us from the days of childhood, as closely combined with some of our most pleasing and most

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sacred associations: whose poetry was among the delights of our morning of life, as her graver publications have continued to impart knowledge and improvement in our advancing years: who, leading us at first into the flowery fields of innocent recreation, has accompanied us in every future stage of our progress; and in many a dark and stormy season, fixing her own view steadily upon the Star of Bethlehem, and inviting us to follow the example of saints and sages, has, to the present hour, never ceased to travel and converse with us as our guide and counsellor and friend. With such a writer, so cordially endeared to us by all that can command respect or engage affection—by her abilities, and the uniform direction of them; by her influence, and the noble exercise of it; by the credit which she has given to good principles among the great, and the beneficial effects of her labours among the poor; by the true dignity with which in her own person she has invested the female character, teaching women what power they possess to *improve* society as well as to *adorn* it—with such a writer, commended to our regard by so many considerations, both present and prospective, it is impossible to part without casting many a lingering look behind us. We are very reluctant to bid farewel; and would fain indulge the hope that in taking her final leave of her readers, as Mrs. More informs us, in the preface to this volume, she now has done, the day of separation has not yet arrived. The indulgence and patience of the public, to adopt her own qualifying terms, are not yet either exhausted or wearied. The demand for a second edition of this work, before we reviewers had time to write a line about the first, will convince her, we trust, that the public are in no haste to part with a friend so long known, and so entirely beloved; and we are willing to persuade ourselves that the revered author of so many excellent volumes will not withhold her admonitions, till constrained to rest from her labours by the approach of that night when no man can work.

The volume of which we are now to give some account, consists, as the title-page intimates, of three parts: the first entitled *Foreign Sketches;* the second, *Domestic Sketches;* and the third, *Considerations on Prayer.*

Under the first head, Mrs. More commences with the subject of foreign travel, remarking particularly upon the eagerness of our countrymen to desert their own island for the soil of France, and their readiness to enter into associations injurious to the character and religious habits of their native land. The spirit of the writer may be well illustrated by the verse which she has herself cited in the course of the discussion:

"I cannot bear a French metropolis."

Her predilections, and she makes no secret of them, are entirely for the land of her fathers. A citizen of the world would with little ceremony, on the perusal of these pages, accuse her of prejudice and the want of liberality. We will not stop to inquire whether any plausible ground has been furnished for such an imputation; but we ourselves should not be disposed to find fault with just that degree of prejudice, in favour of our native land, which should induce all those to remain in it who could not assign a satisfactory motive for quitting it. And as to liberality, if it be extended with such wide and equable diffusion, that the name of England shall convey to an English heart no reflections more delightful, and to an English ear no music more sweet and melodious, than that of another country, we care not how narrowly its influence is circumscribed among us. Cold indeed must be the feelings of that man who does not rejoice in the recollection

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"That Chatham's language was his mother tongue,
And Wolfe's great name compatriot with his own;"

who does not find in the bare mention of his country, and that country England, a glow of honest exultation, which neither the want of amenity in its climate, nor of polish in its people, nor of smoothness in its language, has any power to destroy. For ourselves, we have nothing to object to the English partialities of Mrs. More: they are partialities which, with certain limitations, we would cherish: they are founded upon reason and justice; and, without detracting an atom from true Christian charity, may become the source of much that is laudable and excellent in the character of our people. Looking at the subject with the eyes of a Christian patriot, she observes, in this rage of emigration, a spirit very different from that which our circumstances demand, and is alarmed at the probable effects of it. She laments the frivolity and ingratitude with which we seem, after such a war, to meet the blessings of peace: she laments the probable decline of religious principle and sound morals, from the seductive influence of the amusements and examples of a foreign and luxurious capital: and considers it as no slight addition to the evil, that, in this period of general distress at home, so much British money should be squandered in a strange land; and so many of our labouring poor, especially of the female sex, should be deprived of the means of an honest livelihood, by the illegal introduction of French articles of dress and decoration. It is very possible that a mind devotedly English, and jealous of any inroads upon the solid and sterling character of our countrymen, may be somewhat more alarmed at the mischiefs of foreign intercourse than the course of things would ordinarily warrant; yet the circumstances noticed by Mrs. More are of a nature to justify no small degree of apprehension. For what is the real state of the case? It is not that some of the more intelligent of our gentry or men of education have left their native shores to improve themselves by travel, or to bring back, for the benefit of their countrymen at home, the information to be derived by observing the progress of others in those arts which add to the happiness of private life or the welfare of society. Mrs. More would concur with Lord Bacon in admitting the utility of such travel, provided the person who engages in it is capable of the improvement which it offers, and adopts the rules necessary for turning it to account; letting it appear further, that "he does not change his country manners for those of foreign parts, but only pricking in some flowers of that he hath learned abroad into the customs of his own country*." The complaint is, that "hundreds of thousands of men, women, and children," a confused and heterogeneous crowd of persons of every sort and description, in a great measure perhaps without any settled principles at all, in many cases almost necessarily without that rational *amor patriæ* which arises from maturity of years and a knowledge of their country's institutions, and nearly in all cases with scarcely any other motive than the kind of vacant and undefined curiosity with which a boy just let loose from school runs off to a neighbouring fair, are passing over from Great Britain to France: and, moreover, that these persons, thus poorly qualified for travel, and thus bound avowedly, for the most part, on a voyage of amusement, do not merely visit the new land of promise, see whatever is to be seen, and then return to their homes with a Babylonish dialect which nobody can understand; but in too many cases fix upon that soil perhaps for years their future home. It requires no sturdy moralist to feel and to speak warmly upon subjects like

* Lord Bacon.

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these: *facit indignatio versum.* Who, that has an English heart in his bosom, and either venerates the pure religion of his home, or loves "the noble simplicity, the ancient rectitude, the sound sense, and the native modesty," which have long been the characteristics of the British people, would not lament over this wide-spreading expatriation? Who would not deprecate the effects of these foreign associations, in their increasing influence over all the classes of society, when even the daughters of our farmers are to be "frenched and musicked," and then to be sent off, like their betters, to breathe the air and to flutter amidst the gaieties of France?

We would by no means be understood to say that France is without attractions of a higher order; and that a well-informed and well-principled Englishman may not visit that country with much advantage. If he seek for what is good, he will find talent and learning in that capital, as well as in his own; and Religion, which, notwithstanding the awful and desolating scenes through which she has been compelled to pass, has still lingered near the tombs of her ancient martyrs, is again beginning to resume her influence. But talent, and learning, and sound principle are not generally within the contemplation of our wandering countrymen: the great object is idleness and amusement; and from such travellers what is to be expected? It is impossible to imagine, even on the most favourable supposition, that these promiscuous and prolonged associations should not in a few years produce a great change in the feelings and manners of our people; and he must have impressions very different from ours, who can look at the prospect without painful anticipations.

In observations of this sort, as we have already intimated, there is no invasion of the province of Christian charity. Charity would teach us to love our enemies, and, according to our ability, to do good unto all men; but we owe it also to ourselves to avoid evil communications. Mrs. More adverts, in one or two instances, to the calamities which have come upon us from the Revolution; and to some readers it may possibly appear that this is done rather in the spirit of hostility than benevolence: but neither is this the disposition of the writer, nor the aim and tendency of her work. Her object in these intimations is not to promote hostility, but to point out still more forcibly the frivolity of character and want of right feeling in our travellers, which can at once discard all these sufferings from their recollection, and carry them with gaiety of heart to scenes which, above all others, the afflictions of their country would teach them to contemplate with saddened recollections. It is as if the survivors of a volcanic eruption should dance upon the mountain which had nearly overwhelmed their city, while their houses are still shaking, and the ground is heaving under their feet.

In order to ascertain the changes which French tuition is likely to produce on our people, Mrs. More proceeds to lay before us the opinion entertained by the French of English society, and to draw a picture of the vaunted society of Paris. The posthumous work of Madame de Staël furnishes the chief materials for the first description; and the records of the French themselves, principally during the reigns of Louis XIV. and XV., for the second; which, however, supply a very inadequate representation of the actual state of things in France. The conclusion is, that the taste and manners of the two countries are widely different. "If," indeed, as our author observes, "we were only sent into this world to be entertained;—if we had nothing to do but to talk; nothing to aim at but to shine;

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nothing to covet but admiration;"—we might have much to learn on the nature of good society from our gay and brilliant neighbours. But this is not the object of human life, nor are we accustomed thus to consider it. We might, doubtless, have been amused, and, possibly, in some sense, instructed, by an occasional peep into the literary and gossiping parties of those wits who so long gave the law to the society of Paris: but a more attentive examination of them would convince us that these were whited sepulchres, and full of all uncleanness. This fair exterior was only a sort of veil, which served to conceal the real manners and characters of the actors: view them more narrowly, and you find in the best circles—those, at least, which were esteemed the best—a frivolity of pursuit, a profligacy of habit, and a contempt of religion, which in truth they were scarcely at any pains to conceal. To the silly love of admiration, and the vanity of flattering and being flattered, they were ready to sacrifice the innocence of youth, the consolations of age, and the hope of immortality. Against good taste, according to their estimate of taste, they were unwilling to offend; but of good principle they knew just nothing: they seem to have been almost unconscious of the distinctions between virtue and vice; and persons, who, in a better state of the public mind, would have been shunned like the pestilence, were not only visited with pleasure, but actually gave the tone to fashionable society. Where such was the system of social intercourse among the great, why should we be surprised at the general dissoluteness of manners which speedily followed, and the subversion of every institution which rested upon the basis of religion? Contempt for the altar of God almost necessarily involves, at one period or another, the overthrow of the throne. These remarks, however, have a more pointed reference to the age that is past, than to the present.

Mrs. More next turns to our own country; and, after paying a just tribute of gratitude to our late venerated queen, for her firmness in preserving the purity of the court*, dwells for a few pages upon the characters of some distinguished ladies, the ornaments of their sex and age, and worthy to be ranked among the highest examples of female worth. We admit that nothing could be more unfair than to adduce the du Deffands and de l'Espinasses, as specimens of what is to be found universally in French society, while Lady Mary Armyn, and Rachel Lady Russel, are held forth as the representatives of our own. Neither is this the way in which Mrs. More introduces them: she does it to shew what was the prevailing taste in the French capital, on the one hand; and on the other, to prove that we have models at home of the first rank of female excellence—of excellence too which we have been accustomed to venerate, suited to the English taste and English character—excellence founded substantially upon the fear of God, and illustrated, under circumstances of peculiar trial, in the Christian discharge of all the social, relative, and religious duties.

With a view still directed to the same subject of foreign associations, Mrs. More employs the last chapter of this part of her work, in pointing out the best hope of England in these perilous times. This she maintains to consist in the early education of our people; of the rich as well as of the poor; in education which looks to the moral and religious improvement of the heart, as well as to the enlargement of the understanding; which instils into the mind the sacred lessons of the New Testament, and stores it with the great doctrines of the Gospel of Christ. To give greater pre-

* See a valuable pamphlet on this subject by "Lysias," lately published for Rivingtons.

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cision and effect to her remarks upon this topic, Mrs. More supposes herself to be conversing with some individual father of a family in the higher ranks of life; and suggests, through several pages, a series of observations for the instruction of youth, which deserve to be seriously perused by every man of rank and fortune who regards the prosperity of his child. If the course here recommended be systematically and vigorously pursued, we may hope, by the Divine blessing, to raise an effectual barrier against the tide of evils which may otherwise roll in upon us; and by a right use of the other means of improvement which Providence has put into our power, may see our country not only recover what she has lost, but rise to heights still unattained.

"If the familiar and protracted intercourse with a neighbouring nation; if, during this intercourse, the long witnessed contempt of religion, morbid insensibility to morals, desecrated Sabbaths, and abandonment to amusements the most frivolous, to pleasures knit in one eternal dance; if all this should happily have left unimpaired, or have only tinctured, too slightly to make a lasting impression, the noble simplicity, the ancient rectitude, the sound sense, and the native modesty which have long been the characteristics of the British people; if the growth at home, and within our own doors, of an intolerant and superstitious church, be not too fondly fostered—be not promoted instead of tolerated; if the paramount fondness, in the more delicate sex, for unbounded dissipation, for profane and immoral writers, should decline; if the middle classes among us should return to their ancient sobriety and domestic habits, should cease to vie with the great in expensive dress, and the decorations of high life, and to give their daughters the same useless accomplishments, which are carried too far even in the highest station, and in theirs are preposterous; if the instruction we are at length giving to the poor be as conscientiously conducted as it is generally adopted, and the art of reading be made the vehicle of true religion; if a judicious correction of our criminal code, and a prudent rectification of the demands of pauperism, be successfully followed up; if the African slave-trade should be effectually abolished—not in promises, and on paper, but in very deed and act; if our prisons be made places of reform, instead of increased corruption; if the young offenders be so instructed, that they come not out as bad as the old, and the old come not out worse than they went in; if our venerable universities should fulfil the promise they give of becoming as distinguished for moral discipline and strict religion, as they have ever been, and still are, unrivalled for learning and ability of every kind; if churches be as readily attended, as they will be cheerfully provided; if there be the same honourable attention paid to filling the pulpits, as to raising the buildings; if the Bible be as generally read by the giver, as it is liberally bestowed on the receiver; if the good old practice of family prayer should be revived, and public worship more carefully attended by those who give the law to fashion; if those who are 'the makers of manners' will adopt none but such as deserve to be imitated: if all these improvements should take place; and which of them, let me ask, is impossible? then, though we laugh to scorn the preposterous notion of human perfectibility, we shall yet have a right to expect that England, so far from being satisfied to excel other nations, will not only excel her present self, but be continually advancing in the scale of Christian perfection." pp. 20—23.

Acting with these views, we may become the honoured instruments of imparting benefits to our continental neighbours, instead of receiving injury from them; by diffusing through the medium of a well-regulated intercourse, better principles than have hitherto been acknowledged in France, and especially by leading them to set a right value upon the word of God, and upon the blessings and privileges of that Gospel which was intended for the benefit of all mankind.

The second division of this volume is entitled "Domestic Sketches," and relates to certain prevailing errors in opinion and in practical habits. The persons, for whose service this part of the work is more immedi-

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ately designed, are supposed to be already in a greater or less degree religious characters; and the intention is to establish them in a right faith and suitable conduct. Admonitions of this nature can never be inexpedient. Too many individuals may be found, in every age of the church, who lamentably disappoint the hopes which their early stages in religion had excited; and, perhaps, at no period of our history which was exempt from persecution, were instances of this kind more frequent or more afflicting than in the present day. The author of these Sketches has been an attentive observer of these "signs of the times:" and although some persons, through a feeling of mistaken tenderness to what is called the religious world, may wish, perhaps, that the delineations here presented to us, had been less minute and particular, we frankly declare that to this notion we cannot accede. In order to preserve pure and uncorrupted the great principles of the Gospel, and to retain those that profess religion in the way of holy obedience, it is not less necessary to guard against the *perversion* of the truth than the *contempt* of it; and there is no small danger in this age, when religious profession is creditable among us, and the love of novelty is at least equal to the love of truth, lest while we contend for the shadow we lose the substance of religion. Truth is simple; error is various: it meets us in a thousand forms; it flatters our vanity; it takes advantage of our passions; it is sometimes persuasive, and sometimes peremptory, and never presents itself in a more dangerous way than when, like the devil in the Wilderness, it speaks in the language of Holy Writ.

In entering upon this branch of discussion, our author employs her first chapter in urging the importance of soundness of judgment and consistency of conduct; the first necessary to keep "the talents in just subordination, and other principles in due equipoise," the last "the beautiful result of all the qualities and graces of a truly religious mind united and brought into action, each individually right, all relatively associated." The thing wanted to constitute such a Christian as shall "adorn the doctrine of God our Saviour in all things," next to real principle in the heart, is the operation of a "sound mind," a correct and well-balanced judgment in the intellect. From how many absurdities and delusions would the truth and habitual exercise of this judgment, through the blessing of God, preserve and deliver us!

From these topics Mrs. More proceeds to remark upon novel opinions in religion, confining her observations chiefly to those who claim the exclusive credit of *rationality*, "denying the Lord that bought them;" and to the class of persons who have lately made themselves notorious by the introduction of Antinomianism and Sabellianism, under the belief, that they had in fact discovered a new religion, which, alas for the blindness of reformers, confessors, and martyrs! had never been developed till now. Whether, if some intelligent person had been present to whisper into the ears of our new inventors of old heresies, that the merit of these discoveries belonged to others; that the doctrines which they now deliver as for the first time since the date of Christianity, had been promulgated long since, and long since exploded; it might have checked their confidence, and diminished their zeal, we are unable absolutely to decide. We suspect, however, that the supposed novelty of the system was, with many persons, not the least of its attractions. It was propounded with all the claims of original discovery; and a few "silly women" were "led captive" by it, just as they would have been attracted by the newest fashion. We have already, on various occasions, given our sentiments on this subject; we

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shall do little more at present than subjoin a few detached paragraphs from the pages of Mrs. More.

"In another of the quarters alluded to, the more novel system, we hear much of opinions but little of practice; much of doctrines, but little of holiness; much of faith—a disproportioned and unproductive faith—but little of repentance. These grand ingredients, which, when severally coupled together, make up the sum and substance of Christianity—these joint essentials, which St. Paul preached invariably, and which, by never separating, he preached effectually—are now considered as separate interests, and severed from each other as having no necessary connexion." p. 141.

"We are assured that the changes in these ever varying theories are so frequent, that to confute them would be as difficult as unnecessary; for that which by some of the party is insisted on in one week, gives way in the next to some wider deviation; so that he who might wish to animadvert on some existing evil must be as rapid as its inventor, he must 'Catch ere it fall the Cynthia of the minute.'

"If in religious contemplation or discussion, we once give the reins to fancy; if we cherish every seducing thought, merely because it is new; if we set up for complete independence of opinion; if we assume individual release from all the ties that hold Christian society together; if we permit ourselves to plunge, into the unfathomable ocean of discovery, without compass or rudder, there is no saying where we may land; it may be on the shore we now dread. Many of these leaders differ in opinion, but each seems to lay as exclusive a claim to truth as the pope himself; but as the latter was equally infallible when there was one pope at Avignon and another at Rome, so the infallibility here seems to be lodged by each in himself—only with this variation, that these last begin by differing from each other, till in their more advanced progress they come to differ from themselves.

"Is not the recent Secession founded on a kind of spiritual democracy, an overturning system, an aversion to whatever is established, a contempt of authority, an impatience of subordination, a thirst for dictatorship; with this difference that these religious dissidents loose the reins of their self-government, instead of those of their country." pp. 143—145.

"Extravagance in religion is a kind of spiritual empiricism, which is sure for a time to lay hold on the vulgar. The ignorant patient, in both cases, who frequently pays little attention to the established physician, is sure to be attracted by any new nostrum from the laboratory of the irregular prescriber: he is resorted to with more confidence in proportion to the reputed violence of his catholicon; and he who despised the sober practitioner swallows without scruple the most pernicious drug of the advertizing professor." pp. 146, 147.

One of the most awful symptoms in this Proteus-like party, is the spirit and manner in which their researches appear to be conducted. A fair and candid inquirer after religious truth will approach the sacred volume with a deep sense of his own ignorance and insufficiency, with humility, docility, reverence, and godly fear.

"But if men come to the perusal of the Bible with certain prepossessions of their own, instead of a simple and sincere desire after Divine truth; if, instead of getting their obliquities rectified by trying them by this straight line, they venture to bend the straight line till it fits their own crooked opinions; if they are determined to make between them a conformity which they do not find, they are not far from concluding that they have found it. By such means, a very little knowledge, and a great deal of presumption, has been the ground-work of many a novel and pernicious system." pp. 152, 153.

Under such circumstances, the discovery of holy truth may be safely pronounced to be unattainable: and we believe that we are not uncharitable in expressing our apprehension, that the last cited paragraph is but too correct a description of our new discoverers. We have ever considered the *spirit* of the party as remarkable for flippancy and caprice; and, looking at the spirit *alone*, we are greatly deceived, if it do not plunge its possessors into the gulph of Sociniauism, or leave them finally without chart or compass, confounded, bewildered, and lost.

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The secession of these persons from the Established Church was, under their circumstances, a case of necessity: it was impossible that with the sentiments avowed by them, they could still continue to minister in her sanctuary, or even to worship in her courts. But the evils resulting from this secession are of no ordinary magnitude, and they are well and forcibly stated in the volume before us. We hope that the chapter on this subject will be duly considered by all whom it concerns. It may serve to check that unhallowed boldness of inquiry, and undaunted promptness of decision, which are now so lamentably prevalent: and, by inducing habits of serious reflection, and persuading men to learn before they presume to teach, may tend in some measure to bring back the reign of common sense, and to preserve the general cause of religion from misrepresentation and disgrace. For the effect of this spiritual vanity, which leads our novice instructors to become teachers, "when they have need to be taught themselves, which be the first principles of the oracles of God," is neither confined to themselves, nor to their hearers, nor to the circle with which they are immediately connected: its operation is mischievous, not merely upon those who come within the sphere of its influence, but upon multitudes who are distant spectators. A prejudice against the Truth itself is thus implanted in the minds of many, who, if they were not alarmed by these overflowings of folly and extravagance, would be glad to embrace it; whilst the adversaries of serious piety take occasion to throw discredit upon the orthodoxy of every man who is really in earnest for the salvation of the soul. It would be almost incredible, if every day's experience did not convince us of the fact, that in an island so small as Great Britain, misconception and misrepresentation with respect to the characters and opinions of the more religious members of the Church of England—for it will hardly be said, either of the clergy or the laity, that all are *equally* religious—should be carried to such a remarkable extent. Suppose a foreigner to come into this country, and either to attend some of our churches, especially on occasions of peculiar solemnity, or to read the controversial publications which are daily issuing from the press, what would be his opinion concerning the present state of the Church of England? He would learn that the church is divided into two parties; the one orthodox, learned, moderate, with the bench of bishops and dignitaries at the head of it, anxious to preserve the truth from corruption, and zealous in contending for that pure form of apostolical faith which is embodied in the formularies of the national church;—the other consisting of a strong party, neither orthodox, nor learned, nor moderate, of principles so intolerant, that they arrogate to themselves the exclusive title of Evangelical Preachers, of consciences so accommodating, that they continually impugn the Articles which at their ordination they subscribed; teaching that men are to be saved by a mere dead faith unproductive of works, that repentance is unnecessary, Divine grace irresistible and indefectible, election unconditional, conversion instantaneous, sanctification imputed, &c. &c.; that these men, with malignant hostility, are labouring to subvert the establishment which supports them; that some of them have already seceded, and that the rest are mightily inclined to follow this example. He would find these assertions made at the time and in the country, where these persons are reported to live; and he would soon be convinced that, whether true or false, such statements were very generally credited by men of rank and respectability in the church. We

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will not waste the time of our readers by proving the injustice of these allegations: this has frequently been done: the system of misrepresentation, however, is still pursued, and will continue to be pursued so long as enthusiasm and folly are to be found among the professors of religion, or human passions and human interests are cherished with more ardour than the love of truth.

"This lumping system," observes Mrs. More, "is not a little hard on the steady and orderly divine. It weakens the hands of the faithful pastor, when his auditors, who have just been hearing him speak the words of truth and soberness, find him, perhaps, in the next controversial pamphlet they take up, coupled with the half insane, and the wholly absurd. It is hard that the zealous Christian, who is at the same time a pattern of propriety and correct demeanour, should be dragged in to make common cause with those at whose principles he shudders. Yet these men of opposite characters, principles, and pursuits, are forced into contact, are together plunged into the crucible of undistinguishing prejudice, and melted down together; all distinctions so lost in the fusion—the sober Christian so mixed with the fanatic, the temperate with the fiery, the regular with the eccentric—that they come out of the furnace blended into one common mass, and are reproduced as if formed of one common material." pp. 184, 185.

If the mischievous effects of this system were felt only by the individuals calumniated, we should consider it as a matter of little account; but the misfortune is, that the way of truth itself is evil spoken of, and that numbers of our fellow-creatures pass out of time into eternity under the belief that religion is a formal rather than a spiritual thing, and live and die in ignorance of its nature, and destitute of its real consolations.

Among the circumstances by which the present times are distinguished, may be noticed particularly the exertions of pious ladies. Mrs. More, ever sensibly alive to the credit and character of her own sex, is anxious not only to give their labours a right direction, but to guard them against any evils with which they might possibly be associated. This she has done with her accustomed delicacy and judgment, vindicating the principle, but examining also the motives of action, and contending for that sobriety, moderation, and regard to private and relative duties, which are on no account to be sacrificed. It was impossible to touch upon this topic, without being reminded of the example which has been set to the ladies of England, in the reformation of Newgate, by "the Female Howard," and, to adopt the words of the author, "justice as well as gratitude would be wounded, were no tribute to be paid to the most heroic of women." Concerning the labours of this lady, there is but one opinion: they are above all praise; and independent of their immediate effects, independent of the effects which will be produced in other prisons by the influence of her noble example, they will render great service to society by justifying and accrediting the exertions of pious ladies in the various departments of charity. It will soon be considered not the reproach, but

"the glory of our age, that among the most useful and zealous servants of our Divine Master, are to be found, of 'devout and honourable women not a few.' Ladies, whose own education not having been limited to the harp and the sketch-book, though not unskilled in either, are competent to teach others what themselves have been taught; who disdain not to be employed in the humblest offices of Christian charity, to be found in the poorest cottage, at the bed-side of the sick and dying; whose daughters, if not the best *waltzers*, are the best *catechisers*; whose houses are houses of prayer, whose closets are the scene of devout meditation; who, not contented with the stinted modish measure of a single attendance on public worship, so contrive to render the hours of repast subservient to those of duty, as to make a second visit to the temple of their God; and who endeavour to retain the odour of sanctity, shed

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on the sacred day, through the duties of the week." pp. 200, 201.

It will answer yet another purpose, by shewing how the most enlarged and difficult labours of charity are compatible with a close attention to ordinary duties.

"If ever a charity of so extensive and public a nature could have been pleaded as some excuse for the remission of domestic duties, this might have been considered as the one exempt case; but it was not so. If she stole some hours from her family to visit the prison, she stole some hours from sleep to attend to her family." p. 213.

The next class of Christians which falls under the observation of our author consists of those who with high professions are negligent in practice. The reader will probably recognize, in the description given of them, several of his acquaintance; and if he happen to discover himself, we would hope that it may be the means of enlarging his charity, and inducing him to seek for better views of religion than he has hitherto attained. Mrs. More distinguishes these persons by the title of Phraseologists; and, among other traits by which they many be known, mentions the following.

"Professing to believe the whole of the Gospel, they seem to regard only one half of it. They stand quite in opposition to the useful and laborious class whom we last considered. None will accuse these of that virtuous excess, of that unwearied endeavour to promote the good of others, on which we there animadverted. These are assiduous hearers, but indifferent doers; very valiant talkers for the truth, but remiss workers. They are more addicted to hear sermons, than to profit by them.

"Their religion consists more in a sort of spiritual gossiping, than holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal those who act more in the service of Christianity, and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best, doubtful points of doctrine; and form their judgment of the piety of others, rather from their warmth in controversy, than from their walking humbly with God.

"They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those whose higher breeding, and more correct habits, discover a better taste. Delicacy with them is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other terms than are found in their vocabulary, are suspected of error. They make no allowance for the difference of education, habits, and society: all must have one standard of language, and that standard is their own.

"Even if, on some points, you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indisposes persons of refinement, who have not had the advantage of seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste.

"When they encounter a new acquaintance of their own school, these reciprocal signs of religious intelligence produce an instantaneous sisterhood; and they will run the chance of what the character of the stranger may prove to be, if she speaks in the vernacular tongue. With them, words are not only the signs of things, but things themselves." pp. 216—219.

"By the apparent depth of their views, and this cant in the expression, the stranger is led to think there is something unintelligible in religion—some mysterious charm, which is too high for her apprehension. They will not hold out to her the consoling hope of progressive piety; for, with them, growth in grace is no grace at all,—the starting-post and the goal are one and the same point. One of these consequences probably follows: she either falls into their peculiar views, or she is driven to seek wiser counsellors, or misled, by the hope-

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lessness of attaining to their supposed elevation, to give up the pursuit of religion altogether.

"These technical religionists are so far from encouraging favourable tendencies, and 'the day of small things,' that they have no patience with persons professing hope, and despise every advance short of of assurance.

"To judge of them by their conversation, they seem to have as firm a certainty of their own security, as of the danger of all the rest of the world; that is, of all those who do not see with their eyes, hear with their ears, and discuss in their language. You would suppose salvation a very easy attainment, to see them get so much above hopes or fears." pp. 221, 222.

"To these persons, the exclusive credit of their individual preacher is at least as valuable a consideration, as the glory of that God whom it may be his constant aim to glorify; and they do not think they exalt him sufficiently, if it be not done at the expense of others among his brethren, to whom he perhaps looks up with reverence." pp. 223, 224.

"These religionists delight to speak of themselves as a persecuted people; so that a stranger not accustomed to their dialect, and having been in the habit of hearing the term applied to imprisonment, anathema, and proscription, is rejoiced when he afterwards finds it means no more than a little censure, and not a little ridicule; the latter perhaps more frequently drawn on them by their quaint phrases, injudicious language, and oddity of manner, than meant to express any contempt of religion itself." pp. 228, 229.

"In short, the religion of the phraseologists is easy, their acquisitions cheap, their sacrifices few, their stock small, but always ready for production. This stock is rather drawn from the memory than the mind; it consists in terms rather than in ideas, in opinions rather than in principles; and is brought out on all occasions, without regard to time, place, person, or circumstance." p. 230.

The delineation of their characters serves in some measure to point at the advice which a person of sound mind would be disposed to suggest to them; and we shall only add, that the corrections proposed by Mrs. More are as wise and salutary as her delineations are just.

The remaining subjects, under the head of Domestic Sketches, are entitled Auricular Confession, Unprofitable Reading, and the Borderers. The first introduces us to a description of persons with whom we were previously but little acquainted; certain young ladies of good talents and considerable cultivation, who, "under the humble guise of soliciting instruction and attaining comfort, propose to their spiritual guides doubts which they do not entertain, disclose difficulties which do not really distress them, ask advice which they probably do not intend to follow, and avow sensibilities with which they are not at all troubled." We cannot doubt, that such characters exist; and if they must be noticed at all, they could not meet with admonition from a kinder instructress: we will not deny also, that this sort of religious coquetry is highly objectionable, not merely as offensive to good taste, and as opposed to Christian simplicity and honesty of purpose, but as it may eventually lead to ill-sorted connexions. We would request only, that Mrs. More may be not so far misunderstood as if this auricular confession were very generally prevalent. We suspect that it has never made much progress, and that it will from this time be heard of no more.

After several judicious remarks upon unprofitable reading—an evil of very serious magnitude, whether we regard the time which it consumes or its too frequent effects upon the imagination and the conduct—Mrs. More passes on to "the *borderers*;" a civil, obliging, and accommodating people, who occupy a sort of neutral ground between religion and the world; a race so perfectly well-bred as to be desirous of keeping on good terms with their neighbours on both sides of the boundary. Their characters are drawn in a somewhat playful manner; but as their condition is perilous, as they stand

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aloof from the constraining power and practical consequences of religion, they are addressed, toward the close of the chaper, in terms of affectionate remonstrance and with impressive solemnity. We shall present our readers with a brief outline of their character. Situated in a territory between the different regions occupied by the world and religion,

"they are invited to intimacy by the gratifications held out by the one, and the reputation conferred by the other; present indulgence tempts on the left, future hope on the right. The present good, however, is generally too powerful a competitor for the future. They not only struggle to maintain their own interest in both countries, but are kindly desirous of accommodating all differences between the belligerent powers. Their situation, as borderers, gives them great local advantages on both sides. Though they keep on the same good terms with both, they have the useful and engaging talent, of seeming to belong exclusively to that party in which they happen to find themselves.

"Their chief difficulty arises when they happen to meet the inhabitants of both territories together; yet so ingenious are they in the art of trimming, that they contrive not to lose much ground with either.

"When alone with one party, they take care never to speak warmly of the absent. With the worldly they smile, and perhaps good-naturedly shake their head at some little scruples, and some excess of strictness in the absent party, though they do not go the length of actual censure.

"When with the religious colony, they tenderly lament the necessity imposed on them of being obliged to associate so much with neighbours from whom, they confess, there is not much to be learned, while they own there is something to be feared; but, as they are quite sure their inclination is not of the party, they trust there is no great danger. They regret, that as they must live on terms with the world, they cannot, without a singularity to which ridicule would attach, avoid adopting some of their manners and customs. Thus they think it prudent to indulge in the same habits of luxury and expense; to conform to many of the same practices, doubtful at the best; and to attend on some places of diversion, for which, indeed, they profess to feel no great relish, and which, for the sake of propriety, are rather submitted to than enjoyed! 'One would not be particular, one does no good by singularity.'

"By an invariable discretion, they thus gain the confidence and regard of both parties. The old settlers on the fashionable side are afraid of losing them, by opposition to their occasionally joining their enemies; while the religious colonies are desirous of retaining them, and rendering them service by courtesy and kindness, still charitably hoping their intentions are right, and their compliances reluctant. Thus their borders are every day extending, and their population increasing. As they can speak, as occasion requires, the language of both countries, they have the advantage of appearing to be always at home with each, who never suspects that the same facility in the dialect of the other, equally secures their popularity there." pp. 251—254.

"Thus, though hovering on the borders of both countries, they do not penetrate into the depths of either. The latitude they happen to be cast in varies according to circumstances. An awakening sermon will drive them, for a time, beyond the usual geographical degree; an amusing novel, or a new canto of Childe Harold, will seduce them to retreat. Their intentions however, they flatter themselves, are generally on the right side, while their movements are too frequently on the other.

"But though their language can accommodate itself to both parties, their personal appearance is entirely under the direction of one of them. In their external decorations, they are not behind the foremost of their fashionable friends; and truth obliges us reluctantly to confess, that their dress is as little confined within the bounds of strict delicacy as that of women the rest of whose conduct is more exceptionable. The consequence is not unnatural; for to those who must do like other people, it is also necessary to look like other people. It does, however, seem a little incongruous to hear the language of one of the countries spoken, even with a strong accent, by ladies in the full costume of the other." p. 254—256.

The existence of these borderers

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is the natural consequence of the increase of true religion in the higher classes of society; and in proportion to that increase will be the accession to their numbers. Every real Christian of rank and influence is emphatically as a city set upon a hill: he comes necessarily within the observation of many around him; and if he be exemplary for the spirit of Christianity, some individuals, especially of that sex which is most remarkable for religious and devotional feeling, will be attracted by his demeanour, and take pleasure in his society. Of these it is too much to expect that all shall become acquainted with the vital power of religion: some will stop short of it, although with a tolerably distinct knowledge and clear approbation of the doctrines of the Gospel, and they will settle among the Borderers. With them will be associated many of the children of pious families, and not a few of those who have been favoured with the privileges of a religious education. Their numbers will, almost in despite of the suggestions of conscience, inspire them with the idea of security; and they will be ready to persuade themselves, that the main difference between them and their more rigid neighbours consists in their having discarded the peculiarities which render the Gospel unnecessarily offensive. But is this the religion of the Bible? Is it thus that the world is to be crucified to us and we to the world?—thus that we are to present ourselves "a living sacrifice, holy, acceptable unto God," and to be "transformed by the renewing of the mind?" The amiable qualities of many of these persons may, perhaps, render both themselves and others insensible to their real condition: but in religion there is no middle way. "If any man love the world, the love of the Father is not in him: if any man have not the Spirit of Christ, he is none of his." We are all walking either in the narrow path which leadeth unto life, or the broad way of destruction: there is no intermediate state between the children of the world and the children of God.

"They who run in a race," as our author observes on this topic, "though they may come closer to the goal, yet if they come short of it, fall of the prize as completely as those competitors whose distance is greater; and if we come short of heaven, whether we lose it by more or fewer steps, the failure is equally decisive, the loss equally irreparable." p. 264.

We now come to the third subject of this interesting volume; namely, *Reflections on Prayer*. Under this general title are comprised many subordinate points of discussion; the principal aim of the author being to impress her readers with a right sense of the excellency of prayer, and to prevail upon them to live in the practice and spirit of it. In pursuing these inquiries, she shews the tendency of some of the great doctrines of Scripture to promote the habit of prayer; the effect of certain false doctrines as injurious to it; the condition of its attendant blessings; the errors, which may hinder its being answered; the excuses, which men are apt to frame for the omission of this duty; the perpetual and universal obligation of it; its beneficial effects upon ourselves and others: these, and many similar topics are treated in a very impressive manner, and are enriched with a variety of collateral observations suited to throw light upon the subjects with which they are connected. One great excellence in this part of the work is the perfect freedom from that didactic constraint which too frequently attends professed essays upon the doctrines and duties of religion. Mrs. More has consulted the benefit of her readers, by suggesting her observations in the most easy and natural way. We seem, indeed, rather to be enjoying her conversation, than to be reading her works; and she speaks

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to us with the ease and energy of a person who loves the subject of discourse, and who is at home in it; who can describe the value of prayer, and tell of its consolations, not from the report of others, but her own experience. Every thing seems to come from a full heart; and when to this circumstance we add, what is every where visible, and every where subservient to the main object, that acquaintance with the human mind which our author possesses in so eminent a degree, we think that few persons can read these pages without finding something suitable to their own case, and deriving advantage from the perusal. We cannot suppress the further remark, How different would be the character of the Christian world, if those that professedly belong to it were such as this volume invites them to become! How different, in general, would Christianity herself appear, if her countenance were always seen as irradiated by that heavenly expression, which it is the tendency of prayer to kindle—the expression of meekness, and gentleness, and resignation, and love!

The extracts which follow are taken without any particular selection: they will justify the account we have given, and preclude the necessity of any additional observations of our own.

The patient Christian.

"Under the pressure of any affliction, *thy will be done*, as it is the patient Christian's unceasing prayer, so is it the ground of his unvarying practice. In this brief petition he finds his whole duty comprized and expressed. It is the unprompted request of his lips, it is the motto inscribed on his heart, it is the principle which regulates his life, it is the voice which says to the stormy passions, 'Peace! be still!' Let others expostulate, he submits. Nay, even submission does not adequately express his feelings. We frequently submit, not so much from duty as from necessity; we submit, because we cannot help ourselves. Resignation sometimes may be mere acquiescence in the sovereignty, rather than conviction of the wisdom and goodness of God; while the patient Christian not only yields to the dispensation, but adores the Dispenser. He not only submits to the blow, but vindicates the Hand which inflicts it: 'The Lord is righteous in all his ways.' He refers to the chastisement as a proof of the affection of the Chastiser: 'I know that in very faithfulness thou hast caused me to be afflicted.' He recurs to the thoughtlessness of his former prosperity. 'Before I was afflicted I went astray,' and alludes to the trial less as a punishment than a paternal correction. If he prays for a removal of the present suffering, he prays also that it may not be removed from him, till it has been sanctified to him. He will not even part from the trial till he has laid hold on the benefit." pp. 337, 338.

Benefit of habitual prayer.

"Habitual prayer may prove a most effectual check to any doubtful or wrong action, to which circumstances may invite us during the day on which we are entering. The very petition to our Heavenly Father, 'Deliver us from evil,' forcibly felt and sincerely expressed, may preserve us from being seduced into it. And is not the praying Christian less likely to 'fall into temptation,' than they who neglect to pray that they may not be led into it?

"The right dispositions of the heart, and the fervour of devotion reciprocally excite each other. A holy temper sends us to prayer, and prayer promotes that temper. Every act of thanksgiving tends to make us more grateful, and augmented gratitude excites more devout thanksgiving.

"The act of confession renders the heart more contrite, and deeper contrition induces a more humbling avowal of sin. Each, and all, send us more cordially to the Redeemer: the more fervent the prayer the more entire is the prostration of the whole man at the foot of the Cross." pp. 359, 360.

On the subject of *progressive sanctification*, we have the following just and important observations.

"If ever progressive sanctification was exhibited in the life, as well as writings, of any one man more than another, it was in this heroic champion of Divine Truth. If ever one man more than another had a right to depend on

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his own safe state, it was the divinely illuminated St. Paul.

"Yet did *he* spend his after-life in self-satisfaction and indolent security? Did *he* ever cease to watch, or pray, or labour? Did *he* ever cease to press the duty of prayer on his most established converts? Did *he*, in the confidence of supremely eminent gifts, ever cease himself to pray? Were *his* exertions ever abridged; *his* self-denial ever diminished? Did *he* rest satisfied with present, though supernatural attainments? Did *he* remember the things which were behind? Did *he* live upon the good he had already done, or the grace he had already received? Did *he* count himself to have attained? Did *he* stop in the race set before him? Did not *he* press forward? Did not his endeavours grow with his attainments? Did not his humility and sense of dependence outstrip both? If *he* feared being a castaway, after the unutterable things he had seen and heard, and after the wonders he had achieved, shall the best man on earth be contented to remain as he is? If it were attempted, the most sanguine man on earth would find it to be impossible; nothing either in nature or in grace 'continueth in one stay.' He who does not advance, is already gone back. This glorious, because humble Apostle, went on in progressive sanctification, he continued to grow and to pray, till he at length attained to the measure of the stature of the fulness of Christ.

"But what enabled this unparalleled man to maintain, to the end, this painful conflict? It was the same support which is still offered to the meanest Christian. It was humble, fervent, persevering prayer. It was the spirit of supplication, infused and sustained by 'the renewing of the Holy Ghost,' and presented through the Divine Mediator.

"And what the Apostle did in his own person, we repeat, he unwearicdly pressed upon all his converts. He exhorted them to pray for themselves, and for each other, in the same spirit in which 'he bowed his own knees unto the Father of our Lord Jesus Christ, that they might be strengthened with might by his Spirit in the inner man;—that Christ might dwell in their hearts by faith;—that they might be rooted and grounded in love;—that they might know the love of Christ, which passeth knowledge;—that they might be filled with all the fulness of God.'" pp. 371-374.

We pause for a moment to observe, that the title of this chapter appears to convey a wrong idea of its contents, and of Mrs. More's views:—

"The Doctrine of imputed Sanctification, newly adopted—The old one of progressive Sanctification, newly rejected.—Both Doctrines injurious to Prayer." p. 361.

The words seem to imply that the doctrine of *progressive* as well as *imputed* sanctification is injurious to prayer; whereas the charge is meant to apply to the doctrine of *imputed* sanctification, and to *that doctrine* which *denies progressive* sanctification. We make the remark merely for the sake of correctness in a future edition.

In speaking of the connexion between certain prescribed duties and promised blessings, Mrs. More offers some just and pertinent remarks upon the use of certain terms, which it has lately been too much the fashion with religious persons to discard.

We particularly recommend these remarks to the consideration of the clergy.

"The obnoxious terms to which we here allude are rewards and conditions. We have, in general, avoided the use of them, not for any harm discoverable in them when used and understood in the scriptural sense, but for fear of creating an idea contrary to what was intended to be conveyed. In the legal sense they are very exceptionable; for in the one case we deserve nothing from God, and in the other we can do nothing of ourselves.

"We do not presume to make conditions with God, but He condescends to propose them to us. In this latter case, it is free grace imposes the reasonable condition: his free grace bestows the unmerited reward. Are not all the promises of the Gospel conditional? The beatitudes include both the condition and the reward. Our blessed Saviour, his Sermon, multiplies, and individualizes his promises. He gives us a string of articles of blessedness and recompence; the specific recompence to the specific duty;—amongst others, mercy to the merciful; the kingdom of heaven to

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those who are persecuted for righteousness' sake; the vision of God to the pure in heart.

"The Holy Spirit consecrates the doctrine of rewards by teaching the Apostle to connect it even with the very being of Omnipotence. 'God is,' and it immediately follows, that 'he is a rewarder of them that seek him.' Surely this is a condition, as much as the threat that he will punish those 'who know not God.' Every where, and particularly in the Psalms, prayer is made the condition of obtaining. In asking, seeking, and knocking, the condition and the reward most appropriately meet.

"To those who come to the Redeemer, he has declared that 'they shall in no wise be cast out.' Their coming is the condition of their being accepted. 'Rest,' again, is the consoling promise which he makes to 'the heavy laden' who come to him. 'He that honoureth me, I will honour,' is both a condition and a reward. What is the promise of pardon to repentance, but a condition? The negative denunciation is a condition. 'Ye will not come to me, that ye might have life.' 'Without holiness no man shall see the Lord; without faith it is impossible to please God.' Do not these imply the blessings attending the contrary temper? State the question thus: Shall we be heard, if we do not pray? Shall we be pardoned, if we do not repent?

"'Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him.' It is the love of God then, which is the condition of obtaining those things which the heart of man cannot conceive.

"All the promises made to faith are conditions, as are those made to holiness. The good and faithful servants who well employed their ten and five talents, were rewarded by having their talents doubled; the punishment of their unprofitable companion was a conditional punishment. He had made no use of what was committed to him." pp. 395—396.

The chapter on the Lord's Prayer (p. 471) will be highly gratifying to the friends of our Bible and Missionary Associations. It not only vindicates the cause which they have adopted, but shews, as a necessary deduction from the prayer, the absolute duty of promoting schemes to advance the glory of God. To continue in the habit of repeating this prayer, without any Christian attempt to hasten the consummation which we profess so earnestly to desire, when the will of God shall be done on earth, as it is done in heaven, is an evidence of inconsistency for which it is difficult to find a name. "If we contribute not to the accomplishment of the object for which we pray, what is this," as our author justly demands, "but mocking Omniscience, not by unmeaning but unmeant petitions?" We have no right to expect miracles: in this day they are unnecessary. "If the Gospel," says Bishop Butler, as cited by Mrs. More, "had its proper influence on the Christian world in general, as this country is the centre of trade and the seat of learning, a very few years, in all probability, would settle Christianity in every country in the world, *without miraculous assistance.*"

We close our extracts with the concluding paragraphs of the volume.

"The Scripture views of heaven are given rather to quicken faith than to gratify curiosity. There the appropriate promises to spiritual beings are purely spiritual. It is enough for believers to know that they shall be for ever with the Lord; and though 'it doth not yet appear what we shall be, yet we know that when He shall appear, we shall be like Him.' In the vision of the Supreme Good, there must be supreme felicity. Our capacities of knowledge and happiness shall be commensurate with our duration. On earth, part of our enjoyment—a most fallacious part—consists in framing new objects for our wishes; in heaven there shall remain in us no such disquieting desires, for all which can be found we shall find in God. We shall not know our Redeemer by the hearing of the ear, but we shall see him as he is: our knowledge, therefore, will be clear, because it will be intuitive.

"It is a glorious part of the promised bliss, that the book of prophecy shall be realised; the book of providence displayed, every mysterious dispensation unfolded, not by conjecture, but by vision. In the grand general view of Revelation, minute description would be below our ideas; circumstantial de-

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tails would be disparaging; they would debase what they pretended to exalt. We cannot conceive the blessings prepared for us, until he who has prepared reveal them.

"If, indeed, the blessedness of the eternal world could be described, new faculties must be given us to comprehend it. If it could be conceived, its glories would be lowered, and our admiring wonder diminished. The wealth that can be counted has bounds; the blessings that can be calculated have limits. We now rejoice in the expectation of happiness inconceivable. To have conveyed it to our full apprehensions, our conceptions of it must then be taken from something with which we are already acquainted, and we should be sure to depreciate the value of things unseen, by a comparison with even the best of the things which are seen. In short, if the state of heaven were attempted to be let down to human intelligence, it would be far inferior to the glorious but indistinct glimpses which we now catch from the oracles of God, of joy unspeakable, and full of glory. What Christian does not exult in that grand outline of unknown, unimagined, yet consummate bliss—'in Thy presence is the fulness of joy, and at Thy right-hand is pleasure for evermore.'" pp. 515—518.

Every Christian will assuredly delight in such views of the eternal world, according to the degree in which he can realize them to his mind, and is persuaded that these glories await him; that is, in ordinary cases in proportion as he gives himself to prayer. If it be through the medium of prayer, that the blessings of the Holy Spirit are usually imparted, enabling the believer to grow in grace, and in the knowledge of God: if by prayer he holds intercourse with the Father of Mercies, and communion with the saints, and mounting up as on eagle's wings to the fountain of light, has his conversation in heaven; if it be thus that his faith is invigorated, his soul purified, his spiritual vision strengthened, his prospects enlarged, his hope confirmed, how incumbent is it upon him to be instant and fervent in prayer! Thus it was, that the faith of the patriarchs was maintained, and that they confessed themselves to be strangers and pilgrims on the earth; thus that the faith of the disciples failed not; thus that the poor persecuted members of the primitive church were enabled to persevere under manifold temptations; and thus it is in every age of the church, that the Christian, by the confirmation of his faith, is taught, under all the trials of this probationary state, to look onward to that "rest which remaineth for the people of God." If the pious author of this volume would grant us the liberty, we doubt not that we might justly appeal to herself, as a living witness of the value and efficacy of prayer, and ask whether she has not herself found in it the consolations which she has so well described. Whether, even in that recent dispensation of Providence which has taken away her only remaining sister, to her the last affectionate survivor of an affectionate family, united by bonds too close to be broken except by that stroke which dissevers all earthly relations;—whether, even in that afflictive appointment, which, by leaving her alone, has, according to the world's views, left her in desolate bereavement, she could not then find a refuge and consolation in prayer;—whether there did not seem to issue from the Throne of Grace a voice, exhorting her not to be sorry, as men without hope, for them that sleep in Jesus, but rather to rejoice in the persuasion, that another kindred spirit was now added to the company of heaven, and to expect for herself the same blessed consummation in the kingdom of her Father and her God? But upon this subject we forbear to enlarge; and it is unnecessary to add any thing in recommendation of the work which has called forth these remarks. That it will be very generally read, no person who is acquainted with the influence of Mrs. More's name and character can possibly doubt. We sincerely trust that its utility may correspond with the best wishes of its respected author.

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication: — Two Months' Residence in Rome, by Mrs. Graham;—Mineral Geography of the South Downs, by G. Mantell;—The Fall of Paraguay, by Robert Southey;—A Greek and English Lexicon, by Dr. Jones;—Remarks on a Sermon of Mr. Belsham, by the Rev. H. Carter.

In the press:—Memoirs of Dr. Nicholls, Dean of Middleham:—A Synopsis of Hebrew Grammar with Points, by Mr. Goodhugh;—The Providence of God, by the Rev. G. Croly;—Ward's History, Literature, Religion, and Customs of the Hindoos, vol. III. and IV;—Constitutional Remarks, addressed to the People of Great Britain, on the late Trial of Richard Carlile, for republishing Paine's "Age of Reason;" in six Parts; by a Member of Gray's Inn.

The author of Horæ Homileticæ, finding that he cannot easily attain his object of making the first four volumes of his work pay for the next four, and those afterwards for the last three, intends to issue them in two parcels only, instead of three, and to publish them all as soon as possible; the first six volumes at Christmas, and the last five volumes in the spring. Whilst this will put them into the hands of the subscribers much sooner than was contemplated on the former plan, it will expedite the returns of the profits, which are to be entirely devoted to charitable and religious uses.

Diocese of St. David's.—The Church Union Society's Prizes for this year are adjudged as follow:—The premium (by benefaction) of 50*l.* to the Rev. Harvey Marriott, of Claverton, for the best Essay "on the Madras System of Education, its powers, its application to Classical Schools, and its utility as an instrument to form the principles and habits of youth in the higher orders of society."—A gratuity of 10*l.* to Mr. T. Hogg, master of the grammar-school in Truro, for the second best Essay on the same subject.—A premium of 25*l.* to the Rev. J. Morres, of Nether-Broughton, Leicestershire, for the best Essay "on the Scriptural Evidence of the Doctrine of proportionate Rewards in the next Life, considered as a motive to duty, an impulse to zealous and faithful service, a ground of hope, a source of pious gratitude and of humility, and, through the promises of the Gospel, an earnest of final acceptableness with God for Christ's sake."

In opening a vault in St. Mary's Church, Oxford, the coffin of Dr. Radcliffe, the munificent benefactor to that university, has been discovered. The spot where he was buried was not marked by any inscription, and was quite unknown till this discovery was made.

A patent has been taken out, for condensing carburetted hydrogen gas in a portable vessel, so as to afford a convenient moveable gas light. A vessel containing three quarts of concentrated gas, will afford a good light for an evening.

We have frequently referred to the useful operations of the Society for the Suppression of Mendicity which was established in London, March 25, 1818, under very high and honourable patronage, and continues to be supported by voluntary contributions. It may be useful to some of our readers to state, that the plan of this institution is to issue printed tickets for distribution to Street Beggars, which tickets refer them to the Society's house, where they are immediately supplied with food, and a statement of the case of each is registered. The truth of this statement is afterwards ascertained by personal investigation and inquiry, and the case is then disposed of according to circumstances.—The Society has already done much good. Its members have had the satisfaction of rescuing many really deserving objects from wretchedness and misery, whilst at the same time they have exposed and brought to justice a considerable number of daring impostors, who infested and disgraced the streets of the metropolis, and who were living in habits of drunkenness and riot with the sums daily bestowed upon them from a mistaken humanity. They have repeatedly entreated the public to assist their endeavours by purchasing and distributing their tickets, and discontinuing altogether the present impolitic

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practice of indiscriminate almsgiving. If this object were once attained, the sturdy beggar would be compelled to work, as the most artful imposture could be of no avail—the employment of children in begging (one great cause of juvenile crime) would be terminated—the indecent exposures in our public streets would cease—the most revolting features of the present system would gradually disappear, and the wretchedness, indolence, and vice of a numerous class of our fellow-creatures, might in the course of time give place to habits of industry and virtue.

An annual payment of one guinea constitutes the donor a Governor of the Society; and the payment of ten guineas at one time, or within one year, a Life Governor. Governors are entitled to tickets of reference gratuitously: to other persons they are sold in parcels of five, at the charge of one shilling.

Subscriptions are received at the Society's House, 13, Red Lion Square, Holborn, and at all the London Bankers.

The beggars in London have been estimated at 15,000, of whom 2000 are children: a great proportion are delinquents, and a great part of these are out-door apprentices.

France.—The cardinals, archbishops, and bishops of France, have addressed a letter to the papal see, filled with reflections, of a melancholy nature, on their own lot, on that of the Gallican church, and of religion generally within the French empire. The letter complains that the clerical function has been weakened, and brought into disrepute; and that impious books spread abroad derision, satire, calumnies, and the most pernicious doctrines, against *all* religion.

We have received the prospectus of a monthly publication, to be entitled, "Annales Protestantes;" with a view to the defence of the Reformed Church. The price is to be 6 francs for three months; or 11 for six; or 20 for the year.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Musæ Biblicæ; or, the Poetry of the Bible. Foolscap. 6s.

Clappe's Sermons. 3 vols. 8vo. 1*l.* 7s.

Evidences of Christianity; by Moir. 8s. 6d.

Discourses on several Subjects and Occasions; by Wm. Hett, M.A. 2 vols. 8vo. 18s.

Obedience to Government a religious Duty; a Sermon; by the Rev. S. H. Cassan. 8vo. 1s. 6d.

The Holy Bible and Testament, in Italian, from the edition of Diodate, revised and corrected by Rolandi. 8vo. 1*l.* 4s.—The Testament separate. 8s.

Seven Letters by a Friend on Primitive Christianity; by John Walker. 2s.

The Poor Girl's Help to a Knowledge of the first Principles of the Christian Religion; by E. Appleton. 18mo. 2s.

A Sermon, preached in the Cathedral Church of St. Paul, June 1818; by the Rev. James Hook. 2s.

A Charge, delivered to the Rev. the Clergy of the Archdeaconry of Sarum, at his Visitation in July 1819; by the Rev. Charles Daubeny. 2s. 6d.

A System of Theology, in a Series of Sermons; by the late Timothy Dwight, with a Life and Portrait of the Author. 5 vols. 8vo.

A Sermon, preached in the Parish Church of Burnham, the Sunday after the Execution of Thomas Mitchell, who was executed for an Attempt to murder Miss Rowls; by the Rev. H. Raikes, of the Vicarage, Burnham. 1s.

A Sermon, preached in the Parish Church of Burnham, the Sunday following the day Thomas Mitchell attempted the Murder of Miss Rowls; by the same Author. Published at the Request of the Parish. 1s.

Homilies for the Young; by the Rev. H. Marriott. 5s. 6d.

MISCELLANEOUS.

Sketch of a Tour in the Highlands of Scotland in the Autumn of 1818. 8vo. 9s. 6d.

A Topographical and Historical Account of the City of Norwich. 12mo. 4s. demy 8vo. with plan of the city, 8s. 6d.

Part I. of the History of the University of Dublin, illustrated by thirty coloured plates, by eminent Artists, from drawings; by W. B. Taylor. 10s. 6d.

The Sufferings and Fate of the Expedition which sailed from England in November 1817, to the Rivers Oronooko and Apure; by G. Hippisley, Esq. 8vo. 15s.

Narrative of the Expedition which sailed from England at the Close of 1817, for the Service of the Spanish Patriots; by C. Brown. 8vo. 7s. 6d.

Travels in Morocco; with an Account of the British Embassy to the

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Court of Morocco under the late G. Payne, Esq., Consul-general; by Col. Keatinge. With thirty-four plates. 4to. 2*l.* 3s.

The History and Antiquities of the Cathedral of York; by Mr. Britton. 4to. with thirty five engravings.

Memoirs of the late Miss Emma Humphries, of Frome, Somerset; by the Rev. J. East, of Birmingham. 5s.

A Memoir of Charles Louis Sand; with a Defence of the German Universities. 8vo. 5s. 6d.

A Geological Map of the Great Mining District of Cornwall; by R. Thomas. 1*l.* 12s.

On the Commerce of St. Petersburgh; by Borisson. 8vo. 6s.

Juvenile Miscellany; by Humber. 12mo. 3s.

Early Blossoms, or Biographical Notices of Candidates for Literary Distinction who died in their Youth, with Specimens of their respective Talents; by J. Styles, D.D. 12mo. 5s.

RELIGIOUS INTELLIGENCE.

MORAVIAN MISSIONS IN SOUTH AFRICA.

An erroneous statement having appeared of the mode in which the Sunday is kept by the members of the Moravian settlements in South Africa, we copy the following statement, which has been drawn up in reply to the charge.

"The manner of spending the Sunday, at Gnadenthal and Groenekloof is the following, unless circumstances should occasion an unavoidable change. At 9 in the forenoon the Litany is prayed. At 10 is the public sermon, after which the baptism of children takes place. At 3 there is another service, which varies: on one of the four Sundays in the Lunar month, the Lord's Supper is administered; on another the baptism of adults, accompanied with suitable services. In the evening the missionaries meet for reading and prayer. Besides the daily evening worship, a meeting is held every day of the week for one of the different classes of the congregation.

"Those who are acquainted with the situation of slaves, and with the civil regulations which obtain in countries where slavery prevails, will not expect the Brethren to have it in their power to prevent them from doing any manner of work on Sundays, when compelled by their unchristian masters; but the service of the church, which is regulated so as to suit their time, is so well attended in most places, that there is little reason to complain. Nor can they interfere with Hottentots, who in some respects are more unfavourably situated than slaves, and, after Divine service, are obliged to return many miles to distant farms, to be ready for their work early on Monday morning.

"Violation of the Sabbath is always a subject of due animadversion, and various regulations are made from time to time to enable the Hottentots to keep it more strictly. In some instances, where they are compelled by their masters to work, from an early hour on Monday morning to a late hour on Saturday night, at the farms, while their families remaining in the settlement are dependent on them for support, a Hottentot may be seen walking in his garden between the Divine services, and occasionally paying some trifling attention to his plants or hedges, which may be considered under such circumstances as coming within the description of the works of necessity permitted by our Lord to be done by his own disciples. The shops, however, are always shut, and no opportunity is allowed to exercise any trade taught in the settlement."

CHURCH MISSIONARY SOCIETY.

Our readers have been apprised of Mr. Jowett's intention to visit Egypt and Palestine, in order to investigate the state of those countries, with a view to the formation of missionary establishments and the circulation of the Scriptures.

On the 10th of December last, Mr. Jowett left Malta for Alexandria, and reached that city on the 19th.

He paid an early visit to the convents of the Copts, the Latins, and the Greeks; and has sent home much information respecting Alexandria, Egypt in general, and the plans of the Bashaw.

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During his stay at the Consulate, Mr. Jowett preached there on Sundays, to such Christians as wished to assemble for Divine worship.

From Alexandria he proceeded to Cairo. It was an object of the first importance with him to have an interview with Mr. Salt, the British Consul-General for Egypt; and to obtain his assistance and countenance in the prosecution of the objects of his voyage. Mr. Salt being at this time in Nubia, Mr. Jowett determined to proceed up the Nile in order to obtain a conference with him. With great reluctance he gave up the hope of being present at the approaching Passover at Jerusalem; but his disappointment therein has been amply compensated, by the opening of unexpected opportunities of prosecuting the Society's plans in behalf of the almost expiring church of Abyssinia.

While the publication of the Scriptures in Ethiopia will be of great probable influence on the Abyssinian priests, the preparation and circulation of them in the vernacular tongue of the country must be regarded as the main instrument of enlightening the body of the people. It appears, from Mr. Jowett's communications, that there are two distinct dialects of the vernacular tongue —the Amharic and the Tigrè. M. Asselin, French Consul in Egypt, procured some years since, by the help of an Abyssinian, the translation of some portion of the Old Testament into the vernacular tongue. There is now reason to hope that the work will be prosecuted under advantageous circumstances, as may be gathered from the following extracts of Mr. Jowett's communications.

"Cairo, Feb. 4, 1819.

"The subject of Abyssinian Translation shall not drop. If God spare my life, in two or three months I shall be returned from Mr. Salt. Nothing can be done, till I have fully consulted with him. Rest assured, now I am on the spot, I will spare no pains to press the business home.

"My chief expectations, in the execution of this work, are from Pearce. He is an extraordinary character. After a variety of wanderings, in which he visited Russia, China, and other countries—once a Musselman in Arabia, and then fourteen years a Christian and a warrior in Abyssinia — now hardly escaped, and lodged in the British Consulate! His genius is very great—his education sufficient for an educated man to work upon. He cannot bear to be idle. He is thirty-nine years of age. Had he the bodily constitution of his youth, he would break out afresh perhaps, and run through the same marvellously eventful life. But God has broken him down—in mercy, I think, not in wrath; in mercy, more especially, to the Abyssinians, whom he has it in his power, and in his disposition, exceedingly to benefit, by turning his talents to the translation of the Scriptures. He can speak and write both Amharic and Tigrè.

"He will accompany us on our voyage up the Nile. I hope, during the voyage, to procure the translation of one Gospel into the spoken language of Amhara and Tigrè. He has brought me a few verses of the Gospel of St. Mark, pencilled in the Tigrè language. It is very fair: as good, perhaps, as Cannòlo's first beginnings. Many words are Arabic."

A few days afterward, Mr. Jowett writes—

"Yesterday Pearce began translating St. Mark into Tigrè, and did thirty-two verses. I have analyzed a part, and find the language to be very Arabic. He works well and cheerfully."

Mr. Fuller accompanied Mr. Jowett in his voyage up the Nile. About two months were occupied in the voyage: Mr. Jowett returned to Cairo in the early part of April.

Having reached the island of Philoë, near the first cataract, he met Mr. Salt there, who entered with great readiness into his views respecting Mr. Pearce. On this subject Mr. Jowett writes, under date of March 19th, from Esne, on his return down the Nile—

"Mr. Salt—I am truly thankful to God for it—is favourable to my proposals. This circumstance will, as I supposed, quite change the line of my travels, or rather cut it short. I have taken up Ethiopic in good earnest, and have the necessary books with me. By July or August I hope to prepare one or two of the Gospels. I shall then return to Malta."

From Mr. Jowett's communications from Egypt, we shall subjoin one or two more extracts.—

"The Coptic Patriarch has given me a letter of recommendation to all the churches and convents in Upper Egypt

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as far as I may have occasion to travel. By the time of my return he will have prepared four volumes, in manuscript; each of which is to contain one Gospel in Coptic, and the Arabic in a parallel column; that is, the four Gospels in all. Each volume will be a tolerably-sized quarto, and will cost thirty piastres; equal to fifteen shillings sterling. The whole will be, therefore, 3*l*. I have also directed copies to be made in Arabic alone.

"I have received 400 piastres, at once, for twenty Arabic Bibles. It is the lay head of the Coptic Church who buys these Bibles so plentifully. He would take any quantity. I told him I could spare him no more, as I meant to distribute the rest right and left up the Nile. He begged at least five more; which I agreed to. I take about two dollars each for them. Money is scarce, and labour and provisions plentiful in this country. Talking with him, one evening, our conversation fell on the marriage of priests, in which their church agrees with ours. As I happened to have a long letter from Mrs. Jowett in my pocket, I drew it out: they were perfectly astonished to see a priest's wife so learned! He told me that there were 20,000 Copts in Egypt. In Cairo, about 1500."

A seasonable supply of Arabic Bibles had been received at Alexandria. When Mr. Jowett was there, the Consul opened two cases, which were in his store, addressed to Mr. Salt. There were about 100 copies, which were forwarded, as appeared from a letter of the Rev. Anthony Hamilton, dated London, April 22, 1817, by the Society for the Propagation of the Gospel in Foreign Parts.

The Bashaw has sent to the continent, by way of Alexandria, eighteen or twenty Copts from Rosetta, for the benefit of European education.

On Mr. Jowett's arrival off Old Cairo, from his voyage up the Nile, he heard that the plague had reached Cairo; and wrote, therefore, to Mr. Salt, who had arrived at the Consulate in Cairo, to ask his advice how to proceed. Mr. Salt immediately sent his horse and Janissary, in order to convey him to the Consulate. The Bashaw, aware of the fatal effects of the usual negligence of the natives with respect to the plague, and of the security generally attending the precautions of the Europeans, has established quarantine; but the Arabs regard this salutary order as an innovation.

After visiting the convents at Alexandria, Mr. Jowett writes—

"I have now paid my first visit to the three principal Christian establishments—the Coptic, the Latin, and the Greek. They are built within five minutes' walk of one another, on a large open space, without the inner and within the outer walls, which was the site of the old city. Here, as you ride over the unequal and dusty ground, you see multitudes of Bedouin Arabs, clad in nothing more than a coarse long shirt, and generally a large wrapper about their bodies, digging among the subterraneous ruins, to procure the large square stones found among them, which the Bashaw uses in building. Their employment is a fit emblem of mine. Among the ruins of the Christian Churches, I am exploring and looking for some valuable remains, by the help of which the Church of our Redeemer may be built again."

Mr. Jowett bears strong testimony to the avidity with which the Scriptures were received by the natives in various parts of Egypt which he visited.

RELIGIOUS TRACTS IN CHINESE.

Mr. Milne writes from China—

"To our former tracts we have added the following:—

"A 'Catechism for Youth,' containing 165 questions, intended to give, in a plain and easy style, a summary view of the doctrines and duties of Christianity. It contains also a preface, and two short forms of prayer at the close.

"A tract on the 'Vanity of Idols,' (Psalm cxv.) which was written in Canton, during my stay there, in October last, and sent down to be printed at Malacca.

"An 'Exposition of the Lord's Prayer.' This is just finished; and will, I hope, be printed during the spring. It is large; but it is divided into ten short sections, or lectures, seven of which were delivered, by me, on Thursday evenings, at Malacca, to a few Chinese.

"The 'Morning and Evening Prayers of the Church of England,' with the 'Psalter,' bound together; translated by Dr. Morrison, in the autumn of last year, and printed in a neat pocket size, at the expense of the London Missionary Society."

The number of Chinese tracts and

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pamphlets composed, printed, and circulated by this mission, since its commencement, is considerably more than thirty-six thousand, and of above twelve different kinds. The blocks of these (that is, the stereotype wooden plates) all remain good; and will bear to throw off many thousands, without any repair.

Several other tracts and treatises are projected and begun. A course of "Evening Conversations," or "Polemical Dialogues," in which the idolatry, superstition, false philosophy, and iniquitous practices of the Chinese will be discussed, has been commenced by Mr. Milne, and will form two small volumes.

VIEW OF PUBLIC AFFAIRS.

DOMESTIC.

THE view which we ventured to take, in our last Number, of the transactions at Manchester, and of the state of the country generally, has excited no small clamour among a few democratic religionists, and has drawn upon us the indignation of some of the radical reformers who are not religionists. Even the Morning Chronicle has condescended to bring us into notice, by stigmatising our observations as inconsistent with all claims to the Christian character*. We certainly claim to understand what befits that character, at least as well as the conductor of this journal; and we conceive that we are doing no more than our duty as Christians in endeavouring to stem the tide of popular delusion and uphold the cause of order and good government, and in inducing our readers to act the just and sensible part of not condemning a man before they have heard his defence. We have no hesitation in stating, that all which has since occurred has only tended to confirm the general view we then ventured to express, both respecting the proceedings at Manchester and the political dangers which environ us. On this last point, there appears to be a growing conviction, on the part both of the government and the public, that there exists serious ground of alarm. It is no longer possible, indeed, to resist the evidence to this effect which is daily accumulating upon us; and we are at length told from unquestionable authority, that such is regarded as the urgency of the case that the military force of the country is about to receive a large augmentation, with a view to the more effectual counteraction of the rebellious purposes of the disaffected. Nor can even this strong measure be considered as premature, when the right and the duty of arming to assert their wild and extravagant pretensions is openly proclaimed by our radical reformers; and when this lawless doctrine is practically followed up by military training, and the preparation of weapons of offence.

At a period of such emergency it must be satisfactory to every man who has at heart the preservation of the public tranquillity, to learn that parliament has been summoned to assemble on the 23d of November. The object of this early meeting is, doubtless, to consider the critical and alarming state of the country, and to raise up some additional barriers against the dangers which menace our internal repose. One of their first duties, we apprehend, will be to regulate the right which our demagogues assume of collecting immense multitudes of men together, for political purposes; and to provide, that however legal may be the pretext which draws them to-

*The Editor of the Morning Chronicle has thought fit, from motives which we will not pretend to analyze, to hold up to the vengeance of the radical reformers the Rev. Daniel Wilson, as the probable author of the obnoxious article. Even if the supposition had been correct, we think the Editor might have spared this invidious designation of an individual as the mark of popular resentment. But it is utterly false. The contributions of Mr. Daniel Wilson would indeed be no discredit to any publication, however high its literary pretensions. But certainly we cannot boast of his ever having written a line in ours, which had any relation to politics; and we have to lament that several years have elapsed since his increasing engagements have permitted him to render us his valuable aid in any department of our labours.

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gether, the constitution shall be protected from assault, and the various authorities of the state from intimidation. The attitude of defiance which public meetings have lately exhibited, their martial port, and their loudly proclaimed views of hostility to our best and most cherished institutions, are wholly incompatible with the efficiency, and even with the safety of government, or with the peace and happiness of society. No government can long subsist under such a regimen; a truth of which the promoters of these meetings are well aware. They know, that if they can themselves gain the ear of the people, while they suppress, by clamour and intimidation, every opposing sentiment, there is no degree of contempt and hatred which they may not succeed in exciting towards our rulers, as well as towards the whole of the upper ranks of the community; and that if such feelings should once become general, their end is achieved: a revolution must inevitably follow.—The wisdom of Parliament, we trust, will be applied to arrest the progress of this evil.

Another duty of Parliament will be to provide some additional restraints on the licentiousness of the press—a still more efficient instrument than even the meetings to which we have alluded, in sapping the very foundations of our social existence. Blasphemous and seditious tracts have flowed upon us lately in such profusion, as to indicate a hope, on the part of their authors, of carrying the public mind, as it were, by a *coup de main*, before the friends of virtue, religion, and good government can prepare themselves for resistance. As for the law, in its present state, it is wholly unequal to cope with them. Carlile, it is true, has been found guilty of libel, by a jury of his countrymen, as the vender of two blasphemous publications; and we are thankful for the verdict: but it is to be feared that the manner in which the trials have been conducted has only served to spread the pollution more widely, while even their successful result has not tended in the smallest degree to check the circulation of the condemned works. Not only the indictments, but even the verdicts seem now to be calculated upon as indubitably yielding a sure profit to the criminal. They serve the purpose of an extensive advertisement, and they so sharpen the avidity to purchase, that the advantage produced by a trial and conviction may be fairly estimated as likely far to overbalance the weight of the punishment. The fine and imprisonment (if by some mishap they should, in a particular instance, be incurred), are thus regarded as forming but one of the charges of trade, a moderate premium of insurance, which forms but a slight deduction from the amount of the gain.—Many persons, doubtless, consoled themselves with thinking that the verdict of guilty pronounced upon Carlile would at once stop the circulation of the books thus judicially and solemnly condemned, and infuse terror into the venders of other blasphemous works. No such thing. On the contrary, an increased activity has been given to their circulation: even the blasphemies of Paine are sold as freely and unreservedly as before; and his own "mock trial" is triumphantly advertised by Carlile, in conspicuous characters, in the very street through which the judges must pass in going to Guildhall. The tardy process of the law, in cases of libel, is peculiarly favourable to the success of the iniquitous boldness of such a speculation as this. For after an indictment has been found by a grand jury, a twelvemonth or more may elapse before it is brought to trial. During this time the work circulates without restraint. And even if a verdict of guilty should be obtained, and the criminal should still choose to persist in the course which had led to his conviction, the same lapse of time must again intervene, as the law now stands, before he can again be brought to trial This is an enormous evil, and it calls for a speedy and efficacious remedy, if we would preserve from utter dissolution the very principles, the *ima fundamina*, of moral conduct, and of civil subordination.

We are fully aware of the just apprehensions which will naturally be entertained of any interference with the freedom of public discussion, and we ourselves participate in them. But surely it is possible to preserve this invaluable privilege in all its revered immunities, and yet protect the public mind against the contamination and corruption of such pestilential works as now deluge the land. In cases of *private* wrong, the Lord Chancellor has the power, on the production of ex-parte evidence, of issuing an injunction to restrain the injurious publi-

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cation. Would it be unreasonable that the public interest should enjoy an analogous protection? Whether it might not be expedient to visit certain classes of libel with a severer punishment than is now inflicted we will not inquire; but surely under the novel circumstances of our situation, it would seem to be not only proper, but absolutely necessary, that from the moment a grand jury has found a work to be libellous, the Chief Justice of the Court of King's Bench should be empowered to issue an injunction to restrain its sale or circulation, until its criminality or innocence shall have been legally decided; and that having once been pronounced criminal, the mere fact of publication, when proved, should thenceforward subject the offender to punishment. Some such regulations seem to us to be imperiously called for, otherwise such trials as those of Carlile will become indeed "mock trials;" and the law will fall into utter contempt. Whether provision should be made for seizing and destroying the remaining copies of works pronounced criminal, will also merit consideration.

And now that we are on the subject of the press, we cannot help adverting to the impolitic and improvident conduct pursued by the legislature in 1799, in rejecting the bill proposed by Lord Grosvenor, to suppress Sunday newspapers. Mr. Pitt and Mr. Windham were unfriendly to the measure, and it failed. The trade was then in its infancy, and might have been interdicted with slight inconvenience. It has since grown to an enormous height, and has contributed more than, perhaps, any other single circumstance which can be named, to the dissemination in and about the metropolis of disloyalty and irreligion*. We have, in this instance, dearly paid the forfeit of our disregard to the laws of God; and if we were wise, we should even now retrace our steps. How can we expect the favour and protection of Heaven, if we ourselves neglect our plain and obvious duties?

Parliament, we also trust, will now see the necessity of adopting some strong measures for extending the benefits of a sound and Christian education to every cottage in the kingdom. It is one of the refinements in wickedness which the present day has witnessed, that elementary schools should be formed, where children, with their letters, are taught lessons of sedition and blasphemy. It is incumbent upon us not merely to suppress such diabolical inventions, but to leave no room for them. It is incumbent upon us to make the right education of the community a matter of high national concern. We are bound not only to give additional facilities for the formation of schools wherever they are wanted; but we are bound to see that the schools are instituted, and the children who frequent them rightly taught. This is an affair of vital moment, which we have too long shamefully neglected. Can any subject be more worthy of the mature consideration of our ablest politicians and moralists, than how to improve our system of education, so as to render it an efficient instrument in promoting the virtue and happiness of the community; in enlarging their minds and improving their habits, and rectifying their principles; in making them peaceful and industrious citizens, and devout and conscientious Christians. To teach a man to read and to write is doing comparatively little for his intellectual and moral improvement.—We should here take a lesson from renovated France. A number of her ablest and most enlightened characters are now formed into a board for superintending and directing the progress of national instruction. The plans to be pursued, the books to be read, the rules to be framed, are subjected to their deliberation. To them reports are made, by them inquiries are instituted, and rewards are assigned; and in the prosecution of their object, their hands are strengthened by the unhesitating support and cordial concurrence of the government*. The zeal and intelligence which this board has dis-

* We admit that a doubt may be fairly indulged whether gin-shops may not have contributed in at least as large measure as Sunday newspapers to these evils. However this may be, the malign influence of the one is doubtless aggravated by the other.

* A periodical work appears every month in Paris, entitled Le Journal d'Education, which emanates from the above-mentioned board, and which contains a mass of most important information on the subject of education in general, as well as on its progress in France. The energy and success with which the object is pursued merit the warmest applause.

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played, are only equalled by the success which appears to crown its judicious and disinterested labours. Its history furnishes the highest encouragement (second, indeed, only to that which Scotland has long furnished,) to stimulate our exertions in the same course: and with such an example before our eyes, we are scarcely permitted to doubt their efficacy.

We must candidly own, however, that even from all these measures, expedient as they doubtless are in themselves, we should expect to derive but comparatively slender and temporary advantages, if some comprehensive legislative provision be not adopted for ameliorating our system of Poor Laws. The multiplied evils which have sprung from this system are so fully, and so satisfactorily detailed in the Reports of the two Houses of Parliament, that it is wholly unnecessary to enlarge on the subject. We are authorized by those luminous expositions in tracing to this source much of the moral degradation, the improvidence and profligacy, of the labouring classes, and even much of their growing distress; and if so, without doubt, much of the wide-spread disaffection to the government, which that distress is insidiously employed to foster. We pretend not to say what are the precise remedial measures which Parliament ought to adopt, but surely the reports to which we have alluded should not continue to reproach our supineness and indifference. They bring to our view a disease of admitted malignity, which has attacked the very vitals of the state. Whether the remedies they recommend are the best that can be proposed, we know not; but they seem to deserve a trial. In the mean time, something effectual should be done, to stop the further progress of the malady, until the whole system shall have undergone a calm, deliberate, dispassionate revision.

The practical operation of the Poor Laws is briefly this: that every parish of the kingdom may be compelled to find money to supply the wants, not only of the impotent poor, but of every individual who is thrown out of employment, or the wages of whose labour are inadequate to the support of himself and his family. Now what we would propose as a temporary substitute for the present mischievous system is, that means should be devised for giving work to every individual capable of it, and who cannot earn a subsistence by his ordinary line of employment; and having done this, to enact that no such person should thenceforward be entitled to relief, except in the shape of wages paid for effective labour.

But is such work to be found? We think it is. We think that an adequate supply of beneficial employment might be easily found; and that for years to come the single object of improving the roads, public and private, throughout the kingdom, might abundantly occupy every hand whom the fluctuations of our trade might from time to time reduce to circumstances of distress. The roads in their present state occupy a certain number of labourers; and these would still continue to be employed upon them. They would admit, however, of almost indefinite improvement; and to this improvement might be directed with immense advantage to the public, as well as to themselves, the occasional labour of those whom temporary causes should throw out of their ordinary line of employment. And when the actual state, not only of the great and cross-roads, but of the parish and by-roads throughout the kingdom, is compared with the state of perfection to which they are capable of being brought by the skilful application of the labour of man, it cannot be denied, that in the improvement of these roads a most extensive fund of beneficial labour might be provided for the relief of partial or temporary distress. The plans of improvement might also be so judiciously and providently framed, that they might at any time be interrupted, and afterwards resumed without inconvenience. The moment the pressure ceased, and the ordinary demand for labour revived, the public labour might be suspended, to be again had recourse to only when the circumstances of the particular district required such a measure of relief. By fixing the wages to be paid these public labourers at a very moderate rate, at a rate something below the medium rate of ordinary labour, they would have a strong inducement given them to resume their wonted employment, the moment the pressure upon it had been removed. The public work being intended merely as a measure of relief, its very object would be defeated if wages were given which would prevent private employers from ob-

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taining labourers at a fair and equitable rate. At the same time it is obvious, that if such a plan could be adopted and steadily pursued, the severe distress which is occasionally experienced in some parts of the kingdom might to a great degree be prevented, as it would keep the wages of labour from ever sinking so low as to be inadequate to the support of the labourer.

We are aware of objections that may be raised, both in principle and in practice, to the measure now proposed, but they do not appear to us to be by any means insuperable. In point of principle it is surely less objectionable than the present mode of compulsory relief. To provide regular labour for those who are capable of it, is surely a far better plan than to provide them with the means of living in total or even partial inaction. It is only necessary that a part of the money now given to support men in idleness should be applied to the payment of productive labour. The very effect which such an expedient would have in keeping up the wages of labour generally throughout the country would lessen the demand on the Poor Rates; so that less money would probably be required, on the whole, by the proposed arrangement, if judiciously conducted, than is now necessary to eke out the miserable pittance, to which in some districts the wages of labour are occasionally depressed. But, even if the expense should be greater than is now incurred by the Poor Rates, the proposed measure would still be preferable. The present mode of compulsory relief is not only unproductive, but absolutely and extensively hurtful. That which has been suggested, would at least preserve the character of the labouring classes from the overwhelming degradation of pauperism: and it would at the same time produce a beneficial return for the capital expended. Every substantial improvement in the roads of a district, would not only add to the comfort of all its inhabitants, but to the general wealth. The very saving in the wear and tear of horses, waggons, carts, &c. and in the time of those who attend them, would be a real profit speedily realized by the great body of contributors to the Poor's Rate.

The difficulties which present themselves in the details of such a measure are certainly formidable; and if the plan were left to be administered by the ordinary parochial authorities, we should admit that they were insurmountable. But it ought not to be so left: it ought to be placed in the hands of the associated intelligence of each county, or division of a county; in the hands, for example, of the gentlemen composing the magistracy and the grand inquest of the district, and who should exercise an active superintendance over the agents required for conducting it. The difficulties, we have admitted, are great; but we must not shrink from encountering them, if we wish to effect the preservation of all that is dear to us; and this, we are persuaded, essentially depends on our devising an adequate remedy for the overwhelming distress, which occasionally prevails in particular districts. Nothing effectual, however, can be done without some new legislative provisions adapted to the circumstances of the case.

But we have neither time nor space to enlarge on the subject. We must leave it for the present to the consideration of our readers, with the expression of our anxious hope, and with our earnest prayers, that God would inspire the great council of the nation with wisdom to devise, and firmness to pursue, such measures as are best calculated to promote His glory and the true happiness of every class of the community.

ECCLESIASTICAL PREFERMENTS.

Rev. John Bishop, B.A. a Minor Canon of Gloucester Cathedral.

Rev. Henry Charles Hobart, M.A. Bishop's Prebendary in Hereford Cathedral.

Rev. Henry Faulkner, North Piddle R. co. Worcester.

Rev. Robert Roberts, M.A. (Vicar of Haverhill, Suffolk) Little Thurlow R. in the same county.

Rev. Orbel Key, Wyverstone R. Suffolk.

Rev. Mr. Worsley, of Gatcombe, R. Kingston V. Isle of Wight.

Rev. Richard Henry Gretton, M.A. Namptwich R. Cheshire.

Rev. Richard W. Hutchins, B.D. Fellow of Magdalen College, Oxford, New Shoreham V. Sussex.

Rev. John Hewlett, B.D., preacher at the Foundling Hospital, London, Hilgay R. Norfolk; the said rectory being legally void, and come to the Crown, by reason of simony.

Rev. H. Randolph, Marcham V. Berks.

Rev. G. Powell, M.A. Duloe Sinecure R. Cornwall.

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Rev. R. Hewitt, M.A. (Vicar of Lever, in Lancashire) Westhorpe R. Suffolk.

Rev. Dr. Gauntlett, Warden of New College, and Vicar of Portsea, to a Prebend in St. Paul's Cathedral.

Rev. Wm. Harby, B.D. and Fellow of Lincoln College, Leighs Magna R. co. Essex.

Rev. Henry Charles Morgan, M.A. Winstone R. Gloucestershire.

Rev. J. J. Brasier, LL.B. of Trinity College, Cambridge, Rector of Whitmore, co. Stafford, Cleobury North R. Shropshire.

Rev. J. D. Churchill, Erpingham R. Norfolk.

Rev. E. Owen, M.A. Chislet V. Kent.

Rev. R. Knight, jun. Newton Nottage R. Glamorganshire.

The Earl of Shaftsbury has appointed the Rev. E. Davies, Master of the Free Grammar School, Dorsetshire, one of his Domestic Chaplains.

Rev. William Cornforth, M.A. Fellow of Magdalen College, Cambridge, Longstanton St. Michael's R. Cambridgeshire.

Rev. James Donne, B.A. of St. John's College, Cambridge, licensed to the Perpetual Curacy of South Carleton, Lincolnshire.

Rev. W. S. Goddard, D.D. to Kingstone R. Isle of Wight.

Rev. Richard Carlton, A.M. Nately Scures R. Hants.

Rev. Robert Rolfe, A.B. of Saham Toney, Hampnall V. Norfolk.

Rev. Henry W. Johnson Beauchamp, M.A. Laton V. with Elsey V. annexed, Wilts.

Rev. John Anthony Partridge, A.B. Town Barningham R. Norfolk.

Rev. J. Stoddart, M.A. Fellow of Clare Hall, Cambridge, to the Mediety of Pattishall V. Northamptonshire.

Rev. I. W. Jones, B.A. of All Souls' College, to Shropton, co. Derby.

Rev. C. Wetherell, M.A. Byfield R. Northamptonshire.

Rev. P. Penson, Minor Canon and Precentor of Durham Cathedral, St. Oswald's V. in that city.

Rev. M. Rowlandson, D.D. Monkton-Farleigh R. Wilts.

Rev. Francis Thurland, M.A. Chaplain of New College, Oxford, appointed a Minor Canon of the Cathedral of Durham.

DISPENSATIONS.

Rev. Samuel Heyrick, M. A. to hold Brampton by Dingley R. with Carlton R. both in Northamptonshire.

Rev. Henry Bower, M. A. St. Mary Magdalen V. Taunton, with Staple Fitz Paine R. Somerset.

Rev. T. T. Walmsley, B.D. St. Vedast, Foster-lane R. London, with Hanwell R.

Rev. Caleb Rockett, M. A. one of the Domestic Chaplains of the Bishop of Bath and Wells, to the Living of Weston Zoyland, with that of East Brent, co. Somerset.

Rev. John Henry Sparke, M. A. Prebendary of Ely, to hold the Rectory of Cottenham, in Cambridgeshire, together with the Rectory of Stretham, in the Isle of Ely.

Rev. Wm. Barker, M. A. Rector of Silverton, Devon, to hold Broad Clist V. in the same county.

ANSWERS TO CORRESPONDENTS.

N. R.; H.; C. T. C.; A. H.; A PARENT; MINIMUS; and EDINENSIS, are under consideration.

T. Y. S. observes, that CLERICUS DERBIENSIS has been misled by the ambiguous wording and punctuation of Mr. Jacson's advertisement. (See our last Number, p. 583). It does not appear that the Society for promoting Christian Knowledge has sanctioned Mr. Jacson's work, but only the Family Bible to which it is intended as "a companion." We quite agree with Clericus Derbiensis as to the "utter incompetency of the reverend author or compiler to fulfil the task he has undertaken," but should be sorry for the Society to be wounded on his account.

The letter of the Rev. J. L., with the enclosed donation to the Society for the Suppression of Vice, "for their praiseworthy exertions in the matter of the King *versus* Carlile," have been duly forwarded.

We should have no possible objection to return SCRUTATOR's manuscript, had it not been destroyed, as papers invariably are when done with by the printer.

We have forwarded the paper of J. H. as requested.

We differ materially from F. M. In common with him, indeed, we highly respect Dr. Coplestone, and have frequently, and in no hesitating terms, expressed our opinion of his merits; but we cannot admit that his Devon and Exeter Hospital Sermon is entitled to the commendation which F. M. bestows; and, on the contrary, we continue, notwithstanding Dr. Coplestone's own able vindication of it, to think it materially defective. If F. M. and Dr. Coplestone will do us the favour to turn to our Review of Dean Kirwan's Sermons (vol. for 1815, p. 518), they will see the ground of our objection more fully developed. The whole of the discussion (pp. 535—541) is more or less applicable to the present case, but particularly the last two pages. They will there see that the views which have given them so much dissatisfaction, were maintained in all their force long before Dr. Coplestone's sermon appeared; and they are views which we believe to be incontrovertible.

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

RESPECTFUL DEMEANOUR TOWARDS CONSTITUTED AUTHORITIES A CHRISTIAN DUTY.

AMONG the evil practices of those who are seeking to subvert our constitution in church and state, there is none more conspicuous, at the present moment, than that of ridiculing the existing authorities of the country. The system has been of late carried to an excess, which, unless timely checked, must soon destroy all the outworks, and at length the very essence, of our civil and religious polity. Even the tribunals of public justice, which had been hitherto usually exempt from every species of attack, and where "contempt" has been wisely guarded against by the power of inflicting exemplary punishment, have been subjected to this injurious abuse. In every place in which the fomentors of our political evils have had occasion to appear, the ordinary respect for rank, and station, and official dignity has been attempted to be set aside. Even our venerable administrators of justice, men usually as conspicuous for their urbanity and patience, and disinterested attention to all parties, as for their legal knowledge and scrupulous decorum of language and conduct, have been interrogated and retorted upon with a want of courtesy, which, by themselves, would scarcely have been exhibited towards the most undeserving profligate before their bar. The customary forms of respect are systematically infringed; and from the court of a country coroner, to the highest tribunals in the metropolis, every effort is made to raise a suspicion or a laugh (it matters little which) against those who support the dignities, or administer the justice, of the nation.

It was well observed by that wise and meek defender of our Ecclesiastical Polity, Richard Hooker, that "he that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers; because, they know the manifold defects whereunto every kind of regiment is subject; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind—under this fair and plausible colour whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state because thereby we either hold or seek preferment, but also, to bear such exceptions as minds so averted before-hand usually take, against

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that which they are loth should be poured into them."

Actuated probably by considerations of this kind, there are those among us whose reiterated and only theme is, the grievances, real or imaginary, under which we labour; and it is but too true, that they seldom or never want "attentive and favourable hearers." The brighter side is, by many, not thought worthy of exhibition. To descant upon our great and numerous mercies, to shew how highly we have been favoured, nationally and individually, to dwell upon "our creation, preservation, and all the blessings of this life, but, above all, upon the inestimable love of God in the redemption of the world by our Lord Jesus Christ," would be far less welcome to the ears of many than to give a misanthropical view of our condition, and to represent even our privileges but as the badges of an overwhelming slavery. Certain it is, that the indecorous conduct in question is but too well received among those who mistake arrogance for honest boldness, and audacity for truth. Even the most common-place dulness and imbecility are construed into wit and sprightliness, when the object of their attack is invested with official dignity. The more grave or sacred the occasion, the more credit is assumed by our self-constituted heroes, for their violation of the rites of ordinary deference and decency. A sneer at a prelate, or a petulant reply to a judge, is retailed from lip to lip as a happy instance of patriotic ability; while a jest upon the Bible itself is considered more poignant still, because the felicity of the sarcasm is measured by the sacredness of the subject.

Under circumstances like these, it becomes important to recollect, that a respectful demeanour to constituted authorities is a Christian duty, and one which ought especially to be encouraged and enforced in this age of unbounded innovation. Names, it has been said, are things; and it is very certain that the exterior forms of respect for any office have seldom been violated with impunity, without the office itself being soon exposed to contempt. If those who minister in our courts of justice, no matter what their rank or order, are to be brow-beaten and insulted in the discharge of their duties, justice itself must soon become a name, and the boasted privileges of British jurisprudence sink into the capricious arbitration of a popular assembly.

It may at first sight appear somewhat invidious, and at all events wholly unnecessary, to obtrude observations like these upon the pages of a religious publication; but if we consider how deeply the germ of this propensity is seated in almost every human heart, and how much need there is of Christian humility *wholly* to extirpate it, it will not appear unnecessary, in times like these, to have touched upon the subject. Men naturally dislike the superiority of a neighbour, and too easily learn to feel a secret pleasure, when those who are exalted above them in station are exposed to any little inconvenience or mortification which appears to reduce them to their own level. Hence the propensity to exult over the insults cast upon constituted authorities. The misplaced repartees of the most abandoned character before the legislative assembly of the nation, or the indecorous flippancies of a parodist or libeller before the tribunal of his country, are treasured up and repeated with avidity and conscious satisfaction, by many who have neither ear nor heart for the maxims of sober wisdom which are usually heard in such assemblies.

By persons who choose to confound the decent forms of a well-ordered society with that glozing insincerity which the Gospel commands us to avoid, it is sometimes asked, "Why should we affect or assume a respect which we do not feel; or address with the language

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of deference a public officer, for whose private character or opinions we entertain a secret contempt?" Questions of this sort are seldom answered satisfactorily by the rules of casuistry. Indeed, they are not often asked with the intention of their being answered at all. To those who *really* wish to know their duties to constituted authorities, the Scriptures furnish an unequivocal guide. The obligation to decorum and respect, even towards evil governors, is there so frequently and forcibly displayed, especially in our Lord's own recorded observations, and in the writings of his Apostles, that any remark upon the subject on the present occasion would be quite superfluous.

It was the character of certain seducers mentioned by St. Peter, that they were not afraid to speak evil of dignities. It is impossible that a person can be scripturally included under the name of a Christian, to whom this character applies. Not only does Christianity enjoin the more substantial duties which constitute just submission to authority, but even those minuter acts of respect, which, as Mrs. H. More observes on another occasion, are a sort of dead hedge to preserve the quick. St. Paul, whose manly sincerity of character will not be suspected, could say even to a heathen judge, and one of no very excellent private character, "Most noble Felix." It is true, we find this eminent Apostle on *one* occasion violating for a moment the respectful demeanour which he, at other times, uniformly inculcated and practised towards constituted authorities; but even that exception became incidentally the means of confirming the general rule. This occasion was very remarkable. Being summoned before the tribunal of the High Priest as an atrocious criminal, for embracing the Gospel, and preaching it to the Gentiles, he began his defence with a reference to his general character, protesting that he had lived conscientiously before God unto that day. His object was evidently to explain his motives, and to prove his innocence of intention. But scarcely had he uttered the first sentence of his defence, before the High Priest most iniquitously and illegally commanded him to be smitten on the face. The Apostle immediately reproached him with his duplicity in pretending to sit there to judge him after the law, and yet to command him to be smitten contrary to the law; adding a prediction, which was remarkably fulfilled, of the punishment which God would inflict upon him for his criminal conduct. Here surely was a case which might have seemed to justify the severest invectives. This unjust judge in his official station had acted wantonly, cruelly, and illegally; and completely excluded himself from the protection of the laws which he sat to administer. Had such a case occurred in our own country, no reproach would have been thought too great for the occasion; and had the sufferer in the warmth of his indignation broken out into a torrent of invective, or even inflicted summary vengeance for the insult, it would by many have been thought not more than the occasion might justly demand.

But how different were the sentiments of the Apostle! "And they that stood by said, Revilest thou God's High Priest? Then Paul said, I wist not that it was the High Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." His apology was as prompt as his offence. "It is probable," observes a justly revered commentator, "that the Apostle meant to allow, that in the warmth of his spirit he had not adverted to the person who had given the orders, or was not aware that he was the High Priest." (Scott in loco.) He felt that no provocation could justify the want of decent respect towards the constituted authorities of his country. If they had acted

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illegally, or vexatiously, redress must be had in another manner; but contumely was a weapon which even an Apostle, and in a most equitable cause, had no prerogative to employ.

But, why should we say an Apostle, when even angels themselves are recorded to have experienced a similar feeling? Michael the archangel, though justly indignant at the conduct of the great enemy of God and man, "durst not bring against him a railing accusation." Archbishop Tillotson accounts for the fact by saying, that he believed angels had neither talents nor disposition for railing, and that probably Michael thought Satan might be too hard for him at such a weapon. St. Jude who relates the circumstance intimates that all persons were not so conscientious as this seraph, and well knowing that detraction and ignorance are not unfrequently companions, he adds, "These speak evil of things which they know not." It is to be feared this last circumstance is but too applicable to many of the railers at existing institutions; for among the most vehement opposers of established usages will be always found those who, from their education and station in life, must necessarily be unacquainted with the bearings of the subjects which they profess to discuss. In religion and politics, as in other things, knowledge is usually the parent of modesty, and those who see farthest will most dread and deprecate the unmeasured censure in which ignorant and short-sighted persons are too apt to indulge.

St. Peter, the contemporary of St. Jude, we have already seen, places "speaking evil of dignities," among the sinful practices of certain teachers, who should infest the church of Christ; and, like Jude, urges the example of the angels, who would not bring a railing accusation even against Satan himself. If angels are acquainted with human affairs; what must those holy beings think of the obloquy, with which it is now so much the custom to load our civil and ecclesiastical dignities? Even if it were proved, that they deserve all that is said to their disparagement, the practice in question would still be unjustifiable; how much more then, when without proof or argument, upon the slightest report or suspicion, and often upon the mere invention of designing men, the authorities of the country, from the lowest to the highest, are assailed with the invectives of an unbridled press, and the vituperation of ungoverned tongues!

If civility and courtesy be due to all men, and if, without the decent usages of respect, no affairs, public or private, can be satisfactorily conducted, the practices in question are as hostile to the well-being of society, as they are contrary to the Gospel of Christ. Indeed, the two are essentially connected; for, in proportion as Christian usages prevail, the well-being of society will be secured. Even admitting that magistrates and judges may be wrong, the violation of the exterior marks of deference, and the ordinary language of respect will only tend to increase the evil, and to prevent the remedy. Every uncourteous expression, by exciting irritation, throws an obstacle in the path of justice, and raises prejudices which cannot easily be overcome. Indeed, such is the nature of man, that honourable spirits will not long be found to act in offices to which popular obloquy is attached; so that among the surest modes of rendering the "dignities" of a state the least deserving of its members, is to encourage the practice of "speaking evil" of them, and infringing the decorum of conduct towards them which their station so justly demands.

But to the Christian the conduct of his Saviour must ever be the strongest argument; and what that

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conduct was, in reference to the subject in question, needs not be formally recited. It is impossible to read his life without observing how completely he performed the part of a loyal and obedient citizen, and that not only in the more substantial points, such as "rendering to Cæsar the things that are Cæsar's," but even in the minuter forms of respect and civility, to every recognized authority. His meekness, his submission, his patience before the tribunal that condemned him form a noble contrast to the captious petulance, and but half-suppressed audacity, by which, in the present day, some think to gain credit with the unreflecting multitude. And what adds infinitely to the force of the argument is, that *His* was a righteous cause; while in the case of those who employ the weapons in question, their cause is often as evil as their conduct, and the candour and forbearance of their judges as much to be admired as the malignity and disingenuousness of those who judged our Lord were to be condemned.

It has already been remarked, that the spirit of the present age is, generally speaking, too little inclined to those respectful usages which are necessary to the very being of civilized society. The language and conduct of the young to the old, the servant to the master, the child to the parent, have undergone a remarkable change within the last century. In some respects, the change may, doubtless, be an improvement. But in others it is fraught with evil; for to mankind at large the prescriptive usages of distant respect are a more powerful safeguard to the just balance of society, than the deductions of reason and political expediency. The times imperatively require that every parent should teach his child, and every preceptor his pupil, that "to order himself lowly and reverently to all his betters," is not an unmeaning part of his catechetical instructions, and that much less is it a mark of a servile and degraded mind. "To esteem others better than ourselves" is the duty of us all; and in proportion as true humility of heart reduces it to practice, shall we feel disposed to "render to all men their due," as much in matters of decency as of justice. A captious satirical spirit in judging of the words and actions of those in authority, little comports with "the mind that was in Christ Jesus;" and to find gratification in the evidence of this spirit in others, is equally inconsistent with our holy profession. He who is our great Exemplar pities while he corrects his wayward creatures: how little then does a disposition, prone to accuse and backward to justify, become those whose very existence depends upon the exhibition of the exact contrary of such a line of conduct towards themselves on the part of their omniscient Judge. The Christian learns his duty to his fellow-creatures in the reflections that humble him before his Creator. Conscious of his own "sins, negligences, and ignorances," he can in some measure but touched with the feeling of the infirmities of others, as his all-meek and merciful Redeemer is with his own. Such an habitual feeling will lead to the very contrary of every thing like petulance of speech or harshness of construction. It will employ that restless activity which too many evince in scrutinizing the failings of others, to discover and amend our own. A disposition like this will lead to the best of all reforms; a reform radical as our sins, and co-extensive with our evil passions. Assiduously engaged in casting the beam out of our own eye, we shall have little leisure or inclination to insult our brother for the mote that may be in his. The gentle graces of the Christian character, the kindness, the forbearance, the candour which we all need, and should all learn, in return, to bestow, will

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exercise more extensive influence over our hearts. Thus will society be united by closer bonds; thus will the period advance when all discords shall for ever cease; and thus will be fulfilled that apostolic injunction: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

To the Editor of the Christian Observer.

At a time when the impugners of revealed religion are so widely circulating their mischievous publications, it is of great importance for the friends of religion to be yet more active in diffusing suitable antidotes. Among those which the late blasphemous publications have called forth, I would mention with particular approbation the very useful and interesting little work of the Rev. T. H. Horne, A. M.; entitled "Deism refuted, or Plain Reasons for being a Christian;" which I am glad to see has already reached a second edition. It is cheap, and merits extensive circulation.

It is also to the credit of Mr. Bellamy, that he has shewn himself forward on this occasion, to vindicate the Scriptures from the misrepresentations of a most disgraceful publication, entitled "The Deist." I cannot consider all his answers quite in point; especially those which are founded upon the same peculiar views, which have given rise to so much discussion, relative to the translation of the Bible. The objections made to passages, which are represented as derogating from the moral perfections of God, are usually much better answered by arguments than by proposing a new translation. The hardening of Pharoah's heart, for example, and similar difficulties, may be construed into a *permissive* act, without injury to the Divine character.

But still some of Mr. Bellamy's answers are ingenious, and a few I believe are new; though most of them may be found in Poole's Synopsis, and other works. As the subject is peculiarly interesting at the present moment, from the lamentably wide diffusion of infidel objections, your readers may not be displeased, if I abridge a few of Mr. Bellamy's answers; and I do it the more readily, as several of them may furnish useful materials to your correspondents for Biblical criticism.

To the deistical objection, that Moses could not be the author of the book of Deuteronomy, because the 24th chapter describes his death, Mr. Bellamy replies, that the objection arises from want of knowing or considering that the present division into books and chapters is not always critically exact. The book of Moses called Deuteronomy in reality ends at the 23d chapter, where the final and affectionate farewel of Moses to the people is recorded; the 24th chapter properly constituting the first chapter of the succeeding book called Joshua. Joshua was well acquainted with Moses; and as it is said that he wrote the history of certain transactions *in the book of the law of God*, (Joshua, xxiv. 26.)—probably the copy preserved in the ark, and which comprehended the Pentateuch—it may very naturally be supposed, without derogating from the authenticity of the books of Moses, that Joshua might have added those circumstances, which could not have been recorded by the original writer, or were not so likely to have been mentioned by him, as his own meekness, Numb. xii. 3, &c. There seems, however, no solid reason why Moses might not have written this last passage; and when all the circumstances of the case are considered, there appears nothing egotistical in it.

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Mr. Bellamy, however, does not think it necessary to avail himself of the above solution for *all* the passages which are brought forward by Deists to prove, that Moses could not have written the Pentateuch. For example, the strongest passage, which is that in Gen. xxxvi. 31—where it says, "*These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel,*" and which is urged by infidels to shew, that the writer of Genesis must have been aware of the circumstance of monarchy in Israel under Saul and David, which Moses could not be—Mr. Bellamy urges, *might* have been written by Moses; for that, in fact, Saul was not the first king of Israel. Moses himself is expressly styled king in Jeshuran; that is, Israel, (Deut. xxxiii. 5); and in the Book of Judges, chap. ix. 22, it is said, "*When Abimelech had reigned three years over Israel.*" I am not aware whether this solution of Mr. Bellamy's is quite new; but I believe the best commentators have thought it most correct to view the whole of the passage in Genesis xxxvi. 31—39, as transferred from 1 Chron. i. 43—50. If Mr. Bellamy is right, the contrary is the case, and the passage in the Chronicles is copied from Genesis.

The name Dan was not given to the city of Laish, till after the Israelites conquered Palestine; yet Moses speaks of Dan. (Gen xiv. 14.) The usual and certainly a sufficient answer is, that Moses might have written Laish, and that the transcribers have substituted the more modern name. But Mr. Bellamy contends, that there is no proof that the Dan mentioned Gen. xiv. 14, was a city at all: it might have been a river, and he thinks it was the river Jor-Dan. His argument is, that Jor means any thing descending with rapidity, as a torrent, which he conceives was the original name of the river. To this river Abraham pursued the kings, and thus executed *judgment* upon them. Now Dan means judgment; Mr. Bellamy, therefore, construes the passage thus; "*and pursued them unto judgment:*" and supposes that as a memorial of the transaction, Abraham added the name Dan to the former appellation Jor; thus entitling it "the River of Judgment;"—in the same way as Eschol, or the River of Grapes; Berar, or the River of Tidings; Kidron, or the River of Mourning; Kishon, or the River of Strength. The whole of this is entirely conjectural, and I think rather plausible than true; yet it will, at least, shew that the infidel is not justified in bringing forward such critical cavils as the foregoing against documents resting upon such strong testimony as the Pentateuch. For supposing such a transaction really *had* taken place, it would necessarily throw a difficulty in the way of those who read the general narrative, without knowing of this particular circumstance; and how is it possible, in this distant age, to cast light upon transactions so remote? Nothing is more hazardous, or in general more unfair, than suspecting the authenticity of ancient writings, or the veracity of the writers, because we cannot reconcile all the facts of the narrative. Were it said that the daughter of Zion was centuries younger than her mother, a caviller who did not know that the daughter of Zion was a name by which the Jews denominated the lower city, might apply the passage to a person instead of a place, and thus render it absurd; and if the real fact were lost, who would be able to answer the objection? The ambiguity arising from the change of names in persons or places, and the different names of the same person or place, at the same time, are among the principal causes of the alleged difficulties which objectors have discovered in the books of the Old Testament.

The *fairness* of infidel cavils may be judged of from the assertion

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retailed in "The Deist," that "all the books of the Bible are silent upon even the name of Moses, from the first book of Joshua to the second book of Kings; *a period of about a thousand years.*" To confute this, Mr. Bellamy simply refers to Judges i. 20; iii. 4; 1 Samuel xii. 6, and also 8; in all which passages Moses is mentioned by name. The whole period from Joshua to Samuel was little more than *three hundred years.*

An equally unfair assertion, and which may receive an equally triumphant answer, is the remark of Volney, and his humbler disciples, that "it is in vain to look for any indication whatever of the existence of the five books of Moses in the book of Joshua, or the book of Judges, or the two books of Samuel, or finally in the history of the first Jewish kings." The object of this objection is, I suppose, to shew that the whole was a forgery in the time of King Josiah. A plain answer to it is as follows:—In the book of Joshua it is recorded (chap. viii.) that Joshua "*read all the words of the law, the blessings and cursings according to all that is written in the book of the law; there was not a word of all that Moses commanded that Joshua read not before the congregation of Israel.*" "All the words of the law" must necessarily include both the moral and the ceremonial law; and *the whole* of these can be found only in the books of Exodus, Leviticus, and Numbers. The "blessings and the cursings" are found only in Deut. xxvii. xxviii. Thus the Pentateuch was plainly recognized in the book of Joshua. With regard to the book of Judges, in the 28th verse of the 1st chapter, it is said, "*They gave Hebron unto Caleb, as Moses said.*" This plainly refers to Numb. xiv. 24, and Deut. i. 36. Again, in 1 Samuel xii. 8, the execution of the commission given to Moses, Exodus iii. &c. is confirmed. The seventy-eighth Psalm, which was undeniably written in the time of "the first Jewish kings," abridges a large part of the history narrated in the Pentateuch. So much for Mr. Volney, and "The Deist's" assertions.

"It is impossible," says an infidel publication, that "Ehud could judge, that is, govern, eighty years," (Judges iii. 30.) It is not said that Ehud governed eighty years, but that the land had rest eighty years.

Volney and Voltaire ridicule the history narrated towards the close of Judges xv.; conceiving it preposterous, that a fountain should spring from a jaw-bone. But the solution of this difficulty is very obvious. From the ninth verse of the chapter, we learn that the name of the valley where Samson slew the Philistines was called "Lehi," which signifies a jaw-bone, a name expressly given to it by Samson on this occasion, (see verse 17.) When, therefore, it is said, "God clave a hollow place that was in the jaw," it evidently means the valley so called; and the translators of the authorized version have consequently added in the margin "or Lehi;"—"*God clave a hollow place in Lehi.*" The passage was so understood by the ancient Jews. Josephus, as quoted by Mr. Bellamy, says, book v. c. 7: "There gushed *from a neighbouring rock* a stream of the purest water for the relief of his thirst; and this to the present day bears the name of the Jaw."

Objections are taken to such passages as Numb. xiv. 30. "*Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein.*" The plain answer is, that all such promises were conditional. See Exodus xix. 5; Deut. xi. 27, 28. This simple remark supersedes a large class of similar objections.

It is said, 2 Sam. xi. 3, "Bathsheba the daughter of *Eliam*," but in 1 Chronicles iii. 5, "Bathshua the daughter of *Ammiel*;" upon which it is asked, "Can both these writers be correct?" Mr. Bellamy replies, "Yes, both are correct."

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The Hebrew word *Eliam* is a compound of *El*, "God," and *iam*, "with me;" and which, being translated, reads *God with me*. The word *Amiel* is only the same word transposed; which then reads, *with me God*.

One large class of objections has reference to an apparent discrepancy of statement, in detailing measures, numbers, &c. If *all* the alleged instances could be proved to be real contradictions, it would not follow that the volume is not authentic and true; since every person who has copied numerical statements himself, or examined the transcripts of others, must be aware how easily errors of this sort are made, and with what difficulty they are afterwards rectified. The greatest wonder, all things considered, is, that so *few* objections of this kind can be plausibly urged, amidst such a multiplicity of numerical statements as occur in the Old Testament. Even the art of printing has not succeeded in giving us any immaculate work: what literal and verbal errors might not then be expected in such a volume as the Old Testament, after its reiterated transcription during several thousand years. Its undeniable correctness in all *material* points is no slight proof of the providence of God in its preservation.

But Mr. Bellamy has in general preferred reconciling individual difficulties, to availing himself of this general apology; an apology the soundness of which no man versed in critical literature will deny. I shall give a few specimens of his answers, premising, as before, that they are chiefly selected from the stores of former defenders of the faith.

It is said, 2 Samuel xxiv. 13, "*shall seven years of famine come to thee in thy land;*" while in the corresponding narrative, 1 Chron. xxi. 12, it is said, "*Choose thee three years famine.*" Mr. Bellamy replies to the alleged discrepancy, that the 21st of 2 Samuel is connected with the 24th;—the 22d and 23d being only parenthetical, containing nothing but a psalm written by David at the time, and a list of his captains. Now the 21st chapter informs us, verse 1, that three years of famine had already been in the land: the year when God delivered his message was therefore the fourth, so that three years in *addition* would make up the seven. The writer of the Chronicles takes no notice of the years of famine which had already elapsed, and therefore mentions three only.

2 Samuel xxiv. 24, it is said, "*So David bought the threshing floor, and the oxen for fifty shekels of silver;*" but in 1 Chron. xxi. 25, it is said, "*David gave unto Ornra for the place, six hundred shekels of gold.*" Mr. Bellamy reconciles the statements by observing that "the place," that is, the whole estate, or plot of ground, might have cost the larger sum; while "the threshing floor and the oxen," which were only a *part* of the purchase, might have been valued at the smaller.

The number of the people of Israel and Judah at the census taken by David is stated, 2 Samuel xxiv. 9, at "*thirteen hundred thousand,*" and, 1 Chron. xxi. 5, at "*fifteen hundred and seventy thousand.*" On referring to 1 Chron. xxi. it appears, as just stated, that Joab gave in the numbers to David at "fifteen hundred and seventy thousand that drew the sword;" but by Numbers i. 3, it appears that none were to be numbered for actual military service except those above twenty years of age: the others we are expressly informed, 1 Chronicles xxvii. 23, David rejected agreeably to law. The number when *thus diminished* is not mentioned in the Chronicles, for which the reason is stated in the next verse, the 24th; but it *is* given in the second book of Samuel, xxiv. 9, and we find it to have been thirteen hundred thousand.

To give but one example more of alleged incorrectness of numbers—

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2 Kings i. 7, says that Joram of Israel began to reign the second year of Jehoram, the son of Jehoshaphat, king of Judah. Chapter iii. says it was in the eighteenth year of Jehoshaphat; and chapter viii. that Joram had reigned five years, when Jehoram the son of Jehoshaphat began to reign. Thus it appears as if Joram began to reign in the second year of Jehoram, and yet that Jehoram began to reign in the fifth year of Joram. But on consulting the sacred narrative this paradox will be found to be literally true. Jehoshaphat, in the seventeenth year of his reign, having determined to assist the king of Israel against the Assyrians, appointed his son Jehoram to govern at home in his absence. Jehoram governed jointly with his father, as was customary in those days; and in the second year of his government the king of Israel died, and Joram his son succeeded to the throne. Thus the former of these apparently conflicting statements is verified. The latter is equally true; for five years after the accession of Joram of Israel, Jehoshaphat of Judah died, and Jehoram his son began to reign *alone*. Indirect and evidently unintended coincidences of this kind add very strong collateral testimony to the truth of the sacred narratives, as Paley has admirably shewn in his Horæ Paulinæ. A similar work, including the whole of the Old Testament history would be invaluable; but where shall we find a Paley to accomplish it?

None of the preceding solutions depend upon any alteration in the rendering of the original. Mr. Bellamy has, however, in a number of others traded upon his own stock, and solved the alleged difficulties by means of a new translation. I may possibly, on a future occasion, submit a few of his emendations for the consideration of your critical readers.

CLERICUS SUBURBANUS.

To the Editor of the Christian Observer.

A CORRESPONDENT in your last Number has objected to the arguments of a former writer, to prove that sudden death is justly deprecated in the Liturgy. The question is not of sufficient practical importance to entitle it to further agitation; but most of your readers, I should think, will feel the force of the following well-weighed sentiments of Hooker on the subject, and which may very properly close the discussion. E.

"Our good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is, why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. Death is that which all men suffer; but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, we cannot absolutely approve, either willingness to live, or forwardness to die. And concerning the ways of death, albeit the choice thereof be only in His hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves, (for to be agents voluntarily in our own destruction is against both God and nature); yet there is no doubt but in so great variety our desires will and may lawfully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life as Cyrus in Xeno-

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phon, or in Plato Socrates, are described, than to sink down with them of whom Elihu hath said, *momento moriuntur*, (Job. xx. 6.) there is scarce an instant between their flourishing and their not being? But let us which know what it is to die as Absalom, or Ananias and Sapphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David, who, leisurely ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion: in sum, taught the world no less virtuously how to die, than they had done before how to live. To such as judge things according to the sense of natural men and ascend no higher, suddenness, because it shorteneth their grief, should in reason be most acceptable. That which causeth bitterness in death, is the languishing attendance and expectation thereof ere it come. And therefore tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly therefore it is, for virtuous considerations, that wisdom so far prevaileth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the keys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanity are censured with uncorrupt judgments; Charity is free to make advised choice of the soil, wherein her last seed may most fruitfully be bestowed; the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence, as being then even almost in sight, a leisurable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after from the bottom of their hearts to pray, *O let us die the death of the righteous, and let our last end be like theirs!* All which benefits and opportunities are by sudden death prevented. And besides, for as much as death, howsoever, is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few, the world in this respect feareth it the more as being subject to doubtful constructions, which, as no man willingly would incur, so they whose happy estate after life is of all men's the most certain, should especially wish that no such accident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are ever prone. So that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God. And our prayer against it importeth a twofold desire: first, that death, when it cometh, may give us some convenient respite; or secondly, if that be denied us by God, yet we may have wisdom to provide always before hand; that those evils overtake us not, which death unexpected doth use to bring upon careless men, and that although it be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden."—*Hooker's Eccles. Polity*, Book v. Sec. 46.

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FAMILY SERMONS. No. CXXXI.

Luke ix. 9.—*And Herod said, John I have beheaded; but who is he of whom I hear such things? And he desired to see him.*

THE monarch who asked this question could scarcely have forgotten that mysterious Infant, at whose birth Jerusalem was troubled, and to slay whom his father had put two thousand innocents to death. That Infant had now arrived at years of maturity; he had been from his childhood an extraordinary personage; "his fame was noised abroad;" his doctrines, his virtues, and his miracles attracted general attention. Herod could not then be quite ignorant of his character and claims. Whence then the question in the text?

To answer this it is necessary to recal to mind the circumstances of the history. John the Baptist, having reprehended Herod for his vices, had been beheaded by him at the suit of a wicked and bloodthirsty woman, whose conduct the Baptist had reproved. Since this event a superstitious report had spread abroad, that John had returned to life, and that Jesus, whose miracles at that time excited great attention, was no other than the person whom Herod had slain. We might have supposed that Herod himself would have seen the folly of such a report; and the text would appear to intimate that he did so: "*John I have beheaded; but who is this?*" But, conscious guilt is usually superstitious; so that Herod, notwithstanding he was probably of the sect of the Sadducees, which believe neither resurrection nor spirit, was terrified into a supposition, that the victim of his cruelty had returned to life. It is said, Matt. xiv. 2, that he exclaimed to his servants, "*This is John the Baptist: he is risen from the dead; and therefore mighty works do shew themselves in him.*"

But, whatever might be the reasons which induced this wicked monarch to ask the question in the text, his inquiry is one that well becomes us all to propose. For he of whom Herod heard is no private character: the whole human race is interested in the events of his life and death; for this is he whom to know is life eternal, and without an acquaintance with whom we can have no well-founded hope for time or eternity.

Let us then consider, first, Herod's question; and, secondly, his desire.

First. His question was, "*Who is this?*" How different must have been the answer given to it by the various classes of persons with whom he was surrounded! His heathen courtiers would probably represent our Lord as a Jewish enthusiast, whose claims or pretensions were of no consequence but to his own sect or nation. The Israelitish scribe would represent him as an impostor, who pretended to be the promised Messiah. The hypocritical Pharisee would represent him as "a glutton and a wine-bibber, a friend of publicans and sinners." The vain, the careless, and the busy worldling would represent him as a troubler of their spiritual repose, and a preacher of unreasonably severe doctrines.

But how different would be the character given of him by the faithful servants of God, who "were waiting for the consolation of Israel!" Their language would have been, "This is He of whom the prophets did speak." This is he who when man fell was promised as the Restorer; this is the true Messiah, the Son of God, the Saviour of the world. Had some faithful and intrepid disciple of Christ been present when Herod's question was propounded, how interesting would have been his answer! Beginning with the fall

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of man, which rendered an atonement necessary, and proceeding through the Old Testament prophecies, which predicted that such an atonement should be provided, he might have pointed his royal auditor to the object of inquiry, and said, "Behold the Lamb of God, which taketh away the sin of the world." He might have shewn how Daniel had specified the time, and Isaiah the events, of his life; and might have compared the substance with the shadow, the archetype with the type, in confirmation of his statement. He might have represented the love, the pity, the tenderness of the Redeemer; his zeal for the glory of God, and his unwearied services in the cause of mankind. He might have described—but who can describe?—the sorrows and persecutions which he suffered on our behalf. He might have exhibited his life-giving doctrine, and have shewn its blessed effects on the character and conduct of his disciples. He might have pointed to living instances of the covetous becoming liberal, the unchaste holy, and the irreligious devout, under its influence. He might have dwelt with eloquent ardour upon the eternal benefits, which would ensue upon a faithful reception of this Saviour as our Prophet, Priest, and King. He might have shewn, that by faith in him we become justified, and, being justified, have peace with God. He might have described the Redeemer in his original dignity and glory, as "equal with the Father as touching his Godhead," though now for a time "inferior to him as touching his manhood." He might have contrasted this inherent glory with his voluntary humiliation, and his submission to all the innocent infirmities of human nature. And having gone through the stupendous narrative, having displayed the Redeemer in all his mediatorial offices, he might have added, "Such, O king, is He of whom thou hearest these things."

It would not, however, have been possible for the most faithful disciple of Christ at that period, to have detailed *all* that we, who live since the accomplishment of our Lord's great work, have the opportunity and privilege of knowing. The Sun of Righteousness had then run but a part of his eventful course. The "agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension" of the Saviour were at that time unaccomplished. The fulfilment of prophecy was incomplete; the last battle with the powers of darkness was not fought, nor had the dying Redeemer then exclaimed, "It is finished!" If, then, the unbelief of Herod was inexcusable, how much more ours, who have witnessed the final seal of Divine Truth set to these things! Let us, then, each seriously ask ourselves, "Who is this of whom I hear these things?" Is he really, as I have been told, and profess to believe, the Son of God, who came upon earth to die for the sins of mankind? Is he? And shall I neglect so great salvation? Does he lay the easy yoke of his commands upon me; and shall I refuse to bear it? Did he exhibit perfect love to God, and benevolence to man; and shall I, who take upon me his name and profess to be his disciple, continue cold in my religious and negligent in my social duties? Is he all powerful, and shall I dare to disobey him? Is he all merciful, and shall I neglect to love and serve him? Did he die for my salvation, and shall I not live to his glory? Was he patient, and shall I murmur? Was he forgiving, and shall I be uncharitable? Was He, in a word, my "sacrifice for sin, and my example of godly life;" and shall I slight that sacrifice, and neglect that example; thus "crucifying him afresh, and putting him to an open shame?"

Secondly. Having thus considered Herod's question, we arrive at the second part of our inquiry,

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namely, his desire: "*He desired to see him.*"—It is impossible to tell exactly what might be the cause of Herod's desire to see Christ. He might wish to ascertain whether it was really John the Baptist raised from the dead; or he might be desirous of getting our Lord into his power. But most probably curiosity was his only or at least his chief motive; which seems to be confirmed by what is said when he saw Christ some time after (Luke xxiii. 8.) "*And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracles done by him.*"

Thus it is with too many persons in every age. They have a vain curiosity in religion; they profess a desire to be acquainted with our blessed Lord, and his doctrines, while they are not under any practical obedience to his commands. But what will such ineffectual desires profit us before God? Rather will they increase our condemnation; because they shew that we had it in our power to know what our Saviour requires of us, but neglected the means of improvement.

Many reasons might be given why we should desire to become acquainted with Him of whom Herod heard such things. If, in the first place, we consider his dignity as the Son of God and the Creator of mankind, he has no small claim upon our attention. With what eagerness do persons collect to behold a prince, a hero, or an illustrious foreigner! Yet what are all earthly kings and heroes to him, who is "the Sovereign and only Potentate, the King of kings, and Lord of lords!" Shall, then, the Son of God come upon earth; and propound doctrines which we do not think worth the trouble of attending to; precepts which we take no pains to observe?

Again; the personal character of Christ demands our attention. What benevolence filled that heart! What love and tenderness beamed from that sacred countenance! He was truly *the Chief among ten thousand and the altogether lovely*; and as such well deserves that we should earnestly endeavour to become acquainted with his gracious character.

But the chief reason why we should desire to know Christ, is that our salvation depends upon this knowledge. It is not a subject of indifference or vain curiosity, or one which we may omit to study with impunity. Life and death, good and evil, are set before us. This Saviour offers eternal happiness to those who become truly acquainted with him; and threatens everlasting punishment to those who continue disobedient and impenitent. Do we then think it too much to take the pains to think seriously on religion? Let us remember that dying thus unconcerned, we must for ever suffer the consequences of our indifference. Or are we bold enough to say, that we have determined beforehand not to take up our cross and deny ourselves; that we will act as others act; and that though we are willing to be saved, we are not prepared to give up our passions and evil pleasures? If such be our state of mind, fearful, indeed, is our condition. It is against such characters, that God has pronounced that awful threatening, "*Because ye despised my counsel, and would none of my reproof, I will laugh at your calamity, and mock when your fear cometh.*"

A time will arrive when we *must* all see Christ. He will appear at the last day to judge both the quick and the dead; to receive the righteous into everlasting happiness, and to condemn the wicked to never-ending punishment. But with what different feelings will his appearance be greeted! By those who have loved him upon earth, who have desired to see him in the means of his appoint-

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ment; in his word, his works, his providence; in prayer, in meditation, and in the ministry of the Gospel, his second appearing will be a source of inconceivable delight. He will hail such with the cheering welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord." "Come ye blessed of my Father; inherit the kingdom of heaven prepared for you before the foundation of the world." Such shall "see the King in his beauty, and behold the land that is very far off." All the clouds and shadows which concealed him from them in the present world shall be removed: they shall see him "face to face;" they shall be like him; and they shall enjoy his presence and his favour for evermore.

But let us turn to the awful reverse. There will be no pleasure to the sinner in the appearance of Jesus Christ at the last day. So far from it, he will call on the rocks and mountains to fall on him, to hide him from his presence. Of those who, like Herod, saw Christ upon earth, in whose streets he prophesied, and who gratified an idle curiosity by the sight of his miracles, there will be many found, at the last day, whose knowledge only aggravated their guilt in rejecting him. The case will apply to ourselves. *We* have all the means of grace, and the hopes of glory in our possession; but it is a practical and personal acquaintance with religion that is necessary to render us true Christians. We all know something of Christ, as the Jews did among whom he appeared; but is our knowledge of the right kind? Does it influence our heart and conduct? Does it produce the fear of God, and an earnest desire to fulfil his commands? It is very possible to know all the doctrines of the Gospel, and to remember and admire the actions and sayings of its Divine Author without being really his disciples. Let us then examine our hearts; let us see, whether we repent truly of our sins—whether we have a lively faith in the Redeemer—whether we stedfastly purpose to lead a new life, and whether we cultivate that most excellent grace of love or charity towards all mankind. Let us endeavour to acquire a more intimate and endearing knowledge of the Saviour, and a more eager desire to obey his laws and imitate his example. And then, though we cannot behold him, as Herod did, with our bodily eyes, we shall see him "as, through a glass darkly," and enjoy his presence in the sacred ordinances of religion upon earth, and at length be translated into his immediate presence, where there is fulness of joy for evermore.

To the Editor of the Christian Observer.

It was the remark of a celebrated author, that what we do often we ought especially to endeavour to do well. This remark may be very forcibly applied to the reading of the Common Prayer by our clergy. Few comparatively read it as if they fully understood it. The fault, perhaps, arises, in a great measure, from our being so long used to the sound of the words that a manner is acquired almost in childhood, and long before their import is duly considered. This manner is not afterwards easily relinquished; and never will be so, unless by diligent attention to the subject *in private study*. The church is not the place for the experiment: there the heart, and mind, and voice should be better engaged than in analysing the critical import of phrases, and the corresponding mode of expression that belongs to them. But every young clergyman would do well, before his manner is irrecoverably fixed, to devote a regular time in private to weigh the critical import of each prayer, and the proper mode of presenting that import to the hearer; and he may be assured that the benefit will well

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repay the time and labour devoted to the exercise.

The particular part of the service to which I chiefly intend to direct this remark on the present occasion is, "The Absolution." It begins, *apparently*, like a prayer—"Almighty God, Father of our Lord Jesus Christ," &c.; and the reader, naturally taking it for a vocative one, enunciates it as such. After a few lines, and before the sense is completed, or the principal verb discovered, the sentence assumes a *declarative* form, and employs the third, instead of the second person—"*He* pardoneth and absolveth," &c. The reader now finds something was wrong, but it is too late to amend it. The words uttered cannot be recalled. The same mistake, probably, occurs at the next public reading, and so on till it becomes a confirmed habit; and neither the reader nor the congregation comprehend the grammatical import of what is uttered.

But the private critical study which has been recommended, would shew that the words, "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins," are the *nominative case* to the verbs *pardoneth* and *absolveth*, and that the addition of the pronoun "*He*" before "*pardoneth*," is only intensitive. The above-mentioned error in reading arises partly from the length of the nominative case and its adjuncts, and partly from the false punctuation of most of our Prayer-books, which put a colon or period after "sins," instead of a comma or dash. The whole sentence, when read correctly, is clear and grammatically consistent; as if the minister said, "He"—namely this Almighty God, the Father of our Lord Jesus Christ, &c.—*He* pardoneth, &c. The compilers of our liturgy were better scholars than to make one part vocative and the other declaratory, one part in the second and the other in the third person. And they were better divines than to begin with invoking the attention of the Almighty, and to conclude the sentence with an address to their fellow-creatures.

An individual instance may not, indeed, be of much importance; but if it induce your younger clerical readers to adopt the practice recommended, some of them may possibly find scores of other errors in the course of reading the daily service.

PHILO RUBRIC.

To the Editor of the Christian Observer.

It is a melancholy and awful circumstance, that there should exist, in the bosom of the most favoured nation on earth, too large a body of people who seem to be contemplating every thing that is irreligious, sanguinary, and anarchical, and to be animated with every moral element that the wise and good must abhor and deplore. Whether the cloud be soon to dissipate, or whether it be yet to thicken, and to pour its tremendous stores upon us, it is useless to conjecture. We may calculate on the moderation and fidelity of the respectable part of the community. We may hope to see vigour, wisdom, unanimity, and a tender and benevolent attention to the state of the country, among our rulers. Above all, we may repose our confidence in the mercy and goodness of God, who has hitherto been so gracious to us. But every one ought, in his sphere, to do what he can to promote the general good; and those who possess but humble powers, and move in the lowest circle, may look up to Heaven, and earnestly implore the Divine favour and protection.

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With these impressions the following prayer has been written. The writer of it would only suggest the propriety of a prayer, referring to the times, being offered to God, once or twice in the week, in the family worship of pious Christians. Doubtless the prayers of many are daily ascending to God on the behalf of our country: nor will this paper have been written in vain, if the attention of Christians shall be more generally directed by it to the performance of a duty which will be productive of great advantage, whatever may be the result of our present circumstances.

ULTIMUS.

A PRAYER, &c.

Almighty and everlasting God, who hast prepared thy throne in heaven, and whose kingdom ruleth over all; thy ways are full of wisdom, goodness, and equity: look down upon us, we beseech thee, and hear our petitions, for the sake of our Lord Jesus Christ.

We bless thee, O Lord, for all thy goodness and loving-kindness to us, and especially for the redemption of the world through thy beloved Son. We thank thee for all the blessings, spiritual and temporal, that we enjoy in this favoured land. Thou hast been merciful and liberal to us as a people, protecting us in dangers, preserving us from calamities, and conferring upon us many and great blessings.

We confess, O Lord, that we have been forgetful, ungrateful, and disobedient creatures. We have not used and improved our various blessings as we ought to have done. To all of us belongeth confusion of face, because we have sinned against thee, and justly incurred thy displeasure.

Mercifully look upon us in our present circumstances. Deal not with us according to our sins and deservings, but according to thy abundant compassion. Withdraw not from us thy love and fatherly protection; but be gracious to us, and bring to nought the evil counsels of the ungodly.

Thou, O Lord, art righteous in all thy works, and holy in all thy ways. We deserve to be punished, for we have not obeyed thy voice. But let thy anger, we beseech thee, be turned away from us; and grant us grace that we may truly repent of our sins, and turn to thee with our whole heart, and live henceforward in obedience to thy laws. Pour down upon us the influences of thy Holy Spirit, that we, both as a people and as individuals, may consider our ways, and, being threatened with thy judgments, may learn righteousness. Grant that true religion may flourish and abound among us, and that we may be secure from all dangers under thy favour and protection.

Shed abundantly thy blessings, O Lord, we pray thee, on our Sovereign, on the Prince Regent of these kingdoms, on our legislative and judicial assemblies, and on all who are in authority. Give them sound wisdom and discretion; guide them in all their measures; and prosper them in all their endeavours to maintain among us our holy religion and all our civil blessings. Grant that all of them, with one mind and heart, may labour to promote thy glory and the welfare of thy people.

Have compassion, O Lord, on all who are endeavouring to diffuse infidelity and confusion among us. Enlighten their minds; turn their hearts; bring them to deep repentance in thy sight; and cause them to know and value the blessings which they are labouring to destroy.

Suffer not the ignorant and unsuspecting to be seduced by plausible words from their acknowledgment of thee and of thy Gospel, and from their duty to those whom thou hast placed in authority over them. Incline the poor and distressed to seek the comforts of true religion, and the sustaining influ-

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ences of thy Holy Spirit: give them patience under their sufferings, and in thy good time remove all their trials.

Unite us all, we beseech thee, in mind and heart, and make it our chief desire, and our daily endeavour, to fear Thee, to honour the King, to obey our rulers, and to cultivate and practise that righteousness which exalteth a nation.

Prepare all thy people, O Lord, for all the events of thy providence: grant that they may live in the faith and obedience of the Gospel, and always put their trust in thee. Graciously overrule all events for the glory of thy name, and for the good of all men.

Hear us, O merciful Father, in these our humble requests, and be gracious to us now and evermore, for the sake of Jesus Christ, our Mediator and Redeemer. Amen.

MISCELLANEOUS.

REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(*Continued from* p. 646.)

A PASSION for splendor in religious edifices would seem to be an influenza unusually prevalent, of late years, in Edinburgh. In the vicinity of St. John's Chapel, appears the new Presbyterian Church of St. George; opened in 1814, at an expense of more than 34,000*l.*; and capable of accommodating sixteen hundred persons. This is a Grecian building, surmounted by a dome; and, so far, to such as are happy at finding out likenesses, resembles the St. Paul's of London. The general effect of the building is complained of by many, with whom I cannot agree, as heavy. The vestibule is certainly very handsome; and the whole structure forms a superb central finish to Charlotte Square, on the western side of which it stands. The interior corresponds with its outside; and altogether this pile may be called the modern cathedral of the church of Scotland. It is furnished, within, with crimson velvet, gold fringe, and costly cabinet work; to a degree which has probably surprised such visitors as connect with the Kirk ideas of homeliness and economy. But the influence has attacked even the Methodists of Edinburgh. Their chapel, in the old town, is fronted with a colonnade. It will be well if *dandyism* (pardon the word) infect not communities as well as individuals.

The genius of Scotch architecture manifests an undue passion for effect in some of the civil buildings in Edinburgh; as, for example, in the new libraries, which look less like useful receptacles for books, than pillared halls, with volumes distributed along their sides, as part of the decorations. The transition from the subterranean cavities of the present Advocate's Library to the upper splendors, must be highly agreeable to such students as are fond of luxuriating among the latest delicacies of the press. Here they may read without effort, and without method, among the softest accommodations of literature.

To a person habituated to the usages of the Church of England, the Presbyterian worship will be apt to appear monotonous and languid. The omission of reading the Scriptures is a most serious neglect in its ceremonial. The singing is conducted by a person called the Precentor. It would be dishonest not to say, that bad, and proverbially bad, as are the parish clerks of England, the precentors in Scotland, as far as I could judge by the specimens fortuitously thrown in my way, are even worse. Surely there must be a conspiracy

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among them to desecrate the noblest part of worship by affectation, by the music of the nostril, and by singing out of tune. The Edinburgh Institution for Sacred Music was, in part, established with a view to their reformation. It is a plan which merits all success. I was present at one of its public exhibitions; where, after the introductory overture, the whole strength of the orchestra performed a plain psalm tune (Bradford), with such precision, power, and correctness of taste, that I have seldom felt more sensibly the legitimate influence of music. If the general body of precentors will take their lessons from such masters, they will at once satisfy both a scientific and a devotional ear. An attendant on the service of the Kirk will readily interpret the meaning of the familiar saying of Charles the Second, that 'no gentleman could be a Presbyterian.' Not that the king's assertion contains the shadow of a shade of argument against the worship in question; for who does not see, that this species of logic may be made to recoil, in the counter sarcasm, that if a gentleman (and especially a gentleman of the age of the Restoration) could *not* be a Presbyterian, he *could* be a vulgarian, a buffoon, a libertine, and an atheist. And this it is to play with a weapon which cuts with both edges. But things are as they are. In the Establishment of Scotland, there is an apparent deficiency of interest. The minister, with the exception of the psalmody, monopolizes the whole service. There is no intercommunity of devotional exercise. If, however, gentlemen incur loss of caste during attendance at their respective churches in the country, they have an annual opportunity of regaining it, in the High Church of Edinburgh, during the session of the General Assembly. This ecclesiastical parliament is opened with a splendor to which none of the ceremonies of the Church of England can offer any parallel. On this occasion, I was present; and thought how delighted men of the calibre of Laud and Heylin would be, to transfer such an exhibition to St. Paul's! The Commissioner, as the representative of royalty, proceeded from his levee-room to the church, through an avenue formed by a regiment of dragoons, and with a suite of military and naval officers in complete costume, blazing with the crosses and devices of chivalry, and himself invested with the full Windsor uniform. Among his attendants might be named Lord Hopetown, and other heroes of the peninsular war. In the church itself, he occupied a chair of state, placed under a canopy, supported by four Corinthian pillars, and surmounted by the emblems of majesty. Here also, the splendid part of the audience received an accession, in the persons and official appendages of the lord provost and magistrates of the city. So that no complaint of non-gentlemanhood can possibly be heard at this favoured season. If any, at least, were uttered in the church, it would be silenced during the after attendance round the Commissioner's table, at the Royal Hotel; a scene productive of general satisfaction, during the ten days of the Assembly's session. The preacher of the present year was Dr. Campbell, one of the ministers of the city. His sermon was truly excellent.

The Commissioner presides at the daily meetings of the Assembly, held in an aisle of the church; and fitted up with plain convenience. The debates are managed in part by advocates, who are heard much in the same manner as counsel at the bar of the Houses of Parliament. It is notorious, that certain of these orators treat the reverend assembly, and, through its sides, the general regulations and usages of the Church, with a kind of ironical reverence, which fails not to produce much of its intended effect. To genuine eccle-

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siastical feelings, this gay freedom of discussion cannot but be exceedingly grating. An independent looker-on will be conscious of advantages indirectly gained under such circumstances; because nothing here can be done in a corner. The inherent and universal popery of the human mind perpetually gravitating, under *any* religious establishment, towards spiritual despotism, will develop itself in Edinburgh as well as at Rome and elsewhere; and in proportion as general assembles, conclaves, convocations,—yes, and Methodist Conferences,—shrink from publicity in their proceedings, will they severally approach the secret chambers of the Inquisition itself. I have often heard you admire the humour of the old receipt for making a good monk, and which Burke once repeated and applied in the House of Commons:—"*Tria faciunt bonum monachum; bene loqui de superiore; legere breviarium taliter qualiter; et sinere res vadere ut vadunt.*" Of such elelements how many Protestants are formed at this very hour! In what degree the spirit of monachism influences the General Assembly you have far better opportunities of knowing than myself. But I suppose that its members are men, and ecclesiastics; and that it is no treason to say of any mixed body of churchmen, that *some* members of it, at least, are

> "True to the jingling of their leaders' bells."

The most enlightened and disinterested friends of the civil legislature would be sorry to miss within its walls the long established arrangements of an opposition; and among many reasons for this, that government itself may be strengthened by the re-action of perpetual inspection. And do not individual Christians feel the value of being watched by others, whose observation is a subordinate safeguard of their conduct? If we refer to the genuine Apostolical Canons, we shall find that the defence of the early teachers of the church was sought for in such conduct as would defy the sarcasms of the world by its consistent purity: "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

The Bridewell on Calton Hill, constructed on the panopticon principles, is a great and almost frightful curiosity. The semi-circle of prisoners, in their several tier of cages, looks like an immense Exeter 'Change for human animals of prey, and, altogether, the exhibition is far from being pleasant. The arrangement, however, of the house and of the modern Heart of Mid Lothian close by, are known to be excellent. Generally, the Scotch prisons are much worse than those in England; because there are fewer prisoners. Sometimes a jail will be found quite empty. When Mr. Gurney was lately at Dundee, the magistrates accompanying him to the prison said, that no criminal had entered its walls for seven months. Such things are not without their parallels in the south. The county prison of Merionethshire was entirely vacant for some time in, I think, 1812; and at the assizes, or rather their period, its buildings were thrown open for general inspection. The public structures on Calton Hill, though well planned for their purposes, and adapted for the configuration of the area they occupy, seem, notwithstanding, as a whole, to be ill contrived; and not properly to correspond with the contiguous buildings. Nelson's Pillar, on the highest summit, will more decidedly offend

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the spectator's eye. Without using the vulgarly fashionable intensitive epithet of "horrid," I will only say, that it is in *extremely bad* taste, which appears the more conspicuous when it is contrasted with the classical forms of the observatory. This last edifice may aspire to the distinction of being the temple of the northern acropolis. The pillar, in respect to its style of architecture, is about as much out of its place, as a smart bazaar would be, if *run up* on the parade at the Horse Guards. Hints are already thrown out of its possible removal. Among the unnumbered objects viewed from Calton Hill, I did not mention Hume's Monument in the cemetery near the new prison. It saddens the whole scene, in the eyes, at least, of such persons as connect with it a remembrance of its founder's infidelity. It was built by his own prospective and posthumous vanity, and may have its use by proving, that anti-christian philosophy did not secure one of its most powerful patrons, from submitting to the most common and superstitious prejudices of mankind.

(To be continued.)

To the Editor of the Christian Observer.

EVERY reader who combines a love of religion and good morals, with a taste for the beauties of poetry, must have been gratified with the solemn reprobation expressed in your last Number (see pp. 667, 668,) of the licentious abuse of splendid talents on the part of a nobleman, who *might* have been one of the greatest ornaments to his country, had he not seen fit to commute the virtues which so peculiarly become his exalted rank, and which we instinctively look for in a British gentleman, for a nauseating display of impiety and indecency, which even France or Italy might well have blushed to own. There was a time when your journal stood almost alone, in the strong view which you took of the injurious tendency of Lord Byron's writings; or at least, many of your warmest auxiliaries were to be found chiefly among those who had as little taste for the real beauties as for the exceptionable qualities of his Lordship's poetry. Lord Byron's writings were loudly reprobated for their profligate tendency by many religionists who would not have found any charm in them, even had they *not* been profligate; while too many of those who *could* find a charm in them forgave the offence for the sake of the pleasure. It is pleasing, however, to perceive that the scene has considerably improved. Whether it be that Lord Byron's principles, which were tolerated in their vernal bloom, have assumed a more rank and disgusting odour in their full development, or that more men of taste are now found in the ranks of religion, and more religious persons think it no crime to cultivate good taste, I cannot pretend to determine; but certainly a far more moral and religious strain of criticism has been of late employed, by many of our literary journals, in speaking of Lord Byron and his poetry, than was customary some years since. I have just been perusing in "The Edinburgh Monthly Review," for last October, a critique on this subject written by no common pen, and in no ordinary style. The deep tone of grave and severe reprehension which the critic assumes, is rendered more impressive by the display of a vigour of imagination, and an energy of genius, which prove that even minds the most capable of appreciating Lord Byron's powers, and of coping with him on his own ground, will, if justly attuned, shrink with abhorrence from the principles and scenes which he unfolds, and sacrifice the high pleasures of taste and intellect, to the still higher satisfaction of virtuous abstinence

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from his contagious pages. I think I should not be greatly mistaken in attributing this critique to a Northern writer, whose efforts to improve the temporal condition, and to promote the eternal welfare of his fellow-creatures, have been as conspicuous as that powerful intellect and sacred eloquence which enable him to fix and retain his convicted auditors with the Scriptural Truths which he so forcibly displays. If men like this see it their duty to utter their solemn protests against such works as those under discussion, it surely becomes a question for grave consideration by society at large, how far they ought to be read or tolerated. I say by society at large, because I take it for granted, that all consistent Christians have determined the matter long ago; and as for the authors themselves of such productions, it is to be feared they are far beyond the effects of ordinary suasion, and can only be convinced by Him with whom it is the duty of the Christian to supplicate for those whom he most condemns.

Your limited pages, I fear, will not allow me to transcribe much of the spirited sketch, given in the above-mentioned critique of the peculiar characteristics of Lord Byron's poetry; but the following extract will plead its own claim to admission.

CREDE BYRON.

"One unhappy characteristic of the mind of Byron, too conspicuous in the greater part of his poetry, is that dark and dreary scepticism which has been observed and lamented by all classes of critics. It is not merely that his doubting soul is painfully suspended betwixt the hope of future existance and the dread of annihilation, but that, with an apparently fixed disbelief of futurity, he seems to mingle the most bitter scorn of all its bright promises. His is not a spirit agitated with doubts, and breathing out its sadness in low and melancholy murmurs. The sentiment of infidelity is, in the mind of the poet, not diffident and quiescent, but fiercely and vindictively active—not a dreary shadow oppressing and darkening the intellect, but a foul and pregnant cloud to which the spark of passion is unceasingly applied. It is not the dream of a speculative intellect, prisoned in the toils wrought by its own fitful activity, and struggling for liberty and life in the grasp of the subtle enchantment; but the dark and troubled movement of a wayward imagination, grappling in proud defiance with the terrors of that eternity which it dares not meet in the sobriety of reason. This attitude of defiance and contempt is not the natural one of calm and assured scepticism; there lurks a thick drop of believing terror in the inmost recesses of that bosom which discharges the poison of its contumely against the awful truths of religion. It is the dead weight of perverted passion alone that could have degraded the mounting spirit of Byron into the scorner of the lofty destiny of his nature; and his upward energy, suppressed but unextinguished, yet heaves and palpitates beneath the incumbent load. The scepticism of Byron is not like the philosophic wandering of Lucretius, through the dark regions of speculation, where the bewildered spirit clasps some disordered phantom sprung from its own chaotic agitations, as the creative and upholding power of universal nature. The spirit of the modern poet does not pretend to have completed, or even attempted, the giddy round of philosophical speculation, returning from the cheerless voyage with the usual freight of fictions and absurdities. The infidelity of Byron is a very repulsive species of bold, unenquiring, contemptuous dogmatism. It is not the trembling ague of the understanding, but the bad and burning fever of the heart. Hence it is, that it develops itself—not in modest

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doubt and compassionable hesitation—not under the type and with the symptoms of a disease purely intellectual—but in starts of phrenzied and infectious profanity;—in grumbling reproach and deep resentment, compared with which the levity of Voltaire himself is but the sting of an insect to the rabid ferocity of a tiger.

"It is impossible, we should think, that Byron can be ignorant how much he thus loses as a poet and a man of genius. He must know that the loftiest and most magnificent field upon which his spirit could expatiate, is that which is displayed—not by the truths of religion themselves, for *they* are too solemn and awful to be touched with impunity even by the most vigorous efforts of profane inspiration, but by that countless multitude of elevating and ennobling associations* which they create, and to which the highest spirit of poetry loves to give form and reality. There is no theme which may not be exalted by the proper use of such associations—and none which may not be degraded by their exclusion. The sentiments of religion, indeed, form the noblest elements of the poetry of human nature, for they announce that lofty aspiration after other than the vulgar and sensible things of this world which is characteristic of humanity in all its gradations of existence. The rude and early periods of society have been supposed, and with justice, to be propitious to the more genuine, unconstrained, and imaginative

* I refer your readers to your Review of "the Widow of Nain" (Christ. Observer 1819, pp. 115, 116) for a similar argument. Your reviewer observes, that to constitute poetry, "Scripture doctrines must not be literally propounded; scriptural narratives must not be professedly detailed; scriptural devotion must not be translated; yet there may be constant *allusions* to all these; allusions sufficient to excite the idea without reminding us *too* closely of the particular passage from which it is borrowed." Permit me also to refer them for an expansion of the argument, that "sentiments of religion form the noblest elements of poetry," to the Review of Lord Byron's Corsair, in your Vol. for 1814, pp. 254—257. It has been currently reported that Lord Byron perused some of your reviews of his works not without emotion. May he live to realize the following picture!

"And if in those more select, those more sacred and elevated plains, the 'locos lætos et amœna vireta,' where breathes a purer air, and shines a brighter beam, it should ever be our happiness to meet with the noble author whose works we have been canvassing, we assure him, with no unfriendly feeling;—if we should find him, with a sympathetic genius, the melancholy Collins, bearing the sacred treasure, the records of Eternal Truth near his heart, and 'wisely deeming the book of God the best;'—if we should find him framed anew upon the first of models, and sedately emulating those brightest mortal examples to whom, in common with himself, he would discover the models of Scripture to be most dear;—if with the Poet of Paradise, we should find him ruminating over some divine song, 'choosing long and beginning late;' drawing deep from the stores of Divine learning; having no end before him, 'but the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind*;'—how should we then rejoice to meet our renovated friend! With what unmixed satisfaction should we present him to our readers, not, as now, a negative but a positive example and instructor in good! We should go rejoicing with a more than usual lightness on our way, illuminated by the rays, and directed by the judgment, of our doubly noble poet. We should view him as some winged intelligence, moulting his feathers, and 'renewing his mighty youth;' we should hail him as a phœnix of these latter days, rising from the ruins of a too-hasty and ill-directed imagination, and with his eye fixed right onward on the Fountain of etherial light, soaring to those regions, where, with kindred spirits, he would be lost in visions of eternal day."

* Milton's Areopagitica.

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ghts of poetry: they are, as it ere, the cradle of the divine art, here it is seen in all its innocence id simplicity. Yet *these* are the riods when that scepticism which generated in the laborious trifling of a disciplined but enfeebled derstanding, is unknown, and here the voice of nature speaks, en amid the most fantastic mythological aberrations, of that immortality which civilization dares doubt or to despise."

"But if this be true, even of the ncouth and often unintelligible tions of heathen mythology—if e great poets of classical antiuity would have forfeited in a eat degree their hold over the pirit of mankind, had they been oldly indifferent towards the elements of grandeur and sublimity hich mingled themselves even ith the superstition of *their* age—ow much more is *that* poet to be tied for his infatuation, who not ly neglects to avail himself of l the lofty resources which are pened to him in the system of a rer religion, but contemptuously cludes them, and strives to cast dicule on all the higher mysteies of revealed faith, as well as pon the unextinguishable sentients of natural religion itself. et Lord Byron beware, and not ult too much in the popularity hich his genius has achieved, t which his temerity may yet forit. He is a great poet indeed: s country has owned his claims ith deferential homage and reect; it has cherished his rising ory with unexampled ardour. t let him not, intoxicated with lulation, imagine for a moment at he is among the very greatest English poets, or that we could t *afford*, to allow his name to rish in that neglect which he has peared to brave by his audacious llutions."

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the Editor of the Christian Observer.

sketching the outline of Mr. Owen's Tour on the Continent, in your Number for August, you introduced to your readers (p. 559) the venerable Pastor Oberlin, of Ban de La Roche. As those who have seen his character as exhibited by Mr. Owen, or are acquainted with his exertions in the cause of the Bible Society, must feel some desire to become better acquainted with a man of such ardent piety and primitive simplicity, I request the insertion of the following particulars, taken from a Report made to the Royal Society of Agriculture in France, by M. le Comte de Neufchateau, formerly minister of the interior.

"The Ban de la Roche, in the east of France, is a country of highlands, a district formed by the ramifications of mountains, detached from the eastern edge of those which form the chain of the Vosges, by a deep valley, that might almost be called a gulf. This highly elevated region may comprise from 8 to 9000 acres; the whole surface is convex and hilly. The district forms two parishes, Rothau and Waldbach, vulgarly called Walderbach: the latter is particularly the object of the present article. This mountainous country is considered as consisting of three regions; the warm, the temperate, and the cold; which have been compared to the temperature of level countries;—namely, the warm regions to that of Grodno; the temperate to that of Warsaw; the cold to that of Petersburgh.

"The fog, rains, and snows begin in the month of September; but the last are not melted till the month of May. The sudden melting of the snow, which is sometimes thirty feet deep in certain places, is greatly feared, on account of the devastation it causes, by sweeping away the soil which might be susceptible of cultivation, from the hard and almost rocky bed on which it lies. By such an accident, not only would the useless and obdurate stratum be left bare,

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but the soil flowing into the valleys and deeper places would cover them with an additional coat of earth, to their great detriment, as sometimes has happened after long continued rains.

"The whole of this district was little other than a wild at the beginning of the reign of Louis XV. There were no roads by which the adventurous traveller, if so disposed, could penetrate into it; the villages and groups of cabins, such as they were, amounted scarcely to eighty or a hundred cottages, containing families in a state of greater ignorance and misery than can easily be conceived.

"The civilization of this savage region was first attempted about the year 1750, by M. Stouber, a predecessor of M. Oberlin in the pastoral charge of the parish; but, to M. Oberlin belongs the merit of having continued, and at length perfected, what had only been attempted before him. From 1757, when he became the incumbent of the parish of Walbach, to the present day, M. Oberlin has laboured with such perseverance and success, that this country now contains five or six hundred families, forming a population of three thousand souls; a kind of miracle, wholly accomplished by the skill and exertions of a single man.

"M. Oberlin is a native of Strasburgh, of a family in repute for learning. He was educated at the academy of his native city, which is famous in other countries as well as in France, and in its immediate neighbourhood. M. Oberlin brought to the Ban de la Roche, a clear, decided, and extensive knowledge of things, together with a desire to render his knowledge conducive to the welfare of his parishioners: his instructions combined at the same time the dictates of religion and the study of nature. At the first glance, he discerned what was wanting to the inhabitants of these recluse mountains. Their language was a gross gibberish, hardly to be understood: very few of the artizans could read: the labourers were destitute of the most necessary instruments: the productions of the soil were insufficient to afford food to the population, trifling as it was. According to an ancient custom, the pastures were divided into a number of portions, which were distributed among the families by lot, to cut the turf, and to pare and burn the coarse produce of the allotted parts of the superficies.

"The potatoe had been introduced after the terrible scarcity of 1709: before that period, the food of the inhabitants consisted of apples and pears, wild as the wildest gifts of nature, throughout this vast wood. But the original plant of the potatoe had degenerated to such a point as to yield scarcely any increase.

"The first thing to be done was to reduce the jargon of the people to something like intelligible language, to instruct them in reading, in order that they might derive advantages from those works on the subject of agriculture, of which their worthy pastor formed a small library: this he accomplished with time and patience. The next thing was to open a communication with the high road; a communication that should not be, as it then was, impassable during six or eight months of the year.

"At the head of his parishioners, whom he electrified by the powers of his example, M. Oberlin, the pick-axe over his shoulder, or wielded with no unwilling arm, formed a good road, half a league in length, constructed a bridge over the river de la Bruche; and in the mean while, meditating on the wants of agriculture and the scanty means of subsistence, imported from different countries in the year 1780, a store of potatoes, which replaced those degenerated; and these new productions continue in great demand at Strasburgh market, on account of their excellent quality. M. Oberlin also made a

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variety of attempts to introduce fruit trees, grasses of the most productive kinds, leguminous plants, or grain, never before thought of in this country: nor was he repulsed by failures which too often attended his efforts, occasioned by the severities of the climate, or by the rocky basis of the soil. He tried to raise bees; but bees could not support the climate: his saintfoin did not prosper, but the trefoil became naturalized in several places. Before this time no other manure was known than the ashes produced by paring and burning the surface of the harsh and reluctant soil.

"M. Oberlin pointed out methods for improving and increasing manure, and for promoting fermentation: he also suggested a better economy of manure. He not only procured potatoes from abroad, but also flax seed, which he imported from Riga: he caused the soil of the district to be carefully examined in all parts, and experiments to be made whether it might not contain treasures below the surface: he also directed it to be enriched by various plants ploughed into it. He studied the wild plants which it produced naturally, in order to see how far they might be used as food for men and for animals; and he paid great attention to whatever afforded support or nourishment to cattle, especially cows, and pigs. Unpromising as the population of the Ban de la Roche might appear, he formed an agricultural society; and this he associated with that of Strasburgh.

"Such were the ameliorations and the benefits, both moral and domestic, which this worthy man succeeded in introducing, by the mere force of persuasion: and time has demonstrated that the best kind of potatoe, the trefoil of Holland, and the flax-seed of Riga, are three invaluable acquisitions for the rocky, sandy soil of the Ban de la Roche.

"M. Oberlin did not stop here: it was necessary to suggest plans of improvement on a more extensive scale, including a more advantageous distribution of the lands, in order to insure their increasing fertility; nor was it less necessary to remove certain injurious circumstances, both moral and political, which interfered with the tranquillity and happiness of the people. This general reform required the interposition of the hand of authority, and means superior to those of a simple pastor of a parish, burdened with a family of seven children; and, in surmounting these difficulties, M. Oberlin even surpassed himself. He appealed to the good offices of the administrative authorities, as well as to the benevolent and learned societies, and the rich proprietors of his native city. He obtained the unanimous abolition of what had been found an absolute scourge, the right of commonage, and induced the Society of Sciences and Agriculture of the Lower Rhine, to allot a sum of 200 francs to be distributed amongst those who should most distinguish themselves by raising plantations, or by grafting fruit-trees, under his direction.

"The agriculture of the Ban de la Roche had to struggle against moral difficulties, perhaps more fatal than the hardships attending the climate: the first was a lawsuit, that had lasted more than fourscore years. The people had commenced actions against their former lords of the manor, on behalf of their rights and interests in the use of the forests which covered the greater part of these mountains. The Revolution itself had not influence sufficient to put an end to these ruinous contests, which diverted the inhabitants from following with due diligence their agricultural occupations.

"At length M. de Lezay-Marnesia, prefect of the Lower Rhine, came to an understanding with M. Oberlin, to effect an accommodation: the parties on both sides consented to a fair agreement; and the worthy prefect, in company with the official characters which formed the

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deputation, presented to the benevolent pastor the pen which had signed the act of pacification; entreating him to hang it up in his study, as a trophy of Christian charity and good will towards men.

"Another great cause of suffering attending the inhabitants of the Ban de la Roche was the scarcity of land. When the population had increased to six hundred families of five persons each, fifteen hundred acres of cultivable land was too small for an allowance per head. Of three thousand souls, one thousand must be considered as unable to labour for daily bread; namely, children in the state of infancy, and the aged whose strength is exhausted. Among the two thousand fit for exertion, scarcely more than one in four was devoted to the labours of the field, and to these only during the four or five months of the finer weather: it became important, therefore, to devise some kind of occupation for the three quarters of the population otherwise condemned to idleness, and consequently to misery and disorder. How should those days of darkness, and those protracted nights of a long winter, be filled up to advantage? Here was felt the necessity for supplying the deficiencies of agriculture by the introduction of different branches of industry—in a word, manufactures—suited to the abilities and condition of the people, and proper to become a source of profit and provision against their wants. Advantage was taken first of the natural products of the soil which had before been overlooked or neglected; and subsequently, benefit was derived from the introduction of materials for those simple and suitable arts and trades which promised to be attended with the greatest success. Such was the plan pursued, and the beneficial consequences have surpassed whatever could have been hoped for: they are the result of knowledge, ingenuity, patience, and inflexible perseverance; and to maintain their permanence requires no other efforts than those with which common industry, ordinary vigilance, and the usual concomitants of self-love and personal interest, generally actuate mankind."

It were greatly to be wished, that the narrator of the foregoing particulars had given us an account of M. Oberlin's professional and *religious* labours; which I am persuaded would not have yielded to those of a more secular kind. For these, Mr. Owen and the Bible Society Reports must at present be vouchers. It is, however, a fact, that deserves especial consideration by those who are proposing new schemes for the amelioration of society, that M. Oberlin's plans rest upon the substratum of pure evangelical religion, as I am convinced every plan must do that is to be adequate to the circumstances of so depraved and wayward a being as fallen man. If I am rightly informed, New Lanark itself, far from being an exception to this remark, is a most forcible corroboration of its truth.

ARATOR.

REVIEW OF NEW PUBLICATIONS.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE, A. M. *Illustrated with Maps and Fac-Similies of Biblical Manuscripts.* 2 large vols. 8vo. *With an Appendix.* pp. 1650. London: Cadell and Davis. 1818.

IT is saying much—yet, as far as our knowledge of Biblical works

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extends, not too much—to assert of these volumes, that they constitute the most important theological publication of their kind, which has appeared in this or any other country for some years. It is quite impossible for us to give a critical review of their numerous contents; the mere table of which would occupy a considerable article. We should be glad, would our limits admit, to draw up a sort of *catalogue raisonné* of their chapters, each of which would furnish ample subjects for an interesting review. It is, however, the less necessary to be thus minute, as the work *must* eventually make its way to publicity. No well-assorted theological library can be long without it; and even those students in divinity, whose pecuniary resources are too limited to admit of wanton expenditure, would do well, even on the score of economy, to include these volumes in the list of their library. We say even on the score of economy, because Mr. Horne has contrived to condense and concentrate in two large octavo volumes, the real information of many quartos and folios; and what is of not less importance, he has furnished such numerous and minute references to his authorities as must be of very extensive service to those who desire to obtain more detailed information.

The work consists of three parts. Part the First contains a concise view of the Geography of Palestine, and of the Political, Religious, Moral, and Civil State of the Jews, illustrating the principal events recorded in the Bible. Part the Second presents a copious investigation of the principles of Scripture-interpretation, and their application to the historical, prophetical, typical, doctrinal, and moral parts of the Sacred Writings. Part the Third is appropriated to an analysis of the Bible; including an account of the canon of Scripture; together with critical prefaces and synopses to each book. An appendix is subjoined, containing an account of the principal manuscripts, and editions of the Old and New Testament.

This outline, though furnished in nearly the words of the prospectus in which the work was announced, is very inadequate to give the reader an idea of the copious and unexpected treasures which await him. If there be any who suppose, that the critical study of the Scriptures is a narrow or uninteresting subject, we would refer them to the table of contents of Mr. Horne's work, for a correction of their estimate. The juvenile student in theology, who fears that he shall scarcely have scope for the powers of his mind in the peculiar studies of his profession, will here find a syllabus of topics which he will be in no danger of exhausting in the longest and most indefatigable life. He would, perhaps, do well to take Mr. Horne's work as his text-book, and to collect round its various topics the more excursive reading, in which he may have it in his power to indulge. If he begin this practice in early life, and continue it steadily and systematically amidst the more general duties of his profession, he will be abundantly repaid not only by the intrinsic value of the knowledge thus acquired, but by the degree of interest and mental gratification afforded in the pursuit. It is not, indeed, absolutely necessary for every clergyman's own salvation, or the general edification of an ordinary parish, that he should be deeply immersed in the *critical* studies of his profession; yet the advantages of cultivating a taste of this kind are, in almost all circumstances, very great. The most busy parish priest must have certain pursuits and gratifications for his disposeable hours. Let us suppose the ordinary range of secular amusements out of the question, or nearly so, not less on account of the taste of the individual, than of the general opinion

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entertained of the decorous character belonging to his office;—let us farther abstract the hours that are given to the courtesies and endearments of life;—still something of disposeable time will probably remain; and be it much or little, it is important that it should be well applied. The study claims these leisure moments of a clergyman's time; yet even the study may furnish as many distractions from profitable topics as the most boisterous and unclerical pursuits. Let us then again set aside vain and vicious reading; and suppose that the favourite object should be one as respectable and as little open to positive exception as the mathematics. These we will suppose are pursued through life, at the aforesaid *disposeable** hours, without any positive omission of duty or alienation from clerical occupations. Still the ultimate effect upon the character of the student will probably be very different from what it would have been, had he turned his leisure thoughts to literary gratifications of a more biblical kind. We are supposing, for the sake of argument, that the studies under consideration, though denominated more or less sacred, are not of a practical kind, and are only cultivated on the same grounds that the mathematics or classics might have been in their place. Still, their effect would be so far beneficial, that they would lead a clergyman *to* his profession rather than *from* it; they would familiarize him to mental habits, which, though not necessarily religious, are conversant with religion, and could not have been acquired without frequently perusing the Scriptures, and incidentally impinging upon its peculiar doctrines and its practical topics. To study the history of the Jews, for example, is not to be religious, any more than to study the history of Kamschatka or Mexico; yet the associations in the former case would be more favourable to the clerical character than in the latter. A critical acquaintance with biblical manuscripts is not necessarily more devotional in its tendency, than a similar acquaintance with the early editions of a Greek poet, yet most conscientious divines would prefer the former. Thus, independently of any positive or immediate benefit, the young divine would do well to contrive, that his intended literary pleasures through life should be connected more or less with his profession. It matters little, perhaps, in point of gratification to the student, but it differs materially in the result, whether a classical or biblical speculation is the object of his pursuit. And if, as we believe to be the case, it is in the power of a healthy and inquiring mind to bend itself with nearly equal gratification to very different speculations, provided they equally exercise its powers, it becomes of great importance to those whose profession is the sacred ministry, that their literary recreations should be of a biblical rather than a classical or mathematical kind. It is true, that biblical studies, pursued only in the same way or for the same purposes as classical or mathematical, will not attract their pursuer a single step in the road towards heaven, (a consideration of no minor importance to the biblical student, and one which can never be too often impressed); yet supposing them to stand only upon the same ground with the others, as exercises and recreations of intellect, they are, for the above reasons, greatly to be preferred by those whose profession is the ministry of the Gospel.

We would not, however, have any of our readers suppose for an instant, that we undervalue the critical studies to which we allude,

* We of course do not include in a clergyman's disposeable hours, those which the *professional* duties of his study require, but only those that remain after his necessary and regular studies, as well as his active duties are accomplished.

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and which usually constitute the subjects of the divinity lectures at both our universities. On the contrary, we esteem them quite as highly as those who, in stating their importance, seem to forget, that after all they are but *subordinate*, and subordinate in no less a proportion than criticism is subordinate to truth, and speculation to practice. We should scarcely know where to stop, were we to begin to enumerate the advantages of such studies to our clergy. Even the argument which may have *appeared* to derogate from them was in reality intended to enhance their merits, since, if even on the foregoing grounds, they are so important; if when employed only as substitutes for something worse, they are to be commended; if when considered only in their distant effects, they deserve attention; how much more are they of moment, when we reflect, that without them a clergyman, though he may be a good and useful man, can never become a competent theologian, or an adequate functionary in his holy profession. He cannot answer doubts, or solve difficulties: he is at the mercy of every objector, and must often by his ignorance expose the sacred cause, which he advocates, to danger or derision. On every ground, therefore, we would earnestly recommend to our younger divines an early initiation into "the critical study and knowledge of the holy Scriptures." We would not, indeed, wish to see the mere exercise of intellect encroaching on the hours due to more important topics, and much less superseding any of the active duties of the sacred calling: yet, as a cultivated mind must and ought to be employed, we could wish to see all our clergy finding that employment on their own sacred borders, rather than in more remote fields of intellectual speculation. We will not indeed urge motives of a worldly kind, such as the respectability which a man acquires by being well read in all the topics connected with his profession; nor will we recommend the above pursuits on the mere ground, that if they do nothing else, they will keep their disciples *out of harm's way*;—but we urge them on the score of their intrinsic value; of their necessity to a complete understanding of the word of God; and of their indispensable importance to the right discharge of the sacred functions, especially in an age when men are too well educated themselves to be satisfied with incompetency in an instructor, and too sceptically inclined to be willing to believe more than he proves, or to practise more than he performs.

The critical studies of the sacred profession, we lament to say, are not so generally prevalent among our clergy as they ought be. We have often been distressed to witness the very inadequate and perfunctory attendance of our university students, at the valuable lectures which are periodically delivered by the learned professors, who fill the theological chairs. It is not to be disguised, that the larger part of the young men attend only for the purpose of obtaining a notification to that effect, in case of applying for holy orders, and that they content themselves with as infrequent an attendance as is sufficient to answer their avowed purpose. The gayer students absent themselves, because they consider *all* lectures as dry and tedious; and the more religious ones too often, because the theological prelections of the professor are not practical and hortatory divinity. But does it follow that they are therefore of no value? They would, indeed, be greatly misplaced in an ordinary pulpit, and are not perhaps the best topics for our two Saint Marys themselves; but in the *schools* they are in their right place, and a professor who should make his scholastic lectures in theology less

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sermons, would be quite as much out of his proper sphere as a parish priest, who makes his sermons mere critical lectures. Each may, indeed, in some measure intrude into the province of the other: the divine may avail himself of his technical studies, for the sake of some practical remarks, which he has to ground upon his speculations; and the professor, if under the power of religion himself, will not fail to diffuse a religious atmosphere around the most scholastic topics of divinity*. Still the distinctive character of each should remain; and we could earnestly wish to see every seriously disposed student at both our universities, availing himself anxiously of the means of improvement in the critical, as well as in the practical studies of his intended profession. We hope and believe, that such a disposition is becoming more generally prevalent; and it is because the volumes before us may assist, both in fostering it and in furnishing it with materials, that we so strongly recommend them to our divinity students. A taste for any particular pursuit which is really interesting in itself is easily required, as we have before remarked, by an active and well-constituted mind. We have little fear, therefore, that if a student, before his habits are unalterably formed, would devote his attention to the studies in question, he would soon find them quite as interesting as any others; to say nothing of their peculiar value to him in his profession. It is the misfortune of some divines, that their necessary and their voluntary studies have little or no connexion. They compose sermons professionally; but they turn for intellectual gratification to philosophy, or mathematics, or profane history; perhaps to lighter and less valuable subjects. These may be all well in their place, and none of our readers will suppose for a moment, that we are proscribing them from the clerical library. But why might not a taste more connected with theological pursuits have been cultivated, in place of the above-mentioned studies? We have no doubt, for example, but the learned prelates of Peterborough and St. David's, after a toilsome avocation, would respectively find as much recreation in a rare biblical manuscript, or ingenious Hebrew criticism, as some other divines in a mathematical or philosophical discussion. And though, in either case, the points gained might have no immediate bearing on our moral and religious duties, yet who can be at a loss to determine upon their relative value to a clergyman? The critical studies of the sacred profession, like knowledge of any other kind, may prove, *where there is not something better combined with them*, an injury rather than a benefit to the person who pursues them. They may steal the hours that should be devoted to a practical acquaintance with God and ourselves; they may so absorb the mind as to withdraw their idolater from active duties; they may excite to pride and self-sufficiency; they may render their admirer cold where he should be most ardent, and scholastic where he should be all simplicity and affection. But these are but incidental, or rather accidental evils: they attach *generally* to all human acquirments when unsanctified by piety and humility, and therefore ought not to be urged, as they too often are, against the particular studies in question. *Nothing* can be good for a divine that detains him in his study, when he ought to be in his parish; but if he *must* be detained, he had better be conversant with professional than extra-professional studies. The outcry raised by cer-

* Consult, for example, the Academical Lectures of Archbishop Leighton, than whom no man knew better how to render human attainments the handmaids to personal and practical religion.

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tain religionists against learning in a clergyman is as senseless as it is illiberal. It is easy for the most superficial to ask, Would St. Paul have spent his time in reading commentators, and ascertaining the authenticity of the sacred text, and searching into Jewish customs, and studying sacred geography, and collating disputable passages, and poring over rival manuscripts, and a variety of other pursuits, which certain divines think worth so much of their attention? We have no difficulty in answering, Yes; St. Paul *would* have done all this and much more, equally remote from the immediate topics of experimental divinity, if, by so doing, he could answer an objector, or become himself better acquainted with any subject, either of importance in his ministry, or usefully conducive to the necessary refection and play of an active mind. The injunction given to Timothy to study is one of no narrow kind: it embraces all that it behoves a minister of Christ to know, according to the station in which he may be placed. The exact nature and extent of his studies must be ascertained by criteria known only to himself. His health, his age, his active duties, his turn of mind, the society with which he associates, and other circumstances, are all necessary to be considered in forming his opinions and fixing his practice. We are only anxious that he should not urge the plea of duty for mental indolence, or suppose that he has expelled the demon of literary pride, because he has enthroned that of ease and self-indulgence in its place. Few readers need go far to discover persons who shelter their indolence under a pretext of not adulterating the Gospel of Christ with human learning; as if God preferred an idle to an active Christian, or approved of a man's sauntering away his hours in doing nothing, provided he did not attempt to occupy them by any exercise of intellect. We believe that many very sincere and religious young divines are not even aware of the vast field of research which lies within the legitimate range of their profession, and to whom volumes, like those before us, will open a variety of sources of interesting as well as useful inquiry. To such persons we recommend them, not to satisfy their thirst, but to provoke it; and in order that they may *pursue* the topics, of which these volumes necessarily contain only brief notices, and thus ultimately shew themselves to be as *intelligent* as they are *conscientious* stewards of the mysteries of Christ.

But it is time to turn from these desultory remarks, which have escaped us almost imperceptibly, to a general view of the line of reading which Mr. Horne proposes for the clerical student. Our readers will not expect us to enter into a critical analysis of these volumes, but a somewhat more particular account than we have hitherto given may be acceptable.

The general subjects proposed for consideration, in the First Part, have been already mentioned. This part consists of seven chapters. The first treats of the physical geography of the Holy Land; the second of its political divisions; the third of its metropolitan city; the fourth of the political state of the Israelites and Jews, from the patriarchal times to the subversion of the Jewish polity; the fifth of their ecclesiastical state; the sixth of their moral and religious condition during the time of Jesus Christ; and the seventh of the Jewish and Roman modes of computing time, with the remarkable æras of the Jews, &c. It is unnecessary to give citations from an abridgment of this kind; but those who wish for condensed information on the above-mentioned topics may meet with it here, in a well arranged and satisfactory form. The chapter on the ecclesiastical

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state of the Jews is particularly useful.

The Second Part, on "The Interpretation of Scripture," consists of dissertations on the senses of Scripture, the signification of words and phrases, the subsidiary means of ascertaining the sense of Scripture, (as the Hebrew, the Greek, the Chaldee, the Syriac, the Arabic, and Ethiopic languages, the ancient versions, Scripture analogy, scholiasts, &c.) the figurative language of Scripture, reconciling apparent contradictions, on the quotations in the New Testament, historical interpretation of Scripture, interpretation of miracles, spiritual interpretation, doctrinal interpretation, moral interpretation, promisings and threatenings, inferential or practical reading, and commentaries. We could select many passages worthy of quotation from this highly interesting portion of Mr. Horne's volumes. The following extract, on the necessity of attending to the scope of the sacred writings, will illustrate the mode in which Mr. Horne works up his sections, and may be of use to those who are in the habit of catching at detached and imperfect passages, instead of taking a large view of the general design of the writer.

"A consideration of the scope, or design which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the Bible: because, as every writer had some design which he proposed to unfold, and as it is not to be supposed that he would express himself in terms foreign to that design, it therefore is but reasonable to admit, that he made use of such words and phrases as were every way suited to his purpose."

"The scope of a book of Scripture, as well as of any particular section or passage, is to be collected from the writer's express mention of it, from its known occasion, from some conclusion expressly added at the end of an argument, from history; from attention to its general tenor, to the main subject and tendency of the several topics, and to the force of the leading expressions; and especially from repeated, studious, and connected perusals of the book itself.

"1. When the scope of a small book, or of any particular portion of it, is expressly mentioned by the sacred writer, it should be carefully observed.

"Of all criteria this is the most certain, by which to ascertain the scope of a book. Sometimes it is mentioned at its commencement, or towards its close, and sometimes it is intimated in other parts of the same book, rather obscurely perhaps, yet in such a manner that a diligent and attentive reader may readily ascertain it. Thus the scope and end of the whole Bible, collectively, is contained in its manifold utility, which St. Paul expressly states in 2 Tim. iii. 16, 17. and also in Rom. xv. 4. In like manner, the royal author of Ecclesiastes announces pretty clearly, at the beginning of his book, the subject he intends to discuss, viz. to shew that all human affairs are vain, uncertain, frail, and imperfect; and, such being the case, he proceeds to inquire, 'What profit hath a man of all his labour which he taketh under the sun?' (Eccl. i. 2, 3.) And towards the close of the same book (ch. xii. 8.) he repeats the same subject, the truth of which he had proved by experience. So in the commencement of the book of Proverbs, Solomon distinctly announces their scope, (ch. i. 1—4, 6.)—'The Proverbs of Solomon, the son of David king of Israel;—to know wisdom and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment, and equity; to give subtility to the simple, to the young man knowledge and discretion; to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.'—Saint John also, towards the close of his Gospel, announces his object in writing it to be, 'That ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.' Therefore, all those discourses of our Lord, which are recorded almost exclusively by this evangelist and apostle, are to be read and considered with reference to this particular design: and, if this circumstance be kept in view, they will derive much additional force and beauty."

"2. The scope of the sacred writer may be ascertained from the known occasion on which his book was written.

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"Thus, in the time of the Apostles, there were many who disseminated errors, and defended Judaism: hence it became necessary that the Apostles should frequently write against these errors, and oppose the defenders of Judaism. Such was the occasion of Saint Peter's Second Epistle: and this circumstance will also afford a key by which to ascertain the scope of many of the other epistolary writings. Of the same description also were many of the parables delivered by Jesus Christ. When any question was proposed to him, or he was reproached for holding intercourse with publicans and sinners, he availed himself of the occasion to reply or to defend himself by a parable. Sometimes, also, when his disciples laboured under any mistakes, he kindly corrected their erroneous notions by parables.

"The inscriptions prefixed to many of the Psalms, though some of them are evidently spurious, and consequently to be rejected, frequently indicate the occasion on which they were composed, and thus reflect considerable light upon their scope. Thus the scope of the 18th, 34th, and 3d Psalms is illustrated from their respective inscriptions, which distinctly assert upon what occasions they were composed by David. In like manner, many of the prophecies, which would otherwise be obscure, become perfectly clear when we understand the circumstances on account of which the predictions were uttered.

"3. The express conclusion, added by the writer at the end of an argument, demonstrates his general scope.

"Thus, in Rom. iii. 28, after a long discussion, Saint Paul adds this conclusion:—'Therefore we conclude, that a man is justified by faith without the deeds of the law.' Hence we perceive with what design the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the Epistles may easily be ascertained by means of the particles, 'wherefore,' 'seeing that,' 'therefore,' 'then,' &c. as well as by the circumstances directly mentioned or referred to. The principal conclusions, however, must be separated from those which are of comparatively less importance, and subordinate to the former. Thus, in the Epistle to Philemon, our attention must chiefly be directed to verses 8, 17, whence we collect that Saint Paul's design or scope was to reconcile Onesimus (who had been a runaway slave) to his master, and to restore him to the latter, a better person than he had before been. In the Epistle to the Ephesians, the principal conclusions are ch. ii. 11, 12. and ch. iv. 1, 2. The subordinate or less principal conclusions are ch. i. 15. iii. 13. iv. 17, 25. v. 1, 7, 15, 17. and vi. 13, 14.

"4. The scope of a passage may further be known from history.—For instance, we learn from history, that during the time of the Apostles there were numerous errors disseminated; and therefore they wrote many passages in their Epistles with the express design of refuting such errors. An acquaintance with these historical particulars will enable us to determine with accuracy the scope of entire books as well as of detached passages.

"5. A knowledge of the time when a book was written, and also of the state of the church at that time, will indicate the scope or intention of the author in writing such book.

"Thus the Epistle of St. James was written about the year of Christ 61, at which time the Christians were suffering persecution, and probably (as appears from ch. ii. 6. and ch. v. 6.) not long before the Apostle's martyrdom; which, Bishop Pearson thinks, happened A. D. 62, in the eighth year of Nero's reign, when the destruction of the Jewish temple and polity was impending (James v. 1, 8.) At the period referred to, there were in the church certain professing Christians, who, in consequence of the sanguinary persecution then carried on against them both by Jews and Gentiles, were not only declining in faith and love, and indulging various sinful practices—for instance, undue respect of persons, (chapter ii. verse 1. et seq.) contempt of their poor brethren, (chapter ii. verse 9. et seq.) and unbridled freedom of speech, (chapter iii. verse 2. et seq.); but who also most shamefully abused to licentiousness the grace of God, which in the Gospel is promised to the penitent; and, disregarding holiness, boasted of a faith destitute of its appropriate fruits, viz. of a bare assent to the doctrines of the Gospel, and boldly affirmed that this inoperative and dead faith was alone sufficient to obtain salvation, (chapter ii. verse 17. et seq.) Hence we may easily perceive that the Apostle's scope was not to treat of the doctrine of justification; but, the state of the church requiring it, to cor-

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rect these errors in doctrine, and those sinful practices, which had crept into the church, and particularly to expose that fundamental error of a dead faith unproductive of good works. This observation further shews the true way of reconciling the supposed contradiction between the Apostles Paul and James, concerning the doctrine of salvation by faith.

"6. If, however, none of these subsidiary aids present itself, it only remains that we repeatedly and diligently study the entire book, as well as the whole subject, and carefully ascertain the scope from them, before we attempt an examination of any particular text." pp. 346—351.

We select the following passage for quotation, chiefly because it may tend to counteract the irreverent and blasphemous assertions which have lately been permitted to contaminate our courts of judicature, and have circulated, by means of the periodical press, to every quarter of the land. Our ordinary newspapers, in reporting the late trials for blasphemy, have been the vehicles of conveying the poison, without the antidote, to circles where it would otherwise never have reached. It was not to be expected that judges and lawyers should attempt to unweave the web of sophistry, which a junto of infidels had so artfully woven. The place did not become it; the occasion did not require it; and without any impeachment of the general religious information of the bar or the bench, it may be very naturally supposed that, even *had* the occasion authorised such a detailed reply, men devoted to legal pursuits would not have been able at the moment to furnish it. The technical parts of divinity, as much as the technical parts of law, require a line of study peculiar to themselves. An artful objector may therefore be able to bring forward a number of apparent difficulties, which many sincere Christians and good scholars may not have it in their power, *at the moment*, to solve. The objector may be aware that his cavil has been frequently and triumphantly refuted; but, relying upon the surprise of the moment, he brings it forward once more: his object is answered, if it circulate; because, though the reply *may* be in readiness, it is to the full as probable it is not; and whether it be or not, *something* is gained when even a question is raised upon subjects which ought to be above suspicion. It is so much easier to pull down than to build up, that the experiment of giving circulation to the objections raised by designing men against Scripture is seldom a safe one, even where the answer is argumentatively conclusive. A wise man will not be anxious to try how much arsenic his constitution will bear; nor will a prudent Christian instructor be willing to obtrude on his auditory the objections of sceptics, in order to prove how satisfactorily he can confute them. The objection is often understood where the reply is incomprehensible; or is remembered when the solution is forgotten. We have often remarked how few of the infidel objections to Scripture are strictly of their own moulding. We never yet knew a Deist who had studied the Sacred Writings with sufficient attention to discover their weak points, if there had been any to discover. Most of the alleged incongruities which these men so ostentatiously display are stolen from the pages of Christian advocates and commentators. Learned men, who have grown grey in devout studies, who have perused the word of God with unintermitted attention, and have compared, time after time, all its minutest statements, having discovered *apparent* difficulties and their solution, have given them to the world with the best of motives. Infidels, availing themselves of these discoveries, and disingenuously keeping back the answer, contrive to give a shew of argument to what would be otherwise

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more declamation. But to proceed to our extract—

"Notwithstanding it is generally admitted that the holy Scriptures breathe a spirit of the purest and most diffusively benevolent morality; yet there are some passages which have been represented as giving countenance to immorality. Such of these as more immediately refer to the Law of Moses have already been incidentally noticed: it now remains to mention a few characters, facts, and precepts, which, though apparently repugnant to, are perfectly reconcileable with, morality.

"1. The characters and conduct of men, whom we find in all other respects commended in the Scriptures, are in some respects faulty: but these are, in such instances, by no means proposed for our imitation, and consequently give no sanction whatever to immorality: for several of these faults are either expressly condemned, or are briefly related or mentioned as matter of fact, without any intimation that they are either to be commended or imitated. Besides, the mere narration of any action, implies neither the approbation nor the censure of it, but only declares that such a thing was done, and in such a manner, and the not concealing of these shews the simplicity and impartiality of the sacred writers; who spare no person whomsoever, even when they themselves are concerned, even though the thing related should redound to their own disgrace; as in Peter's denial of Christ (Matt. xxvi. 69, &c. and parallel passages); Paul's dispute with Peter (Gal. ii. 11—14); and Paul's excuse of himself (Acts xxiii. 5).

"2. In the Old Testament, David is called the 'man after God's own heart:' does the Scripture then authorize adultery and murder? By no means. For these crimes the monarch was punished: he was dear to Jehovah, because he forwarded the interests of pure religion, notwithstanding all temptations to idolatry and superstition: this was what God chiefly intended, for the principal conduct in the governors of his chosen people. In the New Testament, we meet with no encouragement to immorality. Our Saviour commended the conduct of the unjust steward (Luke xvi. 1—12): but did he thereby countenance injustice? By no means: he favoured prudence and uniformity of conduct: the commendation was bestowed on the steward because he had done wisely, and spiritual prudence ought to keep pace with temporal prudence.

3. Again, visiting the sins of the fathers upon their children (Exod. xx. 5, 6.) has been charged as injustice: but this objection appears, the moment we are convinced that the reward and punishment, here intended, are confined to the outward circumstances of prosperity and distress in the present life; because, if (as was the case) such a sanction were necessary in the particular system by which God thought fit to govern the Jewish people, it is evident, that any inequality as to individuals, would be certainly and easily remedied in a future life (as in the particular instances recorded in Numb. xvi. 27—33, and Josh. vii. 24.); so that each should receive his final reward exactly according to his true appearance in the sight of God, and 'thus the Judge of all the earth do right.'

"4. The objection that God's commanding of the Israelites (Exod. iii. 22. xii. 35.) to borrow from the Egyptians what they never intended to restore, is not only an act of injustice, but favours theft, is obviated by rendering the Hebrew verb שָׁאַל (shaal) asked or demanded, agreeably to its proper and literal meaning, which is given to it in all the antient versions, as well as in every modern translation, our own excepted.

"5. The extirpation of the Canaanites by the Jews, according to the Divine command, is urged as an act of the greatest cruelty and injustice: but this objection falls to the ground when it is considered—First, That Palestine had, from time immemorial, been a land occupied by Hebrew herdsmen, without being in subjection to any one, or acknowledging the Canaanites as their masters (who certainly were not the original possessors of the land, but dwelt on the Red Sea); and that the Israelites, who had never abandoned their right to it, claimed it again of the Canaanites as unlawful possessors.—But, secondly, it is a notorious fact, that these latter were an abominably wicked people. It is needless to enter into any proof of the depraved state of their morals: they were a wicked people in the time of Abraham; and even then were devoted to destruction by God;

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but their iniquity was not then full. In the time of Moses they were idolaters; sacrificers of their own crying and smiling infants; devourers of human flesh; addicted to unnatural lusts; immersed in the filthiness of all manner of vice. Now, it will be impossible to prove, that it was a proceeding contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance: and, in doing this, he gave such an evident and terrible proof of his abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect, if they followed the example of the nations whom he commanded them to cut off."

"6. It is said that many passages of the Old Testament ascribe to God vicious passions and actions: but, these objections cease, when such passages are interpreted figuratively, as they ought to be, and when all those other passages of the Bible are duly considered, which most evidently convey the sublimest ideas of the Divine Majesty.

"7. It has also been said, that the Song of Solomon, and parts of Ezekiel's Prophecy, contain passages offensive to common decency; but this objection will fall, by interpreting those parts allegorically, as almost all the commentators, from the earliest times, have unanimously done: and likewise, by considering that the simplicity of the eastern nations made these phrases less offensive to them than they appear to us.

8. Lastly, it is asserted, that the imprecations contained in some of the prophetic parts of Scripture, and especially in the book of Psalms, are highly inconsistent with humanity: these, however, are to be considered not as prayers, but as simple predictions; the imperative mood being put for the future tense, agreeably to the idiom of the Hebrew language. The Hebrew texts express no kind of wish, but are only so many denunciations of the displeasure of God against those who either were, or should be guilty of the sins therein mentioned, and of the judgments which they must expect to be inflicted upon them, unless prevented by a timely and sincere repentance. And, agreeably to this view the sacred texts should have been rendered 'cursed they,' or, 'cursed are they,' and not 'cursed be they,' in the sense of, Let them be cursed; the word 'be,' though inserted in our translation, having nothing answerable to it in the Hebrew. It is further worthy of remark, that the imprecations in the hundred and ninth Psalm, are not the imprecations of David against his enemies, but of his enemies against him." pp. 471—474.

The Third Part of Mr. Horne's work, entitled "On the Analysis of Scripture," is equally elaborate with the former parts. The author enters into a full yet succinct account of the canon of the Old and New Testaments, with an analysis of each book. Critical notices like these are chiefly interesting in their connexion, and will scarcely bear removing from their context. To give extracts would only verify the ancient fable of bringing a brick to market, by way of sample of a house. The excellence of Mr. Horne's work does not consist in original passages of peculiar merit, which may be detached with impunity from the spot in which they are imbedded; but in his ability in sketching a bold and comprehensive outline, and gradually filling it up with the rich and varied matter contained in the numerous volumes, which he states himself to have been in the habit of consulting and analysing for seventeen years, with this express object in view. For particular information, we must refer our readers to the book itself; which, either as a work of reference or for regular perusal, is, we think, honestly deserving of the commendation we have bestowed. The Appendix contains a variety of interesting notices relative to the Jewish Calendar; the commentators and biblical critics of eminence; the Hebraisms of the New Testament; biblical manuscripts; principal editions of the Scriptures, various readings, &c.; to which are added a profane history of the East, tables of moneys, weights and measures, chronological tables, with copious indexes to the whole.—We sincerely wish Mr. Horne the blessing of God upon his laborious exertions, which, we trust, will

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greatly facilitate the critical study of the Sacred Scriptures.

We cannot conclude our remarks without recommending for dispersion a recent tract by the same author, entitled "Deism refuted, or plain Reasons for being a Christian." It appears well calculated to oppose the blasphemous tenets which have given so just an alarm to every sincere Christian.

Review of Sermons by Ministers belonging to the Associate Synod.

(*Concluded from* p. 588.)

We resume our survey of this volume with the seventh sermon, by the Rev. J. M'Kerrow, of Teith, from Job ii. 10. "*Shall we receive good at the hand of God, and shall we not receive evil?*" The subject of this discourse, which is on resignation to the Divine will, having been anticipated in the fifth sermon, we shall content ourselves with brief extracts.

"There are some who, on their journey to the tomb, meet with comparatively few reverses. Their path is for the most part smooth, their sky clear, their heart light, their countenance joyous. Every thing wears a smiling aspect around them; and it is only now and then, at distant intervals, that they are made to sit down and weep, on account of some unexpected stroke which has come upon them. There are others who drink deep, and drink frequently, of the bitter cup of adversity. Instead of basking on the sunny side of life, they are seen most frequently in the vale of tears, moving slowly and sorrowfully along. One misfortune comes rolling against them after another, like the waves of the ocean beating against a shattered vessel: they have no sooner withstood one shock, than they are immediately assailed by another. The tear starts oft into their eye. Their bosom heaves oftener with the throbbings of anguish than with the throbbings of pleasure; and the gleams of joy, which now and then dart upon their soul, are, like the beams emitted by the sun of a winter-day, both faint and few.

"It is to gladden the heart of afflicted, weeping man, in such disconsolate seasons as these, that Religion lends her heavenly aid. She is seen to greatest advantage in the house of mourning; when, with an angel-form, she bends over the couch of sickness, pours her balm into the bleeding heart, and wipes away the tear from the cheek of the mourner. On such occasions she appears clothed with a celestial radiance. With the one hand she points to the cross of Jesus, as the only source from whence genuine consolation flows; and with the other she points to the regions of unfading glory. She cannot obtain for any of her votaries exemption from suffering; but, when they are made to suffer, it is in her power greatly to alleviate their sorrows. She cannot ward off from them the calamities of life, but she can keep them from being overwhelmed by them. She cannot prevent the arrows of misfortune from wounding them, but she can keep them from rankling in their bosom. Wherever her gracious influence is experienced, 'the solitary place' is made glad. The wilderness of life blossoms; 'it rejoices even with joy and singing. The lame man leaps as a hart, and the tongue of the dumb sings: for the wilderness waters break out, and streams in the desert. The parched ground becomes a pool, and the thirsty land springs of water.'" (Isa. xxxv. 2, 6, 7.) pp. 165—167.

Among the reasons for imitating the spirit of resignation displayed by Job in the text, Mr. M'Kerrow assigns the following: That such a spirit becomes us as sinful and dependent creatures; that this spirit forms a leading feature in the character of every Christian; that, by cherishing it, we shall find our burdens lightened; that to repine is sinful; and lastly, that, even were it not sinful, it is unavailing.—We believe that most persons, to whose lot it has fallen to attempt to administer consolation to the afflicted, will have found that arguments, like these, however correct and unanswerable, do not often effect the desired purpose. They prove, indeed, that we *ought* not to repine; but they do not of themselves so "minister to a mind diseased," as to sooth its sorrows and allay its agitations. Our author

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asks, "Why repine? Can we thus better our situation? Can we thus obtain relief from a single evil?" &c. The answer is obvious; and were our feelings always under implicit obedience to our calm judgment, it would be impossible to read the above and similar arguments without finding sorrow give way before them. But an aching heart is not often to be *reasoned* out of its agitations. The ear in such cases is usually deaf to the voice of the charmer, charm he ever so wisely. Many a man has entered into all the above-mentioned arguments against discontent, and found himself at the end of his lecture as discontented as ever? Grief speaks to the heart rather than the understanding; and the arguments that would meet it must do so likewise. The love and mercy of God, the promised joys of heaven, the compassion of the Saviour, the paternal kindness of the Divine inflictions, the sympathy felt towards the sufferer by Him who suffered for us, and can be touched with the feeling of our infirmities — these and similar topics are those which best sooth the afflicted bosom. "The cup that *my Father* hath given me, shall I not drink it?" A simple consideration like this has calmed many an agitation which would have resisted the strongest appeals drawn from the mere consciousness of propriety, or the boasted fitness of things. The ordinary arguments against sinking under affliction, are doubtless of importance to discipline and fortify the mind before affliction arrives, and to restore it to a healthy state, when the first paroxism has ceased: but at the moment of greatest trial they are too often unheeded; and the friend who ventures to suggest them is coldly thanked for his trouble with a common-place civility, which indicates how little they affect the heart of the sufferer. "You tell me, by way of consolation, that all human enjoyments are uncertain; —I feel it, alas! too keenly; but I derive no consolation from the reflection. You tell me, that my sorrows are not greater than those of others. I know it, but that does not make them the lighter; each heart feels its own bitterness. You tell me, that it is my duty to acquiesce in the affliction. I admit it; and it adds to my sorrow that I am so undutiful; that nature rises so forcibly against religion, and that what my judgment approves as right, my feelings are too undisciplined to welcome." Such is the struggle that sometimes takes place in the mind, before the grace of God and the consolations of the Holy Spirit have gained the victory, and taught the mourner, with unaffected resignation, to exclaim, "It is the Lord; let him do what seemeth him good."

Notwithstanding the foregoing observations, we would not have our readers conclude that the sermon before us is destitute of that higher species of consolation, which alone is adequate to bind up the broken heart. The following passage, among others, will shew the contrary.

"How numerous and how powerful are the consolations of a good man in the season of adversity! External reverses cannot rob him of that internal peace which he enjoys. From a state of opulence he may be reduced to a state of indigence. From a state of health he may be reduced to a state of bodily distress. His children may descend, one by one, before him into the tomb. The friends of his bosom, with whom he had spent many a happy hour, may drop around him in the arms of death, like the withered leaves of a tree scattered on the ground by the autumnal blast. He himself may be doomed to drag out the scanty remains of a worn-out existence, bereft of comforts which he once enjoyed, and burdened with the infirmities of age. But has he no friend left to speak kindly to him? Has he none to sooth and to support him? Yes: He has One above 'that sticketh closer than a brother.' He has a living Redeemer, and therefore does he sing in the season of adver-

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sity, 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.' (Psalm xxvii. 1, 5.) Though his earthly happiness be reduced to a wreck, he has hopes within him of a very splendid and a very cheering kind. There is an inheritance of bliss awaiting him; an inheritance which no created power can prevent him from obtaining, for his great Fore-runner has taken possession of it in his name; an inheritance of which no accident can possibly deprive him after he has entered upon the possession of it; for 'it is incorruptible, undefiled, and fadeth not away.'" pp. 181, 182.

The next sermon, on "the Duty of the Old to praise God," from Psalm cxlviii. 7, 12. "*Praise the Lord—old men*," by the Rev. Dr. Lawson of Selkirk, is a plain, but respectable hortatory discourse. The author considers, First, The praises which the old ought themselves to render to God; and, Secondly, The praises which ought to be rendered on their account. The latter is not a particularly well-chosen topic; nor can we agree with the writer, that "the text, besides expressing the duty of the old, may be considered as expressing the duty of younger persons, on behalf of the old, and especially of those old men or women with whom they are connected by relation or by mutual offices of kindness." We cannot perceive the propriety of this inference; for though it is certain that a *reflex* glory arises from every thing which God has created, and that even the punishment of wicked men and condemned spirits indirectly augments the lustre of the Divine attributes, yet the expression in the text is evidently confined to direct and not reflected praise. It may be true, as Dr. Lawson remarks, that "when *irrational* animals are called upon to praise the Lord, the Psalmist's meaning is, that *rational* creatures ought to praise him on their account;" though, even in this case, it would be more direct to argue, that the Psalmist intended to shew that all creation exhibits the Divine power, and mercy, and wisdom, and other attributes. If there were no rational beings in the universe, the Almighty, as Milton finely argues, would not lose his praise. But even supposing that, in reference to *irrational* animals, David meant what the author assumes, it does not follow that he intended the same of *rational* ones also; or that the injunction to the aged to praise God, implies that others should praise God on their behalf. This "accommodation" of the text is not, indeed, of a very violent kind, or one which gives rise to any unscriptural inference; yet we mention it because it becomes every person, especially in an age like this, to give to the sacred text its meaning, its whole meaning, and *nothing but* its meaning. We believe there may be found passages strictly appropriate to almost every occasion that can occur to the Christian minister; and even were it otherwise it would not be judicious to attempt to force a reluctant text into a service for which it was not designed by the Holy Spirit who indited it.

It may be remarked, that in works written with a view to disparage Christianity, ludicrous "accommodations" of Scripture are among the most usual artifices of attack. Not a few of these have been gleaned from the writings of weak good men, who little thought how greatly their flights of fancy tended to degrade that hallowed volume which they themselves held in the highest estimation. Whoever has read Echard's "Causes of the Contempt of the Clergy," cannot have forgotten how disgusting a use an irreligious writer may make of the absurdities of certain fanciful men, who seemed to think that the Scriptures do not attain their full mea-

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sure of utility, till they are converted into a book of ænigmas and conundrums. The extent of this injurious practice, in our own country, in the seventeenth century, was such as to furnish the most painful illustrations of these remarks. In Scotland, the practice was carried, if possible, still farther than in England, and has unhappily furnished the powerful, though anonymous, author of Waverley and the Tales of my Landlord with a never-failing theme of wit and pleasantry. As we have not had occasion to notice these well-written and alluring, though, in *this* respect, injurious volumes, we take the present occasion of recording our solemn protest against this cheap but baneful practice of connecting passages of holy writ with fanciful or ludicrous associations. We do not scruple to say, that the speeches put into the lips of many of the characters in these volumes may have done more to injure the devotional spirit of their readers than many worse intended publications. After *playing* with scriptural expressions and allusions in the pages of fiction, it is not easy to bring the mind to that intensity of devotion which is necessary to render them beneficial to the soul. The incongruous image will cling to the mind at the most solemn seasons; the half-forgotten jest will recur with new vividness at the mention of the passage which first excited it; till the habit of profane association has taken such possession of the mind that the most solemn truths, the most awful warnings, are forgotten in the smile elicited by some extraneous conceit.

The practice of arbitrary accommodation is, perhaps, as little obtrusive in the Church of England as in any body of Christians whatever; yet we believe that not a few of our clergy, upon serious examination into the real import of the passages of Scripture which they habitually employ, would find themselves occasionally open to the charge. We trust the good sense and good taste of the age will gradually correct all that is injurious or offensive in the practice. Much has been already done; and even among the dissenting body, who have been usually considered as more accustomed to fall into this error than their neighbours, symptoms of a far better taste have for some years been apparent. While we are writing, a pamphlet has reached us, entitled "The best Means of Preventing the Spread of Antinomianism; a Sermon delivered at Hoxton Chapel, June 28, 1819, before the Associated Ministers educated in that Academy; by the Rev. J. Hooper, A.M." As this discourse is published, "in compliance with the united and urgent request of those ministers who heard it," we may conclude that it speaks the general sentiments of the Independent Dissenters. We are pleased, therefore, to find the author earnestly objecting to "fanciful and far-fetched quotations, and inapt and arbitrary applications of Scripture," as giving too much countenance to that mode of allegorizing, which is one of the main supports of the Antinomian system. He might also have objected to it not less on account of its injurious effect upon the world at large, and particularly from the handle which it gives to sceptics and other impugners of religion. Mr. Hooper justly asks, "Why, when speaking of the presence of Christ with ministers, should it be described in the language employed by Elisha, in reference to a wicked king of Israel, who was meditating the murder of the Lord's prophet; and, instead of quoting the promise of Christ, 'Lo, I am with you always, even unto the end of the world,' should we prefer to quote, 'Is not the sound of his master's feet behind him?' Whence is it, but from a custom of quoting Scripture from mere sound, and not from its con-

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nected sense, that dying believers should so often express their holy impatience, and longing to leave the world, not in the words of Paul; 'having a desire to depart and be with Christ, which is far better;' not in the words of John; 'Come, Lord Jesus,' but in the language of a heathen woman, who was impatient for the return of her son, whom she expected laden with spoils; 'Why is his chariot so long in coming?' Why should the Ambassador from heaven to guilty men introduce himself by quoting the language of Ehud, a traitor and a murderer: 'I have a message from God unto thee;' and not rather in the language of Paul, 'Now, then, we are ambassadors for Christ,'" &c.

We are sure that Dr. Lawson will not be offended at our having thus availed ourselves of the second head of his sermon to protest against an offence, which in his own case, if an offence at all, is at worst but venial, and cannot derogate from the useful practical advice which he has grounded upon it.

The next sermon in the volume, entitled "The Duty of the Watchman," by the Rev. James Henderson, of Galashiels, from Ezek. xxxiii. 7, 8, furnishes an instance of *just* and *proper* "accommodation;" and one very different from the fanciful analogies to which we have adverted. The writer observes;

"No doubt the call of Ezekiel was more direct, the field of his labours more extensive, and his qualifications for their fulfilment more high and complete, than is the case in regard to ordinary ministers of the word [of God]. Yet the view which is here given us of the station in which he was placed, may be fairly and fully applied to their situation; and to each of them we may consider the same God as saying, 'Son of man, I have set thee a watchman to this or that particular congregation: therefore thou shalt hear the word at my mouth, and warn them from me.'" p. 212.

We should not have extracted so obvious a sentiment, but in order to ward off the charge which some ill instructed person might be disposed to urge, that in guarding against arbitrary accommodation, we are reducing the applicability of the Divine word within very narrow limits, and are rendering its pages only of private interpretation. We certainly have no such intention; and the example of the New-Testament writers, and of our Lord himself, will prove that the doctrine *of* analogies may be profitably carried to a wide extent in the application of Scripture. We wish only to guard against the practice of finding analogies where they do not exist, and where, in order to draw a parallel, it is necessary to play with the text, if not to *pun* upon it. "Why," said the judicious Mr. Cecil, "if I preach on imputed righteousness, should I preach from '*the skies pour down righteousness*,' and then anathematize men for not believing the doctrine, when it is not declared in the passage, and there are hundreds of places so expressly to the point?" Why, we might equally ask, should Dr. Hawker select for his text, "Speak unto the children of Israel, that they go forward," to inculcate, we suppose we must not say, "*progressive sanctification*," but what would have been so much better inferred from such passages as, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ?" The just mean between fanciful accommodation, and useful sober application, though not easily defined upon paper, is not difficult to hit upon in practice. A humble and judicious divine, who has no private end to serve, and no character of an ingenious allegoriser to support, who is content to take the word of God as he finds it, and to rein his imagination within the limits of truth and sobriety, will readily extract the *moral* of Scripture, even where the words or circumstances are not strictly applicable, and will find the sacred text "profitable for

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doctrine, for reproof, for correction and instruction in righteousness," without forcing constructions upon it which were never designed by its Divine Author.

But it is time to proceed with Mr. Henderson's Sermon, of the nature and tendency of which our readers may judge from the following passages.

"It is among his duties, as a watchman, to make himself acquainted with the dangers to which the people are exposed. It is evident, however, that the dangers to which the spiritual interests of men are exposed, can only be learned from those Scriptures in which God hath disclosed to us our relations to himself, made us acquainted with the way of salvation, and unveiled to us the obstacles that oppose our entrance into life. Here, then, as in the case of Ezekiel, to acquaint himself with the word of God, is the first and most necessary business of him who is set as a watchman: 'Thou shalt hear the word at my mouth.' The duty of the prophet, though more arduous, was in this respect more simple, than that of the ordinary minister. He had nothing to do but to repeat the words which God put into his mouth, to speak as the Holy Ghost moved him. The uninspired teacher must employ his own powers of observation, to discover what are the dangers to which his people are exposed, that he may bend the strength of his mind to warn them against the iniquities into which they are most apt to fall, the delusions they seem most disposed to cherish, and the methods which the enemy is most likely to take, that he may triumph in the ruin of their souls. Still, in this work he must take the word of God for his guide; must give himself to reading, to meditation, and to prayer, that this word may dwell in him richly, in all spiritual wisdom and understanding: That he may know the law of God in its spirituality and extent, and be able to point out, not only the aberrations from duty in the external conduct by which it is transgressed, but those workings of the heart which lift themselves up against its authority: That he may know what God hath threatened against sin, and be able to exhibit, in its fearful magnitude, the evil which the transgressor has incurred: That he may have clear views of that way of salvation which God hath revealed in the Gospel; acquiescence in which he is to urge upon sinners as the sole ground of hope: That he may be able to unveil the deceitful workings of the corrupt heart, which would refuse to listen to the calls of mercy, or would delay the exercise of repentance: That he may not be ignorant of the devices of Satan, but be able to direct the light of Truth against his dark suggestions and ensnaring arts.

"He must hear the word at the mouth of God; announcing no dangers but those which he in the Scriptures reveals, and directing to no means of safety but those which he prescribes. And though the Spirit be no longer given as a Spirit of inspiration, let us remember, that he can still bless the means in use to obtain a knowledge of the truth; that he can hear the prayers that are made for his aid and counsel; that he can enlighten, and impress, and guide, by his secret influences. And he may impart to the feeblest mind that is zealously devoted to the interests of the truth, such an unction as shall make his warnings more suitable and powerful, than those of the man that is most richly endowed with the gift of eloquence." pp. 218, 219.

"Of what avail will it be to any one, that he has never transgressed the rules of rhetoric; that he has discussed elegantly some moral topic, or some philosophical speculation; that he has adorned his discourses with many beautiful figures and descriptions; if, amid all the parade of his fine speaking, nothing has been said to convince the soul of sin, to impress it with a sense of its need of a Saviour, to bring home to the heart the plain message of the Gospel; if, for him, sin and Satan have been left to go on undisturbed in their operations, and the weapons of the Christian minister's warfare have never been brought to bear on their strongholds in the human heart?" p. 222.

The tenth sermon is on Faith. The writer (the Rev. James Hay, of Kinross,) has chosen for his text, the concise and truly logical definition of the Apostle, Heb. xi. 1: "*Faith is the substance of things hoped for; the evidence of things not seen.*" We have room for only one extract.

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"'Things hoped for' comprehend all the blessings and mercies which God hath promised, whether they concern the natural or the spiritual life, whether they relate to the interests of the dying body, or the happiness of the immortal soul. Christian hope has always a direct reference to the Divine promise, as the foundation on which it rests; for we are not authorised to hope in God but for such things as he hath engaged, in the exercise of his infinite grace and faithfulness, to bestow. The blessedness of glorified saints consists in enjoyment. They have received the fulfilment of the promises, so that their eyes are satisfied with seeing, and their ears with hearing. But the happiness of the saints on earth lies in hope, which, from its very nature, hath regard to objects that are still future, and thus implies that the promises to which it looks are yet unaccomplished; 'We are saved by hope: but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.'

"This hope, we have remarked, relies on God for external blessings. Our heavenly Father knows what temporal good things we stand in need of, and hath encouraged us to hope in his spontaneous liberality for all the possessions and enjoyments connected with the present life, that are consistent with his glory, and conducive to our spiritual advantage: 'They that seek the Lord shall not want any good thing.'

"'By things hoped for,' we are chiefly, however, to understand spiritual blessings, or those good things which immediately regard our highest interests as rational and immortal creatures. The hope of the men of the world is wholly occupied about earthly things, the uncertain riches, the fading honours, and the short-lived and unsatisfying pleasures of this mortal life; but the hope of the Christian is fixed on objects infinitely more important and excellent, on 'the things which are unseen and eternal.' This hope has for its object God's favour, and friendship, and covenant mercy; his exceeding great and precious promises, that great salvation which was purchased by the blood of the Saviour, and is freely dispensed to sinful men in the Gospel; all requisite supplies of grace for every duty and exigence of the Christian life; support and consolation in a dying hour; and the full possession of everlasting glory and felicity. The believer may be assailed by the most formidable enemies, but, in the exercise of this hope, he is persuaded that none of them shall be able to separate him from the love of Christ. The dispensations of Providence may assume a dark and threatening aspect; 'neither sun nor stars may appear for many days;' but still he labours to subdue every fearful thought, and to dispel every apprehension of unbelief. 'Why art thou cast down, O my soul? why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God.' The hope of the unrenewed man, in its most daring flight, never transports him beyond the boundaries of this visible universe, never elevates his soul above 'the things which are seen and are temporal;' and when his days are numbered, and the awful realities of this invisible world stand disclosed to his view, hope dies in his heart, it perishes, it is swept away like the spider's web. But the hope of the Christian mounts up with wings as an eagle towards heaven, it ascends to the glorious throne of Jehovah, yea it rests on God as its durable and all-sufficient portion; and instead of perishing amidst the painful struggles and convulsions of expiring nature, not only refreshes and gladdens his own soul by anticipations of immortal blessedness, but enables him, like Joseph of old, to lift up his head on the bed, and to speak good and comfortable words to weeping friends and relatives, saying, 'I die, and God will surely visit you.'

"Faith is exercised about 'things not seen.' These comprehend things hoped for, which we have already considered; 'for what a man seeth, why doth he yet hope for?' Here it may be proper to observe, that hope is more limited and restricted in its exercise than faith. We can only hope for what God hath promised; but faith is exercised about every object which God hath revealed in his word, though it have no relation to any particular promise. Among things unseen, as distinguished from things hoped for, may be comprehended the creation of this visible universe by the exertion of Divine Power, when there was no pre-existent matter out of which it could be formed: 'Through faith we understand that the worlds were framed by the word of God; so that things

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which are seen were not made of things which do appear.' (Heb. xi. 3.) Among things not seen, may also be comprehended the existence of three Divine Persons in the Godhead, the infinite perfections of Deity, the glory which Christ had with the Father before the world was, his incarnation, his resurrection from the dead, his exaltation in the human nature to the government of the universe: 'In whom, though now ye see him not,' saith an Apostle, 'yet, believing, ye rejoice.' These, and similar things revealed in the holy Scriptures, though not seen, and many of them, from their very nature, incapable of being the objects of external observation, we are required to believe, on the faithfulness of the Divine testimony, as surely as if they could be seen by the natural eye, or their existence could be ascertained by the evidence of any of our other senses." pp. 238—241.

From the Rev. Donald Fraser's sermon on "The Pastoral Care," the text of which is Hebrews xiii. 17. "*They watch for your souls as they that must give account,*" we might have quoted several passages, had not the subject been already anticipated in the ninth discourse. The author proposes to consider, first, what is implied in the description given of ministers in his text, "*as watching for souls.*" Under this head he shows, that the souls of men are of great value; that they are exposed to imminent danger; that there is a possibility of saving them; that it is the professed business of ministers to promote their salvation; and that, in so doing, great activity and vigilance are necessary. Under the second head—namely, the account which they are to give—he considers the nature of the account, and when and to whom it is to be rendered. To watch for souls under this sense of responsibility, he considers as including watching with affection, with diligence, with humility, with boldness, and with constancy. We can give only a single paragraph of extract.

"The Apostle holds out the prospect of the 'coming of our Lord Jesus Christ to judge the quick and the dead,' as an excitement to Timothy to 'preach the word, to be instant in season and out of season, to reprove, rebuke, and exhort, with all long-suffering and doctrine.' That occasional relaxation is necessary to all who are devoted to study, and that circumstances will sometimes justify those who have the oversight of souls in allotting a portion of their time to secular business, no reasonable man will dispute: but, unquestionably, they need to be much on their guard, lest the love of ease, the love of pleasure, or the love of money, obtain the ascendant in their minds, rob them beyond measure of their precious hours, and abate their relish for sacred employments. What pastor, under immediate and becoming impressions of the tribunal of Christ, could allow himself to spend in idle musings, in vain conversation, in avaricious pursuits, or even in unnecessary and unprofitable studies, those days and hours which ought to be industriously improved for the interest of the Redeemer and the salvation of souls! The ministry is by no means so easy a profession as many apprehend. Improving the mind in valuable and necessary knowledge, looking well to the state of the flock, discerning their various characters, tempers, necessities, temptations, and sorrows; judging what scriptural sentiments and precepts it is particularly necessary to press on their attention; choosing those expressions which are calculated to convey the truth to their minds in the most perspicuous, engaging, and forcible manner; and 'exhorting them publicly, and from house to house,'—are labours which cannot be acceptably and successfully performed without great and persevering diligence." pp. 269, 270.

"Christian Hope" forms the subject of the Rev. A. O. Beattie's discourse from 1 Pet. i. 3. "*He hath begotten us again to a lively hope.*" We have already given a long passage on this subject from Mr. Hay's sermon: we shall therefore only add the following remarks of Mr. Beattie.

"There is an inseparable alliance between hope and all the other graces of the Spirit's operation. It is intimately connected with faith, and love, and every benevolent affection. The

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mere professor, though he has never believed in the revealed Saviour, yet dares to hope for eternal life. But that hope which is from heaven, springs from faith in God and Christ, and is active just in proportion as this faith is vigorous. The sinner hopes to have a place in heaven, with a holy God, holy angels, and redeemed spirits, and yet loves sin and hates holiness; but Christian hope is ever found accompanied with supreme love to God, its author, a sincere regard for the saints, and a high esteem for every thing that is pure and holy. The hypocrite's hope is cherished at the very moment that he is the subject of anger and wrath, and is indulging in his heart the passions of envy, and malice, and revenge: but the Spirit's work is perfect; and wherever he awakens hope, there he produces also meekness, long suffering, gentleness, goodness." p. 289.

We must pass over with an equally brief notice the Rev. Adam Thomson's sermon on the Joy of the Ethiopian Eunuch on his Conversion to Christianity. The following is part of his description of the nature and effects of spiritual joy.

"Joy, in the common acceptation of the term, is a delightful sensation of mind, arising from the possession of some present good, or the hope of some future enjoyment. It is a passion, of which, in this general view of it, the influence is less or more felt at times by all men. Spiritual joy, which is peculiar to the Christian, results, of course, from the participation or the prospect of spiritual blessings. Pure and peaceable in its nature, it is often elevating, and always rational, in its exercise." p. 302.

"In being rational in its very nature, the joy of the Christian is distinguished from the raptures of enthusiasm. The spurious joy of the enthusiast is founded neither in reason nor in revelation: it is the offspring of an ignorant understanding, a disordered imagination, and a depraved heart. It is, of course, extravagant in its exercise, and disgraceful in its effects. The joy of the true believer, on the other hand, even when it rises to ecstacy, is still sober, rational, and well grounded. It leads to no such extravagancies, either in language or in conduct, as betray the ignorant fanatic or the wild enthusiast." p. 304.

"Spiritual joy is also sanctifying and salutary in its effects. This is, in truth, the great and infallible test, by which every emotion in the heart is to be ultimately tried, and by which genuine spiritual joy will be best and most easily distinguished from whatever assumes its resemblance. The joy of enthusiasts, of hypocrites, of wicked professors in general, is attended always with pride and presumption, often with other unhallowed passions, and almost uniformly with unhallowed conduct.

"The baser passions are at least subdued in the heart of that man who has tasted the joys of God's salvation. This is, indeed, the immediate and the certain effect of the powerful vibrations of spiritual joy. They add vigour to all the springs of holiness, while they greatly weaken, if they do not utterly crush, the iniquitous principles of action in the soul." p. 305.

The last discourse in this volume to use the language of the old divines, is "a learned and fruitful sermon" on the resurrection, by the Rev. Robert Balmer, of Berwick upon Tweed. The author commences his exordium by shewing, that the doctrine of the resurrection of *the body* is peculiar to Christianity; for that even those heathen philosophers who entertained the strongest hopes of the immortality of *the soul* seem never to have considered the re-integration and resurrection of its earthly companion as an event either possible or desirable. St. Paul was considered at Athens "a babbler," because he spake of "Jesus and the resurrection;" and even the solemnity of the court of the Areopagus could not prevent the derision of the auditory when he mentioned, in proof of the future judgment, the resurrection of Christ from the dead. The Romans were as incredulous as the Grecians; so that Festus, the governor, plainly told the Apostle on a similar occasion, "Thou art beside thyself: much learning hath made thee mad." It is certain, however, that among the generality of those heathens who admitted the probability of a future

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state, the idea of a corporeal, though subtilely attenuated, form, floated in their imaginations. Mr. Balmer himself argues, that the dogmatic scepticism which, while it admitted the possibility of the immortality of the soul, pronounced the resurrection of *the body* an absurdity, originated in the speculations of philosophy, and had little affinity with the opinions, or, at least, with the feelings of the people at large.

"The separate existence of a pure spirit, abstracted entirely from matter, is an idea too refined for the grossness of vulgar apprehension. Hence we find, that in the systems of heathen mythology, men, on their transportation to the land beyond the river of death, were supposed to be changed, not into spirits purely immaterial, but into strange and mysterious phantoms, who retained the form, though not the substance, of their former persons: who might be seen by the eye, though they could not be grasped by the hand; and who were engaged in exercises not dissimilar to those which had furnished them with delight or employment in the land of the living. On the whole, then, as there is nothing more repulsive or terrific than death, there seems to be something grateful and soothing in the anticipation of a reunion of the two component parts of our frame. This body of mine, may every individual say, though composed of worthless and perishable materials, is yet 'fearfully and wonderfully made;' I feel it to be an essential part of myself; and must it be imprisoned for ever in the dreary tomb? How shall my soul subsist when severed from the partner of her joys and sorrows, the minister to her purposes, and the instrument of her perceptions and operations?" pp. 330, 331.

Having thus shewn that the doctrine of a resurrection is grateful to our natural feelings, Mr. Balmer glides towards the immediate subject of his discourse, by admitting that, delightful as it may be, it is not without its difficulties. It is not easy to conceive of the restoration of a structure which must gradually waste and decay; whose exquisite mechanism must be completely destroyed, whose parts must crumble into dust or evaporate into air, and the very substance of which seems irreparably dissipated. Some portion of incredulity might perhaps, have continued to linger among the once heathen members of the church of Corinth, even after their reception of Christianity; and St. Paul therefore in the chapter from which our author selects his text, proves the possibility of a resurrection by proving the fact of the resurrection of Christ; and shews, that it will be the portion of his followers, by shewing that our Lord died and rose in a public capacity, as the Head and Representative of his people. In the course of his reasoning, he anticipates a two-fold objection, which Mr. Balmer has taken as the thesis of his discourse, and which might naturally occur to a person, when for the first time apprized of the circumstances glanced at in this exordium: "*But some man will say, How are the dead raised up? and with what body do they come?*"

In answer to the former question, "*How* are the dead raised?" Mr. Balmer shews generally, that they shall be raised by the power of God, who both *can* and *will* perform this mysterious promise.

"Those who doubt or deny the doctrine of the resurrection, on the ground of its impossibility, 'err, not knowing the Scriptures, nor the power of God.' The work is not one which, in the judgment of sober and unsophisticated reason, can be thought either impossible or difficult *to Him who is possessed of almighty strength*; and it is only to those who admit the existence of such a Being, that the present reasonings and illustrations can be supposed to be directed." p. 333.

The author proceeds to reply to some of the usual objections respecting identity, and argues that if the corporeal frame which is raised hereafter shall consist of materials which have at any time belonged to the individual upon earth, or if only a small portion of those materials shall be retained as its

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groundwork, the identity will be sufficiently preserved. He further combats the assumption of certain philosophers, who, in order to obviate the alleged difficulty respecting identity, gratuitously suppose that there is in the human body a minute and imperceptible principle, somewhat similar to the germ of vegetable seeds, which will be preserved in the grave as the nucleus of the future body. He also urges the incorrectness of a conjecture nearly allied to the last, that some great change in the finer parts or stamina of the human frame is gradually going forward in the interval between death and the resurrection, to which the dissolution of the grosser parts may be a preparatory step. In all these difficulties, hypotheses, and solutions, we frankly confess that we feel little sympathy. The resurrection is allowedly an act of Omnipotence; and if this be once admitted, it is useless to speculate upon any supposed obstacle to its accomplishment. The argument contained in the last extract is, after all, the only one that is adequate to the subject. This argument the author further expands, as follows:—

"It may be said, that the impossibility of a resurrection arises, not from the impossibility of communicating life to a particular system of matter, but from circumstances connected with the dissolution of the body. The materials which compose it moulder into dust, and become indistinguishable from the dust with which they are mingled; they pass into air, and become invisible to the human eye; they may be consumed by the flames, scattered by the winds, or carried away by the waters; they may be buried in the dark and unfathomed caves of the ocean, or dispersed by ten thousand accidents, so that they seem to be irrevocably lost. Admit all this, what does it prove? He who is to raise the dead, is one who not only wheels the planets around the sun, but regulates the movements of the atoms which dance in his beams; who counts the sands on the sea-shore as well as the stars of the sky; whose presence pervades all nature; and without whose energy not a particle of matter can exist or move. In his book, all the members of the bodies of his saints were written before they were fashioned; while they live, they live, and move, and have their being in Him; when they die, he knows the receptacles where their bodies are deposited; he knows the place to which each of the atoms belonging to those bodies has been dispersed; and at his command each of those bodies will arise, and, if necessary, each of those atoms will fly to rejoin the system to which it formerly belonged." pp. 334, 335.

After an argument so irrefragable, it is neither logical nor politic to suffer the mind to be entangled in petty cavils and speculations respecting identity, or to attempt to explain what is not clearly revealed on this mysterious topic. That the Almighty *can* raise the dead, is a truth which no sober reasoner will attempt to disprove; and that he *will* do so, we have the warrant of his own revealed word to assert.

We cannot find space to enter upon the second head of Mr. Balmer's discourse, in which he replies to the question, "With what body do they come?" by shewing from Scripture, that the body of the Christian, when raised, shall be incorruptible, glorious, powerful, and spiritual. Some parts of the discussion under this head may perhaps, be considered a little fanciful, or at least conjectural; as where the author points out "the important purposes of a moral nature for which provision is made by the resurrection of the *same* body." The whole discussion, however, is well sustained, and exhibits in glowing colours the blessedness of those who shall have a part in the first resurrection.—We will take leave of our immediate author and his associates with sincerely wishing them the unspeakable blessings here described, and with earnest prayers that the cheap little volume which they have presented to the world may be an instrument in the hand of God for bringing many of their readers to the same unutterable felicity.

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Sabbath among the Tuscarora Indians; a true Narrative;—Military Occurrences of the late American War, by Mr. James;—Horæ Entomologicæ, by W. S. Macleay;—The Mineralogical Structure of Scotland by Professor Jameson;—Letters on the civil and political state of Germany, by the Editor of Sandt's Memoirs;—A new Theory of the Heavens and Earth, by J. Wilkinson;—A concise View of True and False Religion, by the Rev. G. G. Scraggs, A.M.; Revelation defended, by the Rev. J. Knight.

In the press:—The Domestic Minister's Assistant; a Course of Morning and Evening Prayer (for five weeks) for the Use of Families: with Prayers for particular Occasions; by William Jay;—Abridgment of Blackstone's Commentaries, by the late J. Gifford;—The Art of Instructing the Infant Deaf and Dumb, by J. P. Arrowsmith, with copper-plates drawn and engraved by the Author's Brother, who was born deaf and dumb;—Scripture Testimony to the Messiah, by Dr. Pye Smith (Vol. II.);—Christianity no cunningly devised Fable, by the Rev. H. C. O'Donnoghue, A.M.

The Convocation of Oxford having been pleased, in the course of the last year, in order to mark its sense of the great importance of an ecclesiastical establishment in India, to confer the degree of D. D. by decree on the Archdeacons of Madras, Bombay, and Calcutta; and information having been since received from the Bishop of Calcutta, that a fourth archdeaconry, of equal importance, has been created by letters patent, it was resolved to confer the degree of D.D. by decree of Convocation, on the Hon. and Rev. T. J. Twisleton, formerly of St. Mary-hall, M.A. Archdeacon of Colombo, in the island of Ceylon, who was of more than standing for that degree, but was prevented by the duties of his station from proceeding to it in the usual manner.

Sir John Sinclair, in an essay on employing the poor, recommends that the embankment of Lancaster Sands (by which 38,710 acres may be reclaimed from the sea) should be undertaken; that a large quantity of arable land should be cultivated by manual or spade labour; and that the waste-lands of Lancashire (which, in 1795, were calculated to amount to 108,500 statute acres) should be cultivated. As the means of effecting these extensive objects, Sir John recommends the formation of a company, with a joint capital of 200,000*l.* or 300,000*l.*

The Mails.—Within these few months, many new arrangements have been adopted throughout the country for expediting the mails. Liverpool now receives all its letters, with the exception of the York mail, early in the morning, instead of at various hours in the day, and dispatches them many hours later than it formerly did. A complete and direct moving chain of mail coaches proceeds about 1000 miles from Penzance to Thurso, by Bristol, Birmingham, Manchester, Carlisle, Edinburgh, and Aberdeen. By a late junction at Manchester, Scotland receives and dispatches letters one day quicker each way; and by a newly established mail-coach from Aberdeen, travelling daily to the Land's End and Thurso, through a country no stage-coach ever went, and where in general no post horses were kept, the letters, in most instances, reach that extremity of the island several days sooner.

The following is the substance of the Report, dated June 24, 1819, of the Commissioners appointed by the Prince Regent for considering the subject of new Weights and Measures:—

1. With respect to the actual magnitude of the standards of length, the commissioners are of opinion, that there is no sufficient reason for altering those generally employed; as there is no practical advantage in having a quantity commensurable to any original quantity existing, or which may be imagined to exist, in nature, except as affording some little encouragement to its common adoption by neighbouring nations.

2. The subdivisions of weights and measures, at present employed in this country, appear to be far more convenient for practical purposes than the decimal scale. The power of express-

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ing a third, a fourth, and a sixth of a foot, in inches, without a fraction, is a peculiar advantage in the duodecimal scale; and for the operations of weighing, and of measuring capacities, the continual division by two renders it practicable to make up any given quantity with the smallest possible number of weights and measures, and is far preferable in this respect to any decimal scale.

3. That the standard yard should be that employed by General Roy in the measurement of a base on Hounslow Heath, as a foundation of the great trigonometrical survey.

4. That, in case this standard should be lost or impaired, it shall be declared, that the length of a pendulum vibrating seconds of mean solar time in London, on the level of the sea, and in a vacuum, is 39·1372 inches of the standard scale, and that the length of the French metre, as the tenth-millionth part of the quadrantal arc of the meridian, has been found equal to 39·3694 inches.

5. That ten ounces troy, or 4800 grains, should be declared equal to the weight of 10 cubic inches of distilled water at the temperature of 50°, and that one pound avoirdupois must contain 7000 of these grains.

6. That the standard ale and corn gallon should contain exactly ten pounds avoirdupois of distilled water, at 62° of Fahrenheit, being nearly equal to 277·2 cubic inches, and agreeing with the standard pint in the Exchequer, which is found to contain exactly 20 ounces of water. The customary ale gallon contains 282 cubic inches, and the Winchester corn-gallon 269, or, according to other statutes, 272¼ cubic inches, so that no inconvenience can possibly be felt from the introduction of a new gallon of 277·2 inches. The commissioners have not decided upon the propriety of abolishing entirely the use of the wine gallon.

Menai Bridge.—The first stone of this stupendous structure has been laid. When completed, it will connect the island of Anglesea with the county of Carnarvon, and by that means render unnecessary the present ferry, which has always been one of the greatest obstacles in the establishment of a perfect communication between England and Ireland through North Wales. The design is by Mr. Telford, and is on the principle of suspension; the centre opening is to be 560 feet between the points of suspension, and 500 feet at the level of high-water line; the road-way to be 100 feet above the highest spring tide, and is to be divided into two carriage-ways of 12 feet each, and a footway between them of four feet. In addition to the above, there are to be three stone arches of 50 feet each on the Carnarvonshire shore, and four of the same dimensions on the Anglesea side.

Germany.—Dr. Kuhn, of Leipsic, intends publishing, by subscription, a complete edition of the medicinal treatises that remain to us of the ancient Greeks. The better to illustrate the nature of his plan, he published, last year, a sort of syllabus, under the title of "Claudii Galeni," &c. or a treatise, by Cl. Galen, on the best methods of teaching; specimen of a new edition of all the Greek medical works extant, &c.

It appears, by a report of Dr. Olbers, of Bremen, that, on the 26th of June, the earth was in the direction of the tail of the comet then visible. The sun, the comet, and the earth, were, on the 18th of June, in the morning, so nearly in a right line, that the comet was to be seen on the sun's disk. According to calculation, the nucleus of the comet entered the sun's southern limb at 5ʰ 22ᵐ A. M. true time at Bremen. It was nearest to the centre of the sun 1′ 27″ west, about 7ʰ 13ᵐ, and issued from the sun's northern limb about 9ʰ 22ᵐ. The comet, during this remarkable transit, was something more than thirty millions of miles distant from the sun, and about 64,000,000 of miles from the earth.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Select Works of Jeremy Taylor. D. D. 6 vols. 8vo. 3l. 9s.

The Answer given by the Gospel to the Atheism of all Ages; by Thomas Mylock. 8vo. 6s.

The Sin of Schism demonstrated, and the Protestant Episcopal Church proved to be the only safe Means of Salvation; by the Rev. S. H. Cassan. 1s. 6d.

Naaman's History, Jonah's Gourd, and an Essay on the Pleasures of Religion; by Owen Morris. 12mo. 4s.

The Beloved Disciple: a series of discourses on the life, character, and writings of the Apostle John; by Alfred Bishop. 12mo. 5s.

The Causes, Evils, and Remedy of False Shame in the Affairs of Religion; a Sermon, by John Evans, A. M.

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The Tendency of Christianity to promote Universal Peace; a Sermon, by the Rev. G. Burder. 9d.

The First Part of the Holy Bible: with Notes explanatory and critical, and practical Reflections, designed principally for the Use of Families; by the Rev. Mr. Wellbeloved.

The Religion of Mankind, in a Series of Essays, by the Rev. Robert Burnside, A. M. in two very large vols. 8vo. 28s.

The Grace of God that bringeth Salvation, a Sermon preached in the Parish Church of St. Vedast, Foster Lane, London, on Sunday, August 8, 1819.—By the Rev. H. Godfrey, B.D. 1s.

A Letter to his Grace the Archbishop of Canterbury, on the subject of certain Doctrines of the Church of England termed Evangelical: occasioned by the Observations of the Rev. E. J. Burrow, to the Rev. Wm. Marsh. By a Lay Member of the Established Church.

Christianity impregnable and impeachable; an Address, occasioned by the Trial of Richard Carlile; by John Evans, LL.D.

Cautions suggested by the Trial of R. Carlile, a Sermon preached at Broadclist, Devon. By Rev. J. Marriott, A.M.

MISCELLANEOUS.

Hints on the Sources of Happiness, addressed to her Children; by a Mother.

Conversations on General History, from the earliest Ages of which we have any authentic Records, to the Beginning of 1819; by A. Jamieson. 12mo. 6s.

A General History of Music, from the earliest Times to the present; by Dr. Busby. 2 vols. 8vo. 1*l.* 10s.

A circumstantial Narrative of the Campaign in Saxony in the year 1813; by Baron Odeleben. 2 vols. 18s.

The Emigrant's Directory to the Western States of North America; by Wm. Amphlett. 8vo. 6s boards.

Juvenile Friendship, or the Guide to Virtue and Domestic Happiness, in Dialogues between two Student Friends. 3s.

Tribute of Affection to the Memory of the late Mr. S. E. P. Whitehouse; by the Rev. John Whitehouse, Chaplain to H. R. H. the Duke of York. 8vo. 3s.

Views of Society and Manners in the North of Ireland; in a series of letters written in the year 1818; by J. Gamble.

Excursions through Ireland; by Thomas Cromwell: illustrated with six hundred engravings. No. I. 2s. 6d. or on large paper, with proof plates, 4s.

A Guide to the Lakes in Cumberland, Westmoreland, and Lancashire; by John Robinson. 8vo. 15s.

The Traveller's New Guide through Ireland. 1*l.* 1s.

Beauties of Cambria: Part I. 10s. 6d.

RELIGIOUS INTELLIGENCE.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

The following passages from the Seventh Report of the City of London Auxiliary Bible Society, submitted to the general meeting held at the Mansion House, Nov. 4, 1819, are so appropriate to the times, that we gladly transcribe them for the serious consideration of our readers.

"It is manifest, that there is scarcely an argument which tends to recommend the blessed book which is dispersed by this Society, that does not at the same time advocate the cause of the Society which distributes it: nor perhaps is there any line of reasoning in hostility to the principle of the Bible Society, which, if faithfully and candidly examined, would not be found eventually to oppose (however unintentionally in many cases) the principle of distributing the Scriptures themselves, at least to the extent which their importance and the wants of the world imperiously demand.

"If this observation be founded upon fact, and confirmed by experience, the duty of contributing to the support of the Bible Society becomes evident. But if, in ordinary times, the value of such a Society is acknowledged, of what peculiar importance does it appear, to rally round its standard, at a moment when the enemies of Divine Truth appear to be engaged in the most vigorous exertions; when Infidelity has openly avowed the worst designs upon our best and highest interests; and when the Sacred Scriptures themselves have been held up to contempt by 'the perverse disputings of men of corrupt minds?' — The friends of the Bible Society are as unwilling to advert to any controverted opinions, as it is unnecessary to their cause that they should do so; being not more prevented by duty than by inclination from becoming parties, in any degree, to the vain and fleeting contentions of a world, 'the fashion of which passeth away:' but in a moment, when the Bible itself has been assailed

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with new and extraordinary activity—when it has been sought to destroy all sense of future responsibility, by undermining the first principles of Religion, and to dissolve the connexion between man and his Maker by the bold denial of a revelation from Heaven—when publications of the most flagitious tendency have been thrown into the widest circulation, and still continue to be disseminated with the most pernicious industry—when it is sought to deprive the rich of the only true wealth, and the poor of their only solace—when consolation has thus been denied to all, under those various trials and afflictions from which no station in life is exempt—and when all hope in death has been sought to be taken away from our expiring nature—when the most solemn and sacred truths of our holy Religion have been impugned and derided, and the flood-gates of licentiousness and vice have been thrown wide open—under circumstances such as these, there appears a peculiar call upon the friends of Divine Truth to shew themselves in earnest in the cause of their insulted Lord, and to re-double their activity in support of this useful and sacred institution."

"We live at a period when it is no longer a question merely of different modes of worship, external forms of church government, or points of discipline; upon all which, they 'who profess and call themselves Christians,' may conscientiously differ in opinion; but our lot is cast in a time when the very *foundations* of religion are sought to be destroyed, and not merely the superstructures which one or another class of professing Christians has reared upon them;—when the great charter of our common faith and hope is denied to have any primary authenticity, any intrinsic excellency, or any obligatory force;—when a judgment to come is openly denied and derided, and all future responsibility declared to be a fable of human invention;—when the doctrines of eternal truth, respecting the nature and attributes of Him who has been pleased to reveal his perfections in his Holy Word, are disavowed and disowned; and when the plain requisitions of the Divine Law, are held to be no longer binding; a fatal theory, which, in seeking to annihilate the relation which subsists between man and his Maker, would dissolve the connexion between man and his neighbour, and introduce universal crime and anarchy into the world;—in such a moment, when, not merely the out-works of our Zion, but the citadel itself is attacked; and when it is sought to deprive us of all that can sanctify prosperity, or sweeten affliction—all that can render life desirable, or disarm death of its terrors—the obligation of all classes of Christians to make common cause with the Bible Society appears to be paramount and imperative. To those persons in particular, who, while they admit the importance of a revelation from Heaven, and who profess to desire its diffusion upon earth, but who have yet withheld their aid from the Bible Society, from some considerations of minor importance, some fears of distant or contingent evil, and some doubts upon points of policy and expediency; the Committee would especially appeal at the present moment, and remind them that the actual and unequivocal good which has been achieved by the Bible Society, both abroad and at home, has long since appeared to them to reduce a question of experiment to a matter of certainty; that if apathy and indifference were scarcely justifiable in ordinary times, they are still less so in the present; and that, in one particular at least, the enemies of truth are worthy of imitation—namely, in the active and unremitting industry which they display; an industry worthy of a better cause than that of being called into action for the depravation and destruction of mankind."

MISSIONARY COLLEGE AT SERAMPORE.

The exertions of the Baptist Missionaries at Serampore have been often mentioned in our pages. Notwithstanding the many obstacles presented by the state of society in India, they have baptized about six hundred natives, Hindoos and Musulmans, most of them gross idolaters, and some of them brahmins of the highest cast. The dreadful errors and moral degradation in which these converts were involved, greatly retard their progress in the Christian life: still, however, the change which has been produced in their views and conduct is said to be highly encouraging: many appear to be preparing for a blessed immortality; and some, already departed, have left the most pleasing evidence of their having been rendered meet for "the inheritance of the saints

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in light." A number of these converts, brahmins and others, have, for some time past, been employed as distributors of tracts, readers of the Scriptures, and preachers. Their talents, though subordinate, have been so blessed, that a number of converts, the fruits of their ministry, have been baptized. Tarachund, a Hindoo of the writer cast, converted by reading the New Testament in Bengalee, without an instructor, is said to be an excellent poet; a great part of the Bengalee hymns in the Serampore hymn-book are his composition, as well as an interesting work on the doctrines of the Gospel contrasted with the Hindoo religion.

Many of the readers and preachers were educated in the Protestant, Roman Catholic, or Armenian Churches; and are capable of every acquirement necessary to the most acceptable discharge of the ministerial office in the Bengalee or Hindoost'hanee languages. The pure natives in the list of native readers and preachers were, with two exceptions, Hindoos. These preachers are connected with about seventeen Christian Churches, the greater part of the members of which were heathens.

Our readers are also aware, that Dr. Carey and his brethren have published translations of the whole of the Sacred Volume in five important languages of the East; namely, the Sungskrit, the Mahratta, the Hindee, the Bengalee, and the Orissa. A great part of the Bible has been printed in the Chinese, and the whole is in regular progress through the press. The New Testament has been published in six other languages, and several more are in the press. In this most important work, the translators are assisted by learned natives from all parts of India. The situation of Dr. Carey, as professor of the Sungskrit, &c. in the college of Fort William, enables him to draw from the remotest parts of India those learned natives whose help he requires; and these persons, during their application to this work at Serampore, are supported from the translation fund. Should the life of Dr. Carey be spared for a few years longer, it is trusted, that he will have prepared the holy Scriptures for the greater part of India; and hopes are given, that in the course of this and the following year, the whole of the Divine Records will have been published by Dr. Marshman, for the many millions in China.

A few years since, an address to the public, under the title of "Hints relative to Native Schools," was published at Serampore. The encouragement received from all parts of India enabled the publishers to extend their schools, till at length the scholars amounted to eight thousand heathen children: they might have been fifty thousand, if the funds had been sufficient; for the villages continued to send deputations to Serampore, from the distance of ten and twelve miles, with petitions for schools, till notice was obliged to be sent, that no more schools could be established, for want of funds. The missionaries have also prepared a system of education in the Bengalee and Hindoost'hanee languages, consisting of tables, containing the elements for spelling, reading and accounts; also, copy-books containing lengthened copies on all those subjects which may best enlighten the minds of heathen youth: the elements of geography, history, astronomy, arithmetic, &c. are included in these copies, which are afterwards committed to memory.

But the chief plan which Dr. Carey and his brethren are anxious to see realized before their removal from the scene of their labours, is, that of a college at Serampore, for the improvement of native pastors and missionaries. The persons at present employed as Christian teachers in India would be considered in this country as very inadequately qualified for so important a charge; but the missionaries, considering the urgency of the case, thought it right to do what they could; and they express a hope that this part of their plan has been attended with some degree of success. The work of teaching, in India, they remark, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used, in England, of instructing men by prepared discourses. Indeed, the state of society and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpits of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of explaining the mysteries of the Gospel in the manner they ought. Many of these native teachers, when converted, have

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hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary in which the case of native pastors and missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan, they have bought a piece of ground adjoining the Mission premises, on which there is an old house, and which, for the present, may be sufficient; but they are anxious to see, before their removal by death, a better house erected. A row of small rooms for the students is *immediately* wanted.

The Catholic Institution at Penang, for training up Chinese converts; and a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta, might be mentioned as offering arguments to support the necessity of the object: but the pressing necessity is too evident not to be seen by the most superficial observer. At present, there is not one minister for each million of British subjects, even if we include every clergyman and every missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles; yet our native subjects in India do not amount to one half the population of Hindoost'han. The pecuniary resources, and the number of missionaries required for the instruction of all these millions, can never therefore, be supplied from England. It is on native preachers that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensibly necessary for many years to come.

The fitness of native preachers for the employment can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which is a great measure incapacitates an European for very active services in the open air; and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journies among them. From what treasury could places of worship be built all over India? And if they existed, who could persuade the heathen to enter them? But the native preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than that which attends similar labours in England: he can also find access to his own countrymen, and, which Europeans cannot have, to the lower orders of his own countrywomen, in every place: he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit; and he knows the way to the hearts, as well as to the heads of his countrymen without difficulty. The European cannot travel without carrying along with him his food, and accommodations for sleeping, as there are no public inns; and hence a boat or a palanqueen is quite necessary. Thus the expense of travelling to an European is very considerable; while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, to be forgotten in the comparison between a Native and an European Missionary.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be called to the work of the Mission, will find in this college an

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education which may prepare them to become efficient agents in the instruction of the heathen.

It is further intended, that a respectable but inferior education should be given, at this college, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance. This college is also proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the plan, published all over India, had received the sanction and patronage of the most noble the Marquis of Hastings, his excellency Jacob Krefting, Esq. the Governor of Serampore, and other distinguished personages. The plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall Street, or to the Rev. W. Ward, No. 60, Paternoster Row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this plan, by superintending the instruction of a number of youths, who may be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youths in the College is thirty-one, of whom twenty-three are Christians; they are going on well." We since learn, that two native professors had been appointed; the one for Astronomy, and the other for the Hindoo Law. The scholars had been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour.

Donations and subscriptions to this institution will be received by Messrs. Praeds, Mackworth, and Newcombe, 189, Fleet Street; Messrs. Ladbrokes, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw, and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Southwark; Joseph Butterworth, Esq. Fleet Street; William Burles, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No. 20, Harpur Street, Red Lion Square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall Street; and the Rev. W. Ward, No. 60, Paternoster Row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the particular Baptist Ministers in every part of the kingdom. —Dr. Carey and his brethren have devoted 20,000 rupees (2500*l.*), from the proceeds of their own labour to this work: the sum further wanted is about four thousand pounds.

MORAVIAN MISSIONS.

The settlement of the United Brethren on the Witte Revier, or White River, in the Uitenhagen District at the Cape of Good Hope, was fixed upon in 1816, after a survey of the spot by the Rev. C. J. Latrobe, with the full concurrence of the Colonial Government, with the view partly of relieving their settlement at Gnadenthal, which contains above 1400 Hottentots, from a redundancy of population. The Witte Revier falls into the Sunday River, which empties itself into the sea, near Algoa Bay. Three male and two female Missionaries arrived there in April, 1818; and with the help of some Hottentots who settled on their land, and whose numbers soon increased to 155, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens and corn-fields, was soon effected, and the settlement was making rapid advances; but the flattering prospect was soon blighted. The Caffree war broke out; a horde of savages lodged themselves in the glen near the infant settlement; in the beginning of the present year the Missionaries sustained three distinct attacks, in which 600 head of cattle were driven off, which reduced them to the extremity of distress, and on the 14th of April nine Christian Hottentots were cruelly mutilated and murdered. The Missionaries thus describe their situation: "All the nine men who were murdered had families of small children, and some of their wives were preg-

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nant. The lamentations of the poor women and children pierced our very hearts. All our endeavours to sooth their grief, and administer comfort to them, were vain. Their fathers were dead; their cattle, which had hitherto supplied them with meat and milk, were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, and murder us also. Our Hottentots had lost all courage: countless indeed were the sighs, tears, and prayers which we offered up to our God and Saviour during three days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children; yet to stay any longer was equally impossible, as our whole stock of provisions was either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They contrived at length to apprise the Landdrost of their dreadful situation, by whose kind exertions the congregation was withdrawn to Uitenhagen, and partial relief afforded them. They heard soon afterwards that all they had left behind, together with the corn fields and gardens, were laid in ashes and utterly destroyed, first, by the Caffres, and then by the elephants. The fugitives were still in a state of the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the Missionaries remain unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain: it might have been worse. He alone knows who still awaits us; but we trust in him to support us under all afflictions, and we feel it our duty with a willing heart to remain with our congregation, who with us hope to return to the Witte Revier when peace is restored."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

The dearth of foreign intelligence, not less than the paramount importance of recent domestic events, has confined our view, in our last two or three Numbers, to a summary of the latter. And, indeed, the little we have to relate is almost entirely of a painful kind. The difficulties of a commercial nature under which this kingdom is labouring, are far from being confined to our own shores; nor are the political difficulties with which we have to contend wholly unknown to other nations.

If we look westward, we find the *United States* of America struggling with commercial embarrassments of the most formidable kind, and from which there appears no immediate prospect of deliverance. From one end of the Union to the other, there exists a general stagnation of trade, and a corresponding depression in the financial transactions of the country. To add to this, the yellow fever has prevailed with considerable virulence in several principal towns: New York itself has become a fellow-sufferer with Boston, Baltimore, &c., in this common evil.

Returning eastward, we perceive the kingdom of *Spain* depressed by still worse calamities. A malignant epidemic fever, intestine commotions, pecuniary embarrassments, a doubtful and mortifying transatlantic contest with its own subjects, and the possibility of a war with the United States, unless averted, as it probably will be, by humiliating sacrifices and concessions, are among the existing calamities of this unhappy and misgoverned country. The first of these, the fever, we rejoice to state, has in a considerable measure subsided; not, however, without having left throughout the country innumerable victims of its power. Among its contingent consequences, it has had the effect of compelling the Spanish Government to dismantle the ships, and to disband the army, so long intended for South America. In the present dilapidated state of the Spanish treasury, and amidst the general discontent that prevails among the people, it is not likely that another expedition to the same extent will be speedily fitted out; a circumstance which, added to some recent and very decisive successes of the popular party in South America, and the obvious policy of the United States, seems to

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render the ultimate issue of that contest not very doubtful. To this we might add, the evident disposition of the army itself, as shown in a late mutiny among a part of the troops collected at Cadiz for South America, and which, though promptly suppressed, has tended greatly to cripple the plans of the government. To all this it must be added, that Ferdinand having refused to ratify the cession of the Floridas to the United States, a serious misunderstanding, as we have already intimated, has arisen between the two powers, the issue of which cannot be very dubious. It is probable that the Cabinet of Washington has long since deliberately determined to annex the Floridas to the Union: it remains with Spain, therefore, to decide whether the cession shall be amicable or otherwise; and in either case, it has been suggested, that Great Britain may feel itself called upon to demand corresponding concessions, in order to preserve the balance of power in the Gulf of Mexico, and to avert the extinction of her West-Indian trade in case of any future conflict with the United States.

The principal evils which at present exist in *Germany* are of a different kind. A spirit has gone abroad which must shortly annihilate the present political system, unless, in the struggle, the heads of the German Confederation shall be found able to suppress the rising spirit of resistance, and to shackle the expression of public opinion by further restrictions. Those views of national policy, which, for want of a more specific name, are usually denominated "liberal," have taken deep root throughout Germany. Its abettors, to their love for liberty, and their hatred of the pure military despotism which too generally prevails there, add some worse qualities; among which a contempt for all religious restraints, and an indifference to the character of the means employed to effect their projects, are but too conspicuous. The assassination of Kotzebue is a fatal illustration of the principles and the spirit of *some* of the party. Others, doubtless, are more moderate; and some, perhaps, wish for nothing more than the abolition of real evils, and the supply of obvious defects. The students of the German universities are very widely infected with the revolutionary mania; many of them, who, on a late occasion, were forbidden to celebrate the "festival of liberty" in their own neighbourhoods, have taken the trouble to meet at distant places for the purpose. With a view to quell the violent spirit so generally prevalent, edicts have been issued, subjecting the press to a severe censorship; in consequence of which many of the political journals have disappeared or lost their former conductors, and all have been made to assume a more qualified mode of discussing public subjects. The issue of all these proceedings we do not pretend to foresee; but we are confident of this, that if the various governments of the confederation would effectually avert from them the evils they dread, they would yield to every just and *reasonable* wish of their subjects, place their political system on a plan worthy of the age, and form a constitution by which, as in Great Britain, *true* liberty and every privilege dear to man may be secured, while ample provision is made to check that *licentiousness* which is the worst foe to rational freedom. This once done, we shall be equally glad to witness, on the part of the general confederation, the most prompt and effectual measures to suppress the efforts of those who, if they cannot find, will invent occasions for traducing their lawful rulers, and promoting disaffection among their fellow-subjects.

Of *France* we have not occasion to say much. The approaching meeting of deputies will probably throw more light than we at present possess, upon the state of the kingdom, and the plans of the government. A partial change in the ministry has taken place. M. de Cazes has been named prime minister, and M. Latour Mauburg, minister of war.

Russia is, at present, the most tranquil and flourishing empire upon the continent. The Emperor has lately returned from his last benevolent journey into the distant parts of his dominions; and continues indefatigably to patronize every scheme for the moral, religious, and political welfare of his subjects. Among his other acts of sound policy as well as benevolence, he has opened an hospitable asylum for the Jews, whom, for reasons that are yet unexplained, several cities in Germany and Denmark have persecuted with such relentless hostility as to drive many of the richer families of that community to France, Russia, and other countries for protection. While we deeply deplore

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these unprovoked and senseless persecutions, we cannot but remark how strong a corroboration they directly afford to the veracity of that hallowed volume which has been lately called in question, but which, if it could assert no other evidence than the existing state of the Jews, would possess a claim to our belief stronger than any other code, professing to be divinely inspired, can boast.

A dreadful hurricane commenced in the *West Indies* on the 22d, and continued with extraordinary violence till the 24th of September. Many ships were driven ashore and lost; and on many plantations the works and houses were blown down, and the sugar canes and plantain walks levelled with the ground. The exact extent of the loss of life had not been ascertained, but it was feared it would prove considerable.

DOMESTIC AFFAIRS.

Parliament has met. On the 23d instant the prince regent opened the session in person. As he proceeded from his palace to the house of lords, he was received by an immense crowd, which lined the whole length of his course, with acclamations much less mixed with any audible expressions of dissatisfaction than, in the present state of men's minds, was naturally to be apprehended. His speech was delivered with great distinctness and energy. It was as follows: the importance of the matters to which it relates, induces us to give it without abridgment.—

"My Lords and Gentlemen,

"It is with great concern that I am again obliged to announce to you the continuance of his Majesty's lamented indisposition.

"I regret to have been under the necessity of calling you together at this period of the year: but the seditious practices, so long prevalent in some of the manufacturing districts of the country, have been continued with increased activity since you were last assembled in parliament.

"They have led to proceedings incompatible with the public tranquillity, and with the pacific habits of the industrious classes of the community; and a spirit is now fully manifested utterly hostile to the constitution of this kingdom, and aiming, not only at the change of those political institutions which have hitherto constituted the pride and security of this country, but at the subversion of the rights of property, and of all order in society.

"I have given directions that the necessary information on this subject shall be laid before you; and I feel it to be my indispensable duty to press on your immediate attention the consideration of such measures as may be requisite for the counteraction and suppression of a system, which, if not effectually checked, must bring confusion and ruin on the nation.

"Gentlemen of the House of Commons,

"The estimates for the ensuing year will be laid before you.

"The necessity of affording protection to the lives and property of his Majesty's loyal subjects, has compelled me to make some addition to our military force: but I have no doubt you will be of opinion, that the arrangements for this purpose have been effected in the manner likely to be the least burdensome to the country.

"Although the revenue has undergone some fluctuations since the close of the last session of Parliament, I have the satisfaction of being able to inform you, that it appears to be again in a course of progressive improvement.

"Some depression still continues to exist in certain branches of our manufactures: and I deeply lament the distress which is in consequence felt by those who more immediately depend upon them; but this depression is in a great measure to be ascribed to the embarrassed situation of other countries, and I earnestly hope that it will be found to be of a temporary nature.

"My Lords and Gentlemen,

"I continue to receive from foreign powers the strongest assurances of their friendly disposition towards this country.

"It is my most anxious wish that advantage should be taken of this season of peace to secure and advance our internal prosperity; but the successful prosecution of this object must essentially depend on the preservation of domestic tranquillity.

"Upon the loyalty of the great body of the people I have the most confident reliance; but it will require your utmost vigilance and exertion, collectively and individually, to check the dissemination of the doctrines of treason and impiety, and to impress upon the minds of all classes of his Majesty's subjects, that it is from the cultivation of the principles of Religion, and from a just subordination to lawful authority, that we can alone expect the continuance of that Divine favour and protection which have hitherto been so signally experienced in this kingdom."

In the House of Lords the address was moved by Earl Manvers, and seconded by Lord Clonmell. Earl Grey moved, that an addition should be made to it, stating that while the

house was determined to give full vigour to the law, they felt themselves called upon to satisfy the people that their complaints should always receive due attention, and their rights be defended against all encroachments; that they had seen with deep regret the transactions at Manchester; and that these called for the most deliberative inquiry, with the view of shewing that they had been the result of unavoidable necessity. This amendment—after a long debate, in which Earl Grey was supported by Lord Erskine, Lord King, the Marquis of Lansdowne, and the Earl of Carnarvon; and opposed by Lord Sidmouth, the Earl of Carysfort, the Duke of Athol, Lord Lilford, the Lord Chancellor, the Earl of Liverpool, and the Marquis of Buckingham—was lost by a majority of 159 to 34.

In the House of Commons, the debate on the address occupied the unprecedented period of two nights, having also been protracted on each occasion to four or five o'clock in the morning. An amendment, similar to that proposed by Earl Grey, in the House of Lords, was moved by Mr. Tierney, and met with a similar fate, having been lost by a majority of 381 to 150. The principal speakers in favour of the amendment were Mr. Tierney, the Marquis of Tavistock, Lord Milton, Sir James Mackintosh, Mr. Scarlett, Mr. Hume, Mr. Bennet, Lord Nugent, Sir W. de Crespigny, Mr. Phillips, Sir F. Burdett, and Mr. Brougham. It was opposed by Lord Castlereagh, Mr. Bootle Wilbraham, Mr. Wortley, Mr. Plunkett, the Attorney and Solicitor General, Mr. Wilberforce, Lord Temple, Mr. Egerton, Mr. C. Wynn, Sir J. Sebright, Mr. Lyttleton, and Mr. Canning

The whole course of the debate in both Houses of Parliament, and still more the uniform tenor of the mass of documentary evidence which has been laid before them by his Majesty's ministers, tends to confirm the view we gave, in our Number for September, of the transactions that took place at Manchester on the 16th of August. It appears that the magistrates had no intention of dispersing the meeting until it was stamped with the character, not only of illegality but of sedition, by the alarming circumstances under which it assembled; that fortified in their convictions of its real character and dangerous tendency, by numerous informations on oath, they had issued warrants for apprehending the ringleaders in this infraction of the peace; that the impracticability of executing the warrants by the civil power led to the use of the military; and that the attack by the populace on the military, when engaged in this service, produced the necessity of forcibly dispersing the assembly, together with the fatal events which attended its dispersion, and which every man of common humanity must deeply deplore. That no act of unnecessary severity was committed by the military, it would be rash and unwarrantable to assert. In the tumult which arose it was scarcely possible that a soldiery assailed by an infuriated mob should restrain their defensive efforts to the exact measure of force which was required for their own rescue, and the dispersion of their assailants. But surely this forms no ground on which to criminate the magistracy, or even to arraign the conduct of the military officers who acted under their directions. Still if it is conceived that those magistrates or those officers were guilty of any violation of their duty in the measures pursued by them, the courts of law are open, and their conduct may there be made the subject of judicial investigation. It forms, however, no slight presumption in favour of the legal innocence of these functionaries, that, not only have no such proceedings been instituted, but that when an opportunity of an early, full, and satisfactory investigation was afforded by their presenting bills of indictment, at the Lancaster assizes, against Hunt and his associates, these gentlemen, loudly as they and their friends have clamoured for inquiry, chose, by traversing the indictments, voluntarily to postpone for months the very object of their professed desire.

It is worthy of remark, that during the lengthened discussion on this subject which has taken place in parliament, no professional authority, even from among the opposition members, has ventured to affirm that the meeting was lawful. Their arguments on this subject have generally proceeded on the hypothetical admission that it was not so; while several men of legal eminence, one of whom (Mr. Plunkett) is generally opposed to the measures of government, gave it as their decided and unequivocal opinion that the Manchester meeting was illegal.

It was alleged, that the conduct of

the Lancaster grand jury, in throwing out the bills of indictment preferred against several individual soldiers, for the wounds inflicted on that occasion, indicated a purpose, on the part of the judicial authorities, to stifle inquiry. To this, it was answered, that the evidence produced, in support of the bills of indictment, was not such as could justify the grand jury, acting on their oaths, in finding them. This statement was exemplified by the following case:—An indictment was preferred against Edward Tebbutt for having wounded Elizabeth Farrer. This woman described him as a man with large whiskers; whereas Edward Tebbutt was known never to have worn whiskers of any kind in the course of his life. Was it possible for the grand jury to entertain an indictment so supported?

On the whole, Parliament appears to have acted wisely in leaving the farther investigation of this unhappy affair to the regular tribunals of the country.

We rejoice to observe that there has been no difference of opinion in parliament, either as to the mischievous tendency of the meetings which had been held by the radical reformers in different parts of the kingdom, or as to the evils arising from the circulation of the blasphemous and seditious tracts which have of late inundated the country. The Opposition hold that these evils may be effectually obviated by a vigorous execution of the existing laws. Government, on the other hand, are of opinion that some new measures of legislative counteraction are necessary; and in this opinion it will be seen, by what we have said in our last Number, that we entirely concur. What the particular measures are which ministers intend to propose to parliament we have not yet learnt. But of this we are fully persuaded, that unless they comprehend some plan for alleviating the distress which prevails in the disaffected districts, they will prove miserably ineffectual to their end. It has been with much regret that we have perceived, during the few days that parliament has been assembled, scarcely the slightest indication of an intention to consider the state of our starving manufacturers with a view to their relief. The speech of the prince regent, indeed, alludes to their deplorable condition. "I deeply lament the distress," he observes, felt by those who more immediately depend on certain branches of our manufactures in which "some depression continues to exist." On reading this clause, we confidently anticipated a recommendation to parliament to deliberate on the best means of applying a remedy to the evil. But instead of this, an opinion is given, which we conceive to be, at least, very questionable, respecting the cause of this depression; and a hope expressed, which we deem to be no less questionable, that it will be found to be of a very temporary nature. This mode of treating the subject reminds us forcibly of the words of an Apostle, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" As early as July last, ministers were "fully apprized" of "the deep distresses of the manufacturing classes," and of their being even "oppressed with hunger," (we use the very words of the Manchester magistrates, in writing to Lord Sidmouth), and yet no serious effort has been made, nor any measure, as far as we can understand, even contemplated, for relieving this dreadful pressure. We are aware of the common-place arguments which may be used against any interference on the part of the legislature; but after having framed and so long upheld the present system of our poor laws, the fruitful source of much of the existing misery, they are bound at least to satisfy themselves and the public that there are no means of alleviation within the reach of the united wisdom and benevolence of parliament which they have left unattempted. We would again refer our readers to what we have said on this and some kindred topics in our two last Numbers; and shall only now repeat our deliberate conviction, that unless the legislature, besides imposing the requisite restraints on the abuse of public meetings, and of the liberty of the press, (the necessity of which restraints none can feel more strongly than we do,) shall revise and amend the whole of our domestic policy, as it respects not only the temporal but the moral condition of our population, they will but retard the day of convulsion and blood. They will only have, as it were, skinned over, by means of astringents, the ulcer of the state, which, in

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the mean time, will be spreading in secret, until it breaks forth, at length, with uncontrollable malignity.

But let it not be supposed that it is the government alone whom we consider as obnoxious to the charge of a culpable remissness in thus providing for the permanent security of the state. We think their opponents at least equally to blame on this head. We have read with great attention all that they have said in parliament since its meeting, and certainly we must allow that, in doing so, we have perused much eloquent declamation against the government, as weak, and inefficient, and corrupt, and have listened to many loud complaints respecting the weight of taxes and the profusion of ministers; but we have not yet met with any attempt (we except the speech of Mr. Wilberforce, who is notoriously no party man) to direct the deliberations and the efforts of the legislature to the adoption of some rational plan to relieve the existing distress among our labourers, or to lay a solid foundation for promoting their temporal comfort and their moral improvement. "Government," said Mr. Burke, "is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom." But to this view of their duty as legislators, the speakers in the late debates seem hardly to have adverted, except indeed incidentally, when an allusion to the existing distress was calculated to serve a party object, and to give force to the arguments employed to throw discredit on the government. We trust that the residue of the session will exhibit a more gratifying spectacle, and that the two parties, having already measured their strength, and respectively expressed their sentiments of the past misconduct of each other, will now unite in devising the means of radically curing the evils which they have united in admitting and deploring. From these admissions as well as from the documents laid on the tables of parliament it is clear that the disaffected aim at nothing less than the complete overthrow of the constitution, and the violation of all the established rights of property, and that they are silently but most effectually preparing for the accomplishment of their nefarious designs. But then it is no less evident, from the same authorities, that the privations to which multitudes are subjected by the want of employment are of the most galling kind, and that many may with truth be said to be in a starving condition. Why should not the wisdom of parliament be applied to the consideration of the remedial measures called for, not by one of these classes of evil only, but by both? It is to this that our solicitude extends on the present occasion; and we feel deeply that such a course is imperiously required, not merely by the most sacred obligations of duty, but even by a selfish and sordid regard to our own personal interests. The preservation of our most cherished institutions, nay our very social existence, seems to us to depend upon it. It is therefore we conceive ourselves bound to speak, as we feel, *strongly* upon the subject, however slender may be the effect of our remonstrances.

OBITUARY.

MRS. MARTHA MORE.

On the 14th of September, 1819, at Barley Wood, near Wrington, Somersetshire, in the 67th year of her age, departed this life, Mrs. Martha More, the youngest of the five Mrs. Mores of that place, leaving Mrs. Hannah More the sole survivor of all her sisters: the three eldest of whom had died in natural succession, each at the more advanced age of 75.

The last seizure of Mrs. Martha More was sudden, having laid her on the bed of death only for a few days, with an acute inflammation of the liver. But it was not so sudden as to deprive her of the opportunity of exercising, or her friends of the satisfaction of witnessing, those Christian graces of faith, patience, and resignation to the will of her heavenly Father, for which she had been long distinguished. She had been for many years a severe sufferer under the varying but always painful forms of a liver complaint, during the course of which, no murmur was heard to escape from her, but, on the contrary, her mouth was filled with thanksgiving, and her tongue with praise. Her numerous and attached circle of friends have, in her departure, chiefly to mourn their own loss, in being deprived of so bright an example of the power of Christian grace. And as for her now solitary sister, we trust, that on this fresh oc-

casion of manifesting the strength of principles transcribed from her own heart into her invaluable works, she will find effectual consolation in reflecting on that happy lot which the object of her affections now enjoys, and for which she had been so long preparing; and that she will thereby be animated with a like patience, to endure her own bereaved condition, in submission to the will of her heavenly Father!

It is not our intention to enter at any length into the history of Mrs. Martha More's life. About the year 1789, she retired with her four sisters, first to Cowslip Green, a place in the neighbourhood of Bristol; and afterwards to their final retreat at the beautiful cottage and grounds of Barley Wood, which was laid out entirely by their own taste. During the thirty years which were passed in this retirement, she bore a most distinguished and active part in those various "works of faith and labours of love" which were planned by her sister Hannah, for the benefit of the poor around her, and which have rendered her residence there a blessing to many thousands of her fellow-creatures. While Mrs. Hannah, also, was exerting so successful an influence over the public mind and morals, by her inestimable writings, Martha was accustomed to watch over her with incessant care; and to tend her couch with the most tender assiduity, during the successive inroads made by her mental labours, upon a constitution naturally delicate, and a frame peculiarly susceptible.—In conversation, the energetic powers of Mrs. Martha's mind appeared to great advantage. She always assisted, and often furnished the topic, without any apparent consciousness, much less any display, of her own powers. It was to another, rather than to herself, that she ever desired to turn the eyes, the thoughts, the hearts of all; and to an attentive observer, she would often seem to be supplying what might be called the raw material of conversation, capable, from its intrinsic worth, of being worked up by her sister into articles of exquisite beauty. Never, perhaps, has there been witnessed an instance of more entire self-devotion to the comfort and happiness of another, than Mrs. Martha More exhibited towards her sister. She seemed to live but for her, and whatever fame or credit she herself acquired, it was her delight to lay it at her sister's feet.

But it was in still more active scenes of useful benevolence that the character of Mrs. Martha More shone forth in its purest lustre. In the Sunday Schools and Female Clubs, often comprised under the general term of Mendip Schools, established by Mrs. Hannah More in the surrounding villages (one at Chedder, a distance of fifteen miles), the talents and energy of the subject of this notice shone conspicuously. If, in the formation and regulation of these invaluable institutions, and in the management of them for years of unremitting zeal, though declining health, Hannah sustained a larger share than her sister; yet Martha's peculiar energy of character, and her capacity of indefatigable exertion, raised the positive amount of her contributions very high in the scale. But we need not attempt to fix the relative proportion of their merits. The grateful acknowledgments of thousands of young and old in the surrounding country, have woven a memorial wreath for all these sisters in common, by whom they were raised from comparative barbarism to a state of intellectual and moral culture, and not a few of them turned from Satan unto God.

For several years past, the strength and health of Mrs. Martha More had sensibly and rapidly declined, and she became subject to violent and long-continued pains in the head; which, could not, however, withhold her from the office of the most affectionate nurse around the sick couches of her elder sisters, and particularly that of Mrs. Hannah. But a week before her last seizure, Martha had been so well, that though she had been unable to read the family prayers for several years, she said exultingly to her sister, "I am now the best of the two, and I *will* read them." On the Sunday, she undertook the task of reading a sermon to the family, and, as if by a species of foreboding choice, wearing a mysterious but not unkindly aspect, she selected one, the text of which was furnished by the prophetic address of the Psalmist, "Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth." An old, intimate, and highly valued friend, had been passing some days at Barley Wood with his family, and she had been greatly enlivened by his society. On the evening which preceded her seizure, she continued in conversation with him till a late hour, when she retired to

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rest. In about an hour and a half she awoke in excruciating agonies: her shrieks were such as to rend the very heart. After a paroxysm of some continuance, she sank for eight or ten hours into a state of total insensibility. After recovering from this stupor, she continued to experience severe pain, with occasional attacks of delirium; but, whether rational or delirious, her expressions all indicated a strong faith in her crucified Saviour. In her moments of perfect composure, she lamented that she had done so little for God, but was thankful that she had never trusted in any thing she had done, but only in His mercy who had died to save sinners. A few hours before her death, her mind frequently wandered. She was, however, perfectly calm; and appeared, even in her wanderings, full of piety and charity, ordering clothing for the poor, and otherwise expressing her benevolent and devout feelings. Her sister received her last breath, when she calmly slept in Jesus without sigh or groan. The death of few private persons has been more lamented. Funeral sermons were preached on the occasion in several neighbouring churches, and there seemed scarcely a dry eye in any of them. Many even put themselves into deep mourning, and appeared to feel as if they had lost a member of their own family. Surely the memory of the just is blessed!

Thus died, or rather thus began to live, this excellent and exemplary woman. Her deeds of posthumous worth will speak for themselves. "Such in those moments as in all the past," her dying bequests will bear ample testimony to the prevailing disposition of her life. She has bequeathed, after the decease of her surviving sister, (which God long avert!) the sum of one thousand pounds to the British and Foreign Bible Society; five hundred pounds to the Church Missionary Society; one thousand pounds 3 per cents to assist in educating pious young men for holy orders with some smaller benefactions, equally indicative of the interests which lay nearest her heart.

We will close our brief sketch, by noticing more particularly some traits of character which shone conspicuously in this highly valuable though private individual.

The quality most worthy of note, as the basis of Mrs. Martha More's character, was her *unfeigned Christian humility*—a humility which was no less active and beneficial to others than it was ornamental to herself. There seemed, to her own mind, to be ever present a sense of her own unworthiness and unprofitableness. This self-renunciation was particularly exemplified by the absence of the slightest tincture of superciliousness, or feeling of superiority, in her behaviour towards others. On the contrary, she possessed a spirit of the most unaffected and felicitous condescension to those of low estate. All who have witnessed the indefatigable labours of this excellent woman, in conducting the institutions already mentioned, for instructing poor children, and clothing, portioning out and otherwise benefiting poor women of all ages, must have been struck by the complete insight she seemed to possess into all the affairs of the interesting objects of her care, and the perfectly familiar yet energetic manner in which she would address them, on every subject connected both with their present and their eternal welfare. This familiarity with the cottages and the hearts of her poor neighbours, when acquired by a mind of so energetic and commanding a cast, naturally tended to give her an extraordinary degree of influence among them*. Her word was listened to as the decision of a judge. She was remarkably fitted by her natural talents, and acquired habits of thinking and acting, as well as by the union of overflowing sympathy and resistless energy, to have been the associate of Mrs. Fry in arresting the attention and reforming the lives of the lowest and most obdurate of her sex.

To Mrs. Martha More belonged also, as has been already hinted, a *strongly*

*It was doubtless in this same school, the labours of which she most fully shared as well as directed, that Mrs. H. More acquired the peculiar talent, of descending, with such singular success, from Percy and Hints for a Princess, to the ballads of "Dan and Jane," and "the Riot," and to the annals of "Tom White the Postilion," and "Black Giles the Poacher." Such acquirements, though most interesting in their results, can be purchased only by constant and minute attention to details, often not only uninteresting, but painful. They are the effect of repeated acts of self-denial, and of the most patient and long-suffering Christian affection.

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susceptible mind, which disposed her cordially to sympathize with the varied feelings, the wants and infirmities, the joys and the sorrows of all around her. She may be truly said to have rejoiced with them that rejoiced, and to have wept with them that wept. Her warm and affectionate soul appeared as if mechanically to vibrate, like a well-strung harp, to every varying note of our common nature: it responded to every touch of benevolence.

Another prominent characteristic of her mind was *a devoted love and ardent attachment to the king and constitution*. She more marked excellencies than defects. Her enthusiasm was on the side of the former: the latter were ever the subject of her unfeigned regret. She had a particular admiration of high talents when well employed. Hers was an innate and old-fashioned love of greatness in connexion with sterling worth; and those who have witnessed her glowing participation in the triumphs of a Pitt, a Nelson, and a Wellington, would want no better contrast with the colder but not wiser speculations of modern theorists, who merge every thing heroic in the depths of a vain philosophy.

Nor was she less remarkable for *a steady attachment to established order in religion* than in politics. Her conscientious feeling and her devotional spirit equally led her to prefer the worship of the Established Church to every other; and it was with no common warmth that she would pay her tribute of something more than respect to those bishops and pastors who embodied, as it were, its excellent principles in their lives and conversation. But though she loved the Established Church, she was no bigot. None more respected the pious and peaceable Dissenter: nor did she deem it an inconsistency to hold many of them in high personal regard. No one met with more Christian cordiality every denomination of religionist on neutral ground; and especially in that, to her mind, most congenial institution, the British and Foreign Bible Society. Her testimony on this head, as we have seen already, though she is "dead, yet speaketh;" and the dying testimony of such a person will not be without its weight to those who value the judgments of the wise and good. Whatever of irregularity that institution is said by its enemies to impart to some of its friends, it assuredly imparted none to her. Nor did she deem that the pious and peaceful anniversary of a Wrington Bible Society rendered it inconsistent for her to sorrow, when she beheld the peace of the church disturbed by real fanaticism, or by the mournful errors of a misguided Secession.

In fine, hers was the steady and consistent course of one who pursues, as paramount to every other object, the glory of God, and the grace and salvation of the Gospel of Christ. She enjoyed alike a happy exemption from those tumultuous passions which kindle strife among the professors of a religion of peace, and from those violations of the spirit of charity which are produced by a senseless zeal for the mere forms of devotion. She felt deeply and seriously, and therefore sympathised with others who did the same. She had no fears, either for them or for herself, of going too far in a right direction: her grand apprehension was that of not going far enough. Hers was a steadfast faith, a joyful hope, a rooted charity. Guided by these, or by that grace which can alone inspire them, we cannot doubt that she "so passed the waves of this troublesome world, as finally to attain the land of everlasting life." May her surviving and sorrowing friends, and the world at large, to which she has left the memory and the example of her many excellencies, unite in earnest prayer, doubtless often her own, for qualities which may bring us the nearest to our highest earthly models, and into a happy state of approximation to their best heavenly hopes;—

For Love which scarce collective man can fill,
For Patience sovereign o'er transmuted ill,
For Faith which, panting for a happier seat,
Courts death, kind Nature's signal for retreat.

*** *For "Answers to Correspondents," see second page of Blue Cover.*

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON SOME OF THE LESS OBVIOUS DAILY TRIALS AND DUTIES OF CHRISTIANS.

"BE watchful for opportunities," though a motto of pagan origin, is one which seems peculiarly adapted to the state of the Christian. Distracted as we are, on the one hand, by cares and vexations; allured, on the other, by vanity and folly; and exposed at the same time to the wiles of a subtle enemy, surely nothing can be more clear, than that watchfulness is necessary to our safety, and that the moment of negligence and of danger is the same.

Vigilance is a duty on which the very existence of spirituality depends; and accordingly we find our blessed Saviour, who so well knew all the exigencies of our case, frequently enforcing this duty in a manner peculiarly earnest and impressive. In this Christian watchfulness two things are implied;—first, being on our guard against temptation; and, secondly, looking out for opportunities of pleasing God, and adorning the doctrines we profess. It is the exercise of this compound duty, amid the hourly occurrences of life, and the silent workings of the mind, on which I venture to offer a few observations.

It is unnecessary here to expatiate upon the duties to which we are called in the hour of affliction: these are so notorious and indisputable, that the world itself condescends to pay some attention to them, and, when compelled to enter the house of mourning, will even speak much of resignation and submission. Persons who are but little disposed to acquaint themselves with Religion, in the ordinary course of life, are often found ready enough to look for her presence in the hour of trial. They seem to expect that she should suddenly make her appearance, offer gratuitously whatever consolations she is capable of affording, and having thus performed her part, should modestly retire with the occasion which called her forth. It is, indeed, to be allowed, that under signal afflictions, persons not unfrequently maintain a degree of composure and fortitude for which their previous life had exhibited no preparation. But this may generally be accounted for without calling in question the necessity of such preparation to produce that entire acquaintance of the will and subjugation of the affections which the Gospel requires. In many of those trials to which we now allude, especially those connected with death, the mind derives a degree of elevation from the sublimity of the objects which it is called upon to contemplate; and this, perhaps, is not unfrequently mistaken for real spirituality of feeling. Many a person is tranquil and resigned in the chamber of death, who would be irritable and impatient, if called upon to make the sacrifice of some little favourite project or recreation. Great trials carry about them an air of importance which they impart to the sufferer. This flat-

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ters our vanity, and greatly assists us in bearing them with that fortitude and strength of mind which the world is so ready to admire. Since, then, our behaviour under trials of this kind is not always a sure test of our spiritual state, it is, perhaps, by those of a lower order, which do not seem to come so immediately from the hand of God, and by those duties which we are so apt to overlook as trifles, that we can best ascertain "what spirit we are of."

We shall have great need to prepare ourselves, by prayer and humility, for entering upon this field of investigation; a field, wide indeed, but not public; not of honour, but of penitence and humiliation; the trophies of which are not to be displayed to the world, but hung upon the cross.

It will, I suppose, be readily acknowledged, that nothing ought to be treated as a trifle which is important in its consequences. Now as it would be difficult to point out a circumstance of our lives, however trivial it may at first sight appear, which might not in this view acquire a character of importance, it seems clear, that a close and serious attention to the most minute concerns of our daily life may be of incalculable advantage. It is of the greatest consequence that we should make a rational estimate of those disquietudes, cares, and interests which make up the common routine of human life. To do this well, we must do it by anticipation; we must take a calm view of probable circumstances; for by delaying our survey till we are actually engaged in them, we shall lose the power of doing it with advantage. We are then like a person travelling in a mist, by which objects are concealed from his view, till he is too near them to judge of their relative proportions, and of the place they really occupy in the landscape. By discovering how little many of those things which strongly excite our feelings affect our real interests, we should perceive the sin of allowing them to occupy a place in our minds, of which they are unworthy. And when we had once made a proper arrangement of them, our thoughts and affections would be set at liberty for themes and objects, more worthy of their exercise. By acquiring such a habit of mind, how much of that ill-proportioned anxiety, of which we experience so great a share, and which so ill becomes our profession, might be avoided! How much might the graces of Christianity flourish and abound, while thus deriving strength and vigour from those very circumstances which have so often proved the most hostile to their growth!

The mind once freed by Divine grace from the trammels of the world, engaged by the new and boundless prospects which Religion opens to its view; and having learned to consider nothing so interesting as what has an evident relation to eternity, many occupations which, either from vanity or thoughtlessness, had not been disagreeable to us before, will now become highly irksome. These things are, however, often such as it is not easy to avoid. We cannot, perhaps, disengage ourselves from them, without outraging the decencies of life, the necessary compliances of civility, or the peculiar duties of our station. Yet the mind still continues painfully affected by them; and it is not unusual to observe much harassing and fretful feeling thus produced. One cause of this embarrassment appears to be, allowing ourselves to remain in a state of uncertainty as to whether they really are duties or not: for it is certain, that if they *are* duties they ought not to produce this effect upon the mind; and if they are *not*, they ought to be avoided. To clear up this point is a matter of importance: it is, however, not unfrequently attended with much difficulty, and may sometimes appear impracticable; but, in general, if we prosecute the inquiry with

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prayer, with attention to the word of God, and with the fair exercise of our judgment, we cannot doubt that it will be made sufficiently plain for our peace and satisfaction. Having once cleared up this point, the result should be, that we should go through the less interesting duties of the day with a willing and a cheerful mind, remembering the injunction, "whatsoever ye do, do it heartily, as to the Lord, and not unto men." This is one of those opportunities in which the superiority of religion over all other motives and rules of action may be clearly displayed; and it is of the utmost importance to the honour of religion, that Christianity should always be *seen* to act where only Christianity *can* act.

There are a few other particulars respecting our daily duties, which it may not be unimportant to specify. A principal one is, that they are not only to be attended to with cheerfulness, but must be allowed to succeed each other in their proper order, and to occupy their proper time. When these two requisities are interfered with, without sufficient reason, much mischief often ensues. Besides causing irregularities and an injurious accumulation of business, such a practice often enervates the mind, and renders it unfit for useful employment during the remainder of the day;

"Checking the finer spirits that refuse
to flow,
When purposes are lightly changed."

A visit prolonged beyond its due limits, an engagement made against the judgment, an uninteresting pursuit relinquished for a favourite one, are often sufficient to produce this effect. To some persons the mention of such particulars may appear like trifling; but if we attend to the kind and degree of feeling which such things often excite in us, we shall acknowledge that they may not be trifles in the sight of God. Sin is no trifle in any of its forms; and since even these circumstances must often furnish occasions in which either sin or Divine grace obtains the advantage in us, the Christian will not be inattentive to their importance. And, indeed, is it not from *trifles* such as these that we are continually weaving to ourselves a little web of hopes and fears, vanities and disquietudes, on which we too often rest, and beyond which we are not at all times sufficiently solicitous to extend our views?

God does not always vouchsafe to announce his will, with respect to our choice of life, or our selection of occupations, in a clear and emphatic way. It is, therefore, of the greater importance that we should watch for its gradual development in his daily conduct towards us; and it is possible that we might often detect very satisfactory indications of it in circumstances which are generally suffered to pass by unnoticed. The advantage which might accrue to our spiritual interests from attention to this point would be often very considerable. Among other beneficial results, the mind being intent on so worthy and interesting an object, would be prepared to meet common occurrences with composure, and to dismiss them with no more than their due share of attention and regard.

Sensibility and imagination are two other fruitful sources of mischief, unless duly restrained by unremitting watchfulness. I shall make only a very few observations on each of these subjects.

With regard to the first, it is a melancholy circumstance of our fallen state, that the indulgence of sensibility is so frequently productive of evil; otherwise it might sooth the vexations, and shed a charm over the cold realities of life, much oftener than is now safe to call in its assistance. It is a striking proof of the lapsed condition of our nature, that some of its most elevated and refined

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feelings should too often be the means of leading us farthest from God. There is, unhappily, no necessary connexion between sensibility and piety. It was in situations which we might have thought eminently calculated to lead the mind to the adoration of the true God, in groves and high places, that the Israelites worshipped idols; and I fear we cannot range long in the enchanting haunts of sensibility, without finding that other lords besides the rightful One have gained dominion over us. It is, however, difficult, perhaps impossible, to lay down adequate rules for this part of our constitution: its forms are often too delicate for dissection, and too subtile to be embodied in the common and imperfect phraseology of human language. But there is a point in all our affections and feelings, for which it behoves us attentively to watch, and of which, if we are in earnest respecting our eternal interests, we *must* stop short; that point at which the heart is divided between the creature and the Creator.

The regions of imagination abound with snares no less than those of sensibility: these are concealed also under the most artful disguises, and assume the most plausible appearance. One of the circumstances which render the habitual influence of this delusive power most injurious to the mind, is, that it takes possession of it when it is most at liberty for better things. How often, for example, does it reign over us with undisputed sway, during the waking hours of night; hours in which silence, darkness, and repose conspire to free the mind from distraction, and render it more fit (if we dare use so proud a word) for communion with its God!

A frequent recurrence to such a view as I have here endeavoured to take, of the less obvious but numerous and important duties which the Gospel imposes, would be attended with profit, were it only to bring us (as surely it would), with renewed convictions of guilt and helplessness, to the foot of the Cross. But it must also stimulate us to endeavour to bring thence ability for the performance of those duties, that we may "go forth in the strength of the Lord," offering up, in its full import, that comprehensive petition, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer." A.

To the Editor of the Christian Observer.

The following passage in St. Paul's Epistle to the Galatians (chap. iii. ver. 20), "Now a mediator is not a mediator of one; but God is one," is confessed by most commentators to be one of considerable obscurity; and indeed I have never been able to meet with any interpretation that explained it to my satisfaction. I shall not occupy your time with references to the explanations given by the different commentators whom I have had an opportunity of consulting, but shall, as briefly as possible, state what has occurred to me upon the subject.

The great object of the Apostle appears to have been, to prove to the Galatians that the inheritance was to be obtained by the hearing of faith, and not by the works of the law. And to this end he uses, among other arguments, that contained in the verses preceding the passage under consideration, which is built upon the fact, that the inheritance was given to Abraham and his seed *by promise;* whereas, the law was given in such a manner as to render it, in effect, a covenant of works; for at the giving of the law, Moses acted as a mediator, while a regular engagement was entered into by the Israelites, as will be seen in the 24th chapter of Exodus, ver. 3—8. But when the promise was made to Abraham, no such transactions took place: no

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mediator appeared. God of his own free grace gave the promise, and Abraham had no part in the transaction but to hear and believe. The force of the passage would therefore seem to be, That the presence of a mediator, in the case of the law, proved that there were two contracting parties; but in the case of the promise, the absence of a mediator shewed that there was *but one*, which was God. The inference from such an argument would plainly be, that to obtain the inheritance, we are only *to believe the promise*.

I am very far from saying, that the above solves the difficulties of the passage; but I am not without a hope, that should the idea be thought worthy of being followed up by any of your more learned correspondents, there might be some useful light thrown upon the subject.

L. H. C.

To the Editor of the Christian Observer.

WANT of success in their ministry is a complaint not unfrequently made by the most zealous and laborious clergymen. It is one which circumstances have lately brought with some prominence before me; and happy shall I be, if the few ideas which have occurred to me on the subject shall elicit the remarks of some more experienced Christian. That "the disciple is not above his Master, but every one that is perfect shall be as his Master" (see Scott's Notes on Luke vi. 40.), is a truth very strikingly exemplified in the ordinary effects of preaching. I do not mean to say, that uniformly no individual will rise above the standard of the instruction which he receives; but that, generally speaking, where the clergyman is unconscious of his weighty charge, the people will be correspondingly inattentive. Where the clergyman is suitably alive to the value of the human soul, and to the concerns of eternity; though perhaps without sufficiently definite conceptions of doctrinal truth, a general impression of seriousness and a decorous attention to religious topics will usually pervade his flock. Where the clergyman, rising higher, clearly preaches Christ as "the way, the truth, and the life," teaching that "there is no condemnation to them that are in Christ Jesus;" and at the same time distinctly exhibiting the various branches of Christian practice, at once the offspring and the evidence of "a conscience purged from dead works to serve the living God;" there will gradually spring up a people, who, blending the happy assurance of the Christian's deliverance from the penalty of sin, with his corresponding obligations to newness of life, will exhibit without ceasing "the work of faith, and labour of love, and patience of hope." Unquestionably God exercises his own sovereignty in the measure of success which he allots to each individual. In the blessing which attends our labours, as well as in the degree of ability with which those labours are prosecuted, "he divideth to every man severally as he will." Yet, all due allowance being made for this exercise of the Divine prerogative, it still remains a question, whether the preaching of many well meaning and active ministers be in reality that which is best calculated to convert sinners from the world to God; whether the efforts and plans of many are not in some measure in opposition to the declaration of our Lord himself, that "a bad tree cannot bring forth good fruit;" and to his counsel to make the tree good, and its fruit shall be good likewise.

"I am determined to know nothing among you, but Jesus Christ and him crucified," was the declaration of the great and successful Apostle to the Gentiles; and the exhibition of that fundamental truth is undeniably God's most usual instrument for the conversion of sinners. Yet, "to bring every thought into captivity to the obedience of

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Christ" on this subject, is a work of difficulty; and, even in the renewed mind, natural reason long pleads for the use of other means to awaken the consciences of men. It would introduce the cross of Christ only when convictions of sin have excited in the soul a sense of its necessity, instead of using it as a primary instrument for producing those convictions. But if we appeal to the test of experience, do we not find that mode of preaching most useful, in which the Saviour is most simply presented to the view; and in which the preliminaries of man's devising are as much as possible shortened or laid aside? Mr. Latrobe, in his interesting account of his visit to Southern Africa, attributes the eminent success of the Moravian Missionaries to this cause. Speaking of the conversion of the Hottentots at Gnadenthal, he remarks: "Effects so striking may prove to all men, that it is not by enticing words of man's wisdom, nor by any human systems and contrivances, but by the preaching of the cross of Christ, in demonstration of the Spirit, that the heart of man is changed, and he is made a new creature. And as I humbly hope, that through the mercy of God I have been taught to believe in Jesus, as my only trust and refuge in life and death, my faith was greatly strengthened, and my mind filled anew with assurance, that we are doing right in determining to preach nothing amongst men save Jesus Christ, and Him crucified. Yet, I do not wonder, that some good men reprove us for dwelling too much on this subject. Its effects are not to be explained by the common rules of reasoning. Experience alone can justify the practice as consistent with the wisdom and will of God."

I am aware that some degree of knowledge on the part of those whom we address, especially a knowledge of their sinfulness, and consequent exposure to condemnation, is requisite before we can urge them with understanding to believe in Christ; but it appears to me, that far less time needs be occupied in pressing and explaining these points than is often thus devoted.

But it is farther to be inquired, what is the declaration of God himself upon this subject. Has he left us at liberty to exercise our own ingenuity in this important matter; or has he not, on the contrary, made the preaching of Christ crucified the grand instrument for the conversion of sinners; by which I mean, has he not attached to this particular mode of preaching, a blessing which, if natural reason alone were to be consulted, we should not expect to find connected with it? "I delivered unto you," said the Apostle, "*first of all*, that which I also received, how that Christ died for our sins." "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching (that is, by means apparently so inadequate to their end), to save them that believe." And what this "foolishness of preaching," this "ministry of reconciliation" was, we are told in another place; namely, that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."

The difficulty with which the poor comprehend the vicarious nature of the work of Christ, that he "suffered, the *Just for* the *unjust*;" that he "bore *our* sins in his own body on the tree;" is scarcely conceivable by those who have not conversed familiarly and closely with them on the subject; and yet, till this first principle is received by faith, they are without the only real source of peace, of strength, and of holiness. When I have seen a zealous and affectionate minister spending his strength in describing the corruption of our nature, the beauty of holiness, the terrors of hell, the glories of

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heaven, yet stopping short of that Name of which it is said, "How shall they believe in him of whom they have not heard?" and have witnessed his spirit sinking under his palpable want of success—I have often wished to say, Apply the Christian remedy; preach Christ; explain what it is that he has done for mankind, and how freely his salvation is offered to the penitent sinner. Enter into the full import of that Divine injunction, "Believe in the Lord Jesus Christ, and thou shalt be saved." But, far from this, do we not sometimes hear from the pulpits of those who lament over the great body of their hearers as unconverted, general exhortations to glorify God, to examine the evidences of their state in his sight, to abstain from this or that particular sin, to practise this or that particular duty, without any thing like a due attention to the great doctrine of Christ crucified? And even where the moral inability of the natural man to serve God, and his condemnation by the Law, have been clearly stated, the freeness of salvation by the death of a Redeemer is often inadequately unfolded and the people are still left in their sins and helplessness under the penalties of the law which they have broken. That crisis, that important opportunity for leading the sinner to Christ, in which the soul, awakened from its unconcern, and conscious of its helplessness and misery, looks around for refuge, is too often lost; and the mind, finding its own efforts unavailing, sinks again into apathy. I cannot avoid attributing to this cause the frequent decline of what we were ready to hail as symptoms of true conversion. The conscience is awakened to a sense of danger, and to the obligations of duty, and a change of conduct is for a time produced; but it is *only* for a time: the soul had not placed its trust in Christ Jesus; there was no peace or joy in believing; fear was the moving cause, a zeal for God, but not according to knowledge, the effect; and as these by degrees faded away, the stimulus was lost, and the mind relapsed into its former state*.

Another particular which the poor find much difficulty in understanding, is that by the appointment of Him who only has the right to appoint, it is by faith only that we are justified before God. Long after the atonement of Christ is seen to be that which alone is worthy to procure pardon and acceptance for the sinner, their ideas remain confused as to the way in which an interest in it is obtained. The entire freeness of the gift is not clearly discerned. Holiness and repentance, though not viewed exactly as the purchase-money of Heaven, yet are viewed as entitling us to *that* which does entitle us to Heaven: works are considered not as the evidences, but as the conditions of salvation. I am aware that many apprehend that a knowledge of pardon will lead to carelessness of life: but is this a scriptural idea? Does not the Bible explicitly tell us, that "there is no condemnation to them that are in Christ Jesus;" that "he that believeth hath everlasting life;" and are not the Thessalonian Christians represented as rejoicing, "knowing their election of God?" Surely assertions like these were not intended to lead to carelessness of life; and yet what can be more explicit as to the certainty of the Christian's pardon and acceptance? And if the dreadful alternative be considered, that the soul must be either in a safe or an unsafe condition, surely it can be indifference only that can keep the mind in peace in a state of uncertainty.

It would, however, be a very

* Let me not be misunderstood to mean that good works, obedience to the law, are not equally the duty of all, converted and unconverted. No moral inability of ours can invalidate the claim which the Creator has to the obedience of all his creatures.

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unjust inference from the preceding remarks to conclude that all preaching should be confined to this topic: for though it appears to me to be that which, above all others, needs most frequently to be impressed on the mind; still every duty, every doctrine, every subject, should in turn be brought forward in that proportion in which we find it in the word of unerring truth. It is evident that St. Paul, when he said he was determined to know nothing but Jesus Christ, and him crucified, never meant to exclude every other subject from his preaching. His sermons and his Epistles clearly prove this; and though the atonement of Christ, and his various offices in relation to his people, will ever be the favourite theme of the Christian Minister, still an enlarged and distinct view of every branch of Christian holiness, and a representation of the numerous snares and dangers of the wilderness through which we are passing, are also absolutely necessary. Duty needs to be explained as minutely as doctrine; and while, with all the powers of which he is master, the Christian minister should exhibit the freeness of the gift of salvation in Christ, with the same earnestness should he teach that "a good tree must bring forth good fruit;" that whatever the profession may be, there can be no reality, no true faith, where there is not a corresponding life: for, "they that are Christ's, have crucified the flesh with the affections and lusts;" and "every man that hath this hope in him, purifieth himself, even as he is pure."

Οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος.

To the Editor of the Christian Observer.

INCLOSED is an original letter from the celebrated Dr. Comber, formerly Dean of Durham, and author of "the Companion to the Temple," "Roman Forgeries," "History of Liturgies," "Companion to the Altar," &c. on a subject by no means uninteresting to the Christian reader, which I request you to insert in the pages of the Christian Observer. Appended to the letter is the following note: "The above manuscript is the hand-writing of my great grandfather, Thomas Comber, D. D., sometime Dean of Durham, whose memoirs I published in 1799. Witness, Thomas Comber, Creech St. Michael, Aug. 26, 1805." C. T. C.

Copy of a Letter to Dr. Greenvil respecting weekly Sacraments.*

"Sir, Oct. 15, 1681.

"I have now perused your friend's books; and as to your inquiry concerning weekly sacraments in cathedral and collegiate churches, I shall first give you my opinion of the thing, and then my sense of Dr. Bury's book. As to the weekly communion in cathedral churches, &c. the rubric is so plain, that none can doubt it is an express command. "Where there are many priests and deacons, they shall all receive the communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary." Which last words are put in only to excuse some particular priest or deacon, who by sickness, unavoidable business, or some sudden sin, may be hindered for one time: but these words do suppose there can be no reasonable cause why the priest who is to minister and the rest should not communicate weekly at the least, if not on holidays also. And since all priests have by subscription, &c. declared their assent and consent to this rubric, it is to them express law, and they should rather study how to contrive that they may obey it, than

* Dr. Greenvil was the immediate predecessor of Dr. Thomas Comber, the author of this letter, in the deanery of Durham.—See "*Memoirs of the Life and Writings of Thomas Comber, D. D.*" &c. p. 295.

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what excuses they can find to colour over the omission. That priests ought to live so as to be always fit to pray with and give the sacrament to the sick, who may suddenly need it, is undoubted; and those weekly sacraments devoutly performed will assist them very much towards this holy life, which is the best preparative. And for the objection, that there will be none of the people to join, it may be replied, if they were truly informed of their duty of frequent communion and the benefit they may reap thereby, by just, rational, and moving sermons to that purpose, it would bring some of the devouter sort; and such as come monthly it is likely would come weekly, and those who communicate three times a year might be drawn to monthly, which would be a good step. Besides, a large company is rather splendid than necessary to the Lord's Supper: it is more comfortable, but not more beneficial to those few persons who do receive; for every man receives benefit according to his own preparation and dispositions, not according to the number or disposition of others, and Christ hath promised his company to two or three. The truth is, the ill doctrines of the late times representing this sacrament so terrible, with the long omission of it, have brought in a deplorable neglect of this ordinance not easy to be removed at once; and therefore, it is no wonder if hitherto even cathedral churches have been content with once a month, for that was as far as prudence could allow at first after restoring this ordinance: and now that monthly communions are (as I see with you) well frequented, it would not be very difficult to get one point farther, especially if those in power do strictly declare they expect it from all under their power, as vicars, officers, servants, and all their dependencies. These, with those whose piety will bring them voluntarily, may keep the office from contempt. And surely none will say but it will much tend to the honour of God, and the safety of this poor church, and the benefit of particular souls, to have this duty observed. Yet, in your circumstances, you are obliged no farther than to propose it; and if it do not please the major part, you have done that is your duty, and will acquiesce in that satisfaction.

"For though it be a very pious and useful thing to receive the sacrament weekly, yet we must distinguish between *the commands of Christ* and *those of the church;* for those are absolutely necessary, these admit some latitude: and if others do not, or will not, discern their duty, proceeding from the force of their declared assent, you must not break the power of that church whereof you are the ruler.

"And truly, I am not convinced by any thing in your doctor's book, or by what I have met with elsewhere, that our Lord Jesus or his Apostles have left any certain rule for the frequency of communion. ('Do this') makes it plain we must not omit it, and ('in remembrance of me') lays a mighty obligation upon our love and gratitude to do it very often; and if our love to Jesus be fervent and sincere, it will secure our frequency rather than any laws, 'Amici ad amicorum cœnam veniunt etiam non vocati,' is a proverb in Suidas: and for that word ('as oft') which St. Paul, by revelation, adds to the account of the Evangelists concerning the institution, doubtless it implied Christ expected we should do it *often:* and yet it will scarcely bear so much stress as Dr. Bury lays upon it; namely, to amount to a general command to all churches to do it weekly. For though we grant the Corinthian Church (who had a feast of charity every week, after their Sunday service, in which they had a customary breaking of bread and grace cup) were obliged so oft to celebrate the Lord's Supper which very probably was taken

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from that rite, as others before Dr. Bury had observed, yet where there is no such feast of charity, it doth not follow there is the same obligation to weekly communion by that discourse of the Apostle. And, indeed, the early variety in divers churches as to the frequency of communion, persuades me that the first Christian bishops (who were like to know best) did not think the Apostle had left any universal and standing rule for weekly communions; for, if they had, they would not have varied from it. Yet it is plain, that not only the Roman church and Alexandrian, but many others, received the sacrament daily: so, at Carthage, in St. Cyprian's time, 'Eucharistiam quotidie in cibum salutis accepimus' (*De Orat. Domin.*) And St. Hierome declares, in his days it was daily celebrated in Spain (*Epist. ad Lucin.*) Hierome there calls this daily communicating 'an ecclesiastical tradition, which, since it hurts not faith, may be observed according to the custom of our forefathers, so as not to overthrow the contrary custom of others.' And St. Ambrose intimates that they had daily communion at Milan (*de Sac.*) Yet even there he tells us, they received but once a year in the East (meaning of the generality of the people), or, however, but only on the great festivals, as St. Chrysostom tells us, who best knew the customs there. (*Chrysost. in Hebr.* Hom. xvii. tom. iv. p. 529.) And it is very certain, that at Hippo, in St. Augustine's time, there were daily communions, which the priests, who in that age lived generally with the bishop, were present at daily. (*Aug. Ep.* 86.) Yet he notes there was variety. 'Alii quotidie communicant corpori et sanguini Domini, alii certis diebus accipiunt; alibi nullus dies intermittitur quo non offeratur, alibi Sabbato tantum et dominico.' (*Ep.* 118. *ad Janar.*) And some passages in St. Chrysostom seem to hint, as if the priests even in the East celebrated daily, though few of the people communicated with them. (Hom. iii. *in Ephes.* tom. iii. p. 778, vid. Hom. ix. *ad Heb.*) And as for Justin Martyr's and Socrates' discourses of Sunday communions, that was the solemn time for those in the country who lived far from the bishop, and were busy all the week, to come and receive. But by all this, it is plain that more was expected from the priests; for the apostolic canons do appoint, that the bishop, priests, and deacons, shall never be dispensed with, but must always receive if there be a communion, unless they have a very just excuse; and the capitulars of Charles the Great allow them not to go out at any time. (Lib. i. c. 6.) And at first, the laws were as strict for the laity. (*Can. Apostol.* 9.) But they began soon to relax that severity as to them, for Zonarus tells us on that canon, 'Tunc temporis a laicis exigebatur ut frequenter communicarent,' but adds, that there was a canon of the Sardican Council, and another of that in Trullo, and another of a council of Antioch: 'That if any were at church three Sundays together, and did not communicate, he should be excommunicated.' By all this it is plain, the church did not esteem the frequency was determined by Christ or his Apostles (for in that age, neither Rome nor any other church pretended to dispense with Christ's institutions); but they believed it was left to the church's determination, and they did enjoin the people to come as oft as they could, yet so as they were forced to comply with that rareness of approach which they could not rectify in the laity. But I think it very probable, *daily communion* among the priests, so long as they lived (many of them) in a collegiate way with their bishops, was generally used; and where it could be, the people were enjoined to come weekly. And therefore, if our church hath now set that for the priests' mea-

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sure, which was of old for the measure of the people, sure we should rather think her indulgent than severe. Indeed, the communion of the priest alone, now daily used in the Roman Church, is a mere contradiction *in terminis*, and nothing like to antiquity, nor agreeable to the nature of a feast, wherein there must be more than one guest: and, therefore, our church doth not oblige the priest to make a mock communion, when there are no communicants, but where there are priests and deacons enow to make a congregation, her service is fitted for weekly communion, and supposes there are such in some places, and the expectation of obedience from the dignified priests and those under their care hath made her enjoy it in such places; and it ought to be their endeavour to obey that primitive, reasonable, and pious injunction, if they can possibly bring it to pass. And since cathedrals, &c. are in great towns, where there are many who have leisure enough, the clergy's example may likely bring in many others in time, to this *weekly communion;* and some of the devouter sex (and particularly *the Duchess of Monmouth)* as I am informed, *do use weekly communion already.* And if it work but on a few, yet those will be of the best, and so it will be worth the pains for their sakes*."

For the Christian Observer.

A COMPARISON BETWEEN THE MORAL PHILOSOPHY OF THE ANCIENTS AND THE CHRISTIAN REVELATION.

THAT the ancient philosophers excelled Christians in morality, is an opinion which has been maintained by certain writers, who, if they did not know better, ought not to have written at all, and, if they did, ought to have written more correctly. This opinion is, I fear, too often lightly taken up by the youthful admirer of classical literature, to the great disparagement of our holy religion. The notions on which such an idea is founded are as erroneous in themselves as they are dishonourable to the Christian faith. When we read the writings of those eminent men, who by the light of nature and the use of reason, saw the moral fitness of virtue, and had courage to assert their doctrines in opposition to the corruptions of the times, we naturally feel that respect for their memory which is due to their moral worth. It is by comparing the writings of these men—as, for example, the admirable morals of Seneca, or Marcus Aurelius, with the lives of the generality of professed Christians —that the above opinion appears to have been adopted. There is, however, an obvious error in the manner of forming this opinion, which necessarily causes an untrue result; namely, by comparing the *writings* of one class of men with the *actions* of another; whereas, the only true and fair method of forming an estimate is by comparing the writings of ancient philosophers with the writings of Christians, and the actions of the one with the actions of the other.

In making the latter comparison, the bitterest enemy of the Gospel must at least allow, that in purity of life, in the exercise of the benevolent affections, in self-denial, in courage, and in active and disinterested exertion, the more eminent (I might have said, even ordinary) Christians are not *excelled* by the greatest of the ancient philosophers. This might be a fair comparison, if we possessed sufficient information respecting the public and private character of the subjects of the experiment; but, as comparatively few facts have been transmitted, and still fewer are authenticated, relative to the great heathen moralists, we are un-

* The remainder of the letter relates merely to Dr. Bury's book, on which the dean pronounces a severe censure.

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able in this manner to arrive at a fair conclusion. As far, however, as we *are* acquainted with their actions, and without detracting from their virtues by the admission of those odious vices with which *many* of them are charged, such individuals as a Paul, or even a Brainerd, and a Howard (and they are but a few among many) stand unrivalled in zeal, in devotion, and philanthropy in the heathen world.

But we are compelled to turn to the principles contained in their writings, in order fully to appreciate the real excellence and moral tendency of their doctrines. In perusing the works of those philosophers, nothing strikes an intelligent reader more forcibly than their extreme ignorance of some of the fundamental doctrines of moral philosophy. The immortality of the soul, and the relation of man to his God, were subjects on which few possessed decided opinions. Their constant confusion and numerous absurdities on these subjects evince, if not the absolute natural, yet at least the moral, impossibility of discovering by Reason, those truths which Revelation claims as her own—the immortality of the soul, and our accountability for our actions to the "Father of our spirits." The attributes of the Deity, the relation in which we stand to him, and the order of his government, they could arrive at only by the works of creation. Even from these inferior glories might have been clearly seen, as the Apostle argues, "his eternal power and godhead;" but inductive philosophy was not their wisdom: they preferred the more fascinating charms of hypothesis and speculation, to the slow but surer results of calm investigation and sound reasoning. In proportion as they were deficient in the knowledge of these great truths, must they consequently have been deficient in the principles of morality founded on them. The fitness of virtue might have been demonstrated from its own nature, but unawed by a firm belief in future punishments, and unsolicited by the sure hope of future recompence, they were left to the imposing but unproductive principle, that "virtue is its own reward." If they doubted the truth of this principle, they were left abandoned, without a moral guide, to the depraved passions of our fallen nature: honour, fame, or the civil power alone could direct or controul them. To these latter motives and restraints it must be allowed, that much which has the appearance of virtue owes its origin even where other principles are acknowledged. It is a painful confession, but truth compels us to make it; for where principles to moral action are few and less easy to be understood, charity itself knows not how to refrain from attributing to inferior motives actions otherwise not to be accounted for.

From the mere consideration of the effects of different actions in relation to each other, men have been at all times able to see the impropriety of a person injuring another without provocation; and though it is far more difficult to perceive the moral beauty of a disinterested kindness, yet even *this* could philosophy demonstrate, and both these virtues she taught her followers. But to proceed higher in the scale of practical morality, so as to *forgive* an enemy, was considered, if not absolutely wrong, yet at least as unnecessary; and to return good for evil would have been thought a precept which neither reason could support nor any motive be sufficiently powerful to enforce.

Now, if we turn from the principles of the heathen philosopher to those of the Christian, we are not more struck by the superior beauty, and strength, and number of the latter, than by the distinction in the very *nature* of those principles; —principles as widely separated as is the pride of human philosophy

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from the meekness of Christian wisdom. The sense of moral weakness, which is felt and acknowledged by the true Christian, naturally leads him to seek for extraneous assistance; and in the exercise of this desire, the mind summons all its principles and motives, which together form its moral strength. I speak of this strength independently of those Divine influences which are the Christian's peculiar privilege: that is, strictly speaking, the strength arising from the principles* themselves, as contrasted with those of mere philosophy. The effect of the philosopher's principles is very different from the above estimate of the Christian's. In the pride of his own strength, he neither desires assistance, nor believes the possibility of attaining it; and, by resting on his own sufficiency, he loses the advantage which would accrue to a mind *desirous* of assistance, from the recollection of its acknowledged principles. The principles which spontaneously arise in the mind at the time, from the circumstances of the case, are nearly all that he employs, either as motives to virtuous or restraints to vicious conduct. This is a very marked and considerable inferiority in the moral power of the philosopher's principles; and as moral strength can arise only from the exercise of principles, the deficiency leaves him less encouraged to virtue and more exposed to vice.

The Christian Revelation clearly unfolds the relation in which we stand to God: it brings life and immortality to light, and shews us the sure and undeviating path to future happiness. It is a system complete in itself: it reveals the origin, the laws, and the end of all created things. The more attentively we contemplate the order of nature, and the more intimate knowledge we acquire of the human mind, the more are we struck by their exact conformity with the disclosures of Revelation; and when the inquiring mind seeks for information on subjects *not* revealed; and of which we are, therefore, necessarily ignorant, the Bible, in compassion to our aspiring infirmities, tells us generally what our Lord told St. Peter, that "what we know not now we shall know hereafter." But while it promises the future explication of mysteries, to which perhaps our present powers are inadequate, it gives us even now the full and perfect rule of moral action. It enforces virtue on the principle of a command from the Creator to the creature; it confirms its necessity by its indissoluble connexion with happiness; it encourages by the hopes of reward; it supports by a promise of assistance; it constrains by the power of gratitude and love; and it gives birth to and increases a desire for a transformation to the moral image of the all perfect Creator. Yet even these are not the only moral securities. If the love and mercy of God, with all their attendant blessings, cannot incite to virtue; the wrath of God is declared, in order fully to confirm the consequent misery of sin in another world, the earnest of which is felt even in this.

If it be true, that in a fair and unprejudiced examination truth

* In making this remark, I shall not be understood to intimate that the Christian has any moral strength, independently of those divinely imparted influences by which alone we have either the will or power to do actions well pleasing to God. But in shewing the comparative strength of the contending principles of heathen philosophy and Christian morality, it is necessary to view them by themselves, and to estimate them on their own merits. And if, even on this lower ground, the Christian code has so greatly the advantage, how much more so, when to this is superadded the great doctrine of the Divine influence to guide the understanding, to regulate the will, and to purify the affections! Indeed, the two systems admit of no comparison, when this important fact is taken into the account.

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must ever triumph; it cannot be doubted, that in a legitimate comparison between the moral philosophy of the ancients and the Christian Revelation, the latter will gain that decided superiority of which in this, as in every thing else, it is so eminently worthy. It is only for want of coming to a full examination of their respective merits, that they can ever be allowed to stand in competition.

But there are those who, professing a belief in the Christian faith, and lamenting in their own case how little they have been influenced by its power, feel cause for regret when they try themselves even by the comparatively low standard of the ancient philosophy. They compare their conduct with the *principles* of the heathen moralists, instead of comparing *principles* with *principles;* and forgetting that even the purest code of morals is not sufficient to secure a corresponding practice, they distress themselves by looking in their own case for an advance towards perfection, which it is very certain no heathen, whatever he might write, ever practically attained; and which, though far short of the mark at which the Christian is to aim, may be much beyond the ordinary success of human attainment. It is true that their acknowledged deficiency, in fulfilling even the requisitions of a heathen system, ought to keep them humble and vigilant, and to lead them constantly to the great Sacrifice for pardon of their infirmities; but it ought not to induce them to suspect the truth or excellence of the sacred principles which they profess; principles which, if duly cherished and operating upon a suitable recipient, would effect far more than a heathen could conceive of virtue, and infinitely beyond what would be practicable on anyother system.

But there may be a still greater, and a fundamental, defect in such persons; they may not have submitted themselves unreservedly to the government of the Christian faith; they may not earnestly have embraced the doctrines of Christ; they may not unfeignedly love the Saviour, and *therefore* they neglect to keep his commandments. They prove their insincerity; for though they profess the Gospel, so far from entering into its spirit, they do not raise their standard of action even to that of the ancient philosophers themselves. But surely, if by a comparison of the Christian Revelation with the heathen philosophy, they have become convinced of the decided superiority of the religion they have professed, it becomes them as men and as Christians, to give that attention to its doctrines which in itself it demands, and which they acknowledge it deserves. Then, and not till then, will they be able to give an experimental decision on the power of the Gospel; they will then experience that it is "mighty through God to the pulling down the strong holds" of sin, and to the establishment of their souls in true holiness and obedience to the Divine commands. They will then experience that "God always causeth us to triumph in Christ," and with sincere gratitude will give thanks to him for his "unspeakable Gift;" for they will then, at least in part, be enabled to estimate its value.

W. M.

FAMILY SERMONS.—No. CXXXII.

Rom. i. 16.—*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, unto every one that believeth.*

There are many ways in which persons may be said to be ashamed of the Gospel of Christ. But of all these, the most decisive and unhappy is that of denying it altogether, and viewing it as "a cunningly devised fable." There were many who did so in the time of the Apostle; and even our own

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age is not without such awful examples. When St. Paul wrote this Epistle, the Gospel was comparatively unknown; and even what information was generally circulated respecting it, was not calculated to introduce it to worldly favour and popularity. Its great Founder had been crucified—a mode of punishment confined almost entirely to the vilest malefactors; his followers were a few despised outcasts; the rich, the wise, the great, were opposed to its doctrines, and all the evil passions of human nature rose in rebellion against its commands. Yet under such circumstances it was, that the Apostle exclaimed, "I am not ashamed of the Gospel of Christ." We perceive, then, that it is not to outward circumstances that Christianity owes its dignity. If, instead of being respected by human laws, and admitted as the religion of our country, it were generally rejected and despised, it would still have the same claim to belief and veneration, which it had when the Apostle wrote the words of the text. While, therefore, we ought to be unfeignedly thankful to God, who has cast our lot in a country where the Gospel is known and valued, let us not be seduced by the evil counsels of those (for such, alas! they are) who would teach, that our holy religion is of human invention. Should sophistry of this kind ever unhappily assail us, let our minds be prepared with the answer of the Apostle in the text; which for this purpose we shall proceed to consider more particularly, while we shew the twofold reason why we should not be ashamed of the Gospel of Christ.

First, Because of its own dignity: "*It is the power of God.*"

Secondly, Because of its supreme importance to ourselves: "*It is the power of God to salvation, to every one that believeth.*"

First. The Gospel has a claim to our veneration on account of its own dignity.—In speaking of this dignity, we are not to connect it with ideas of worldly grandeur. On the contrary, its Great Author said, that his kingdom was not of this world. "He was despised and rejected of men, a man of sorrows and acquainted with griefs." He took upon him the form of a servant: his life was a scene of persecution and affliction; and his death was at once painful and ignominious. There was surely nothing of earthly dignity in the lowly Redeemer surrounded by a few humble followers, or led as a criminal to the bar of judgment, or stretched upon the cross of Calvary. What was there of human power visible when his friends fled and his enemies prevailed; when the Roman soldiery and the Jewish multitude vied with each other in heaping taunts and injuries upon his head; when those who hated him scoffingly exclaimed, "He saved others, himself he cannot save; if he be the Son of God, let him come down from the cross;" and those who most loved him, were tempted in despair to lament over their apparently frustrated expectations—"We *thought* that this was He that should have redeemed Israel?"

Yet even *then*, the Gospel, when seen in its real character, was indeed the power of God. It was devised in his own infinite counsels: it was consummated by his own co-equal Son. The Saviour, who, as far as man could see, lived and died under circumstances of affliction and contempt, was, as to his Divine nature, the King of kings, and Lord of lords. His humiliation was voluntary: he lived and died for others. The scene of his crucifixion was the field of his great victory: his crown of thorns concealed a crown of glory; and at the moment in which he seemed most weak and forsaken, he was in reality leading "captivity captive," and opening the gate of heaven to all believers.

The Gospel is the power of God,

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if we consider *its source;* for it came from Him who is the Sovereign and only Potentate. It is not less so if we consider *its effects;* for it was intended to subdue the world to the obedience of the faith; to conquer sin; and to raise fallen and guilty man to the eternal blessedness which he had forfeited by his transgressions. Even the death of Christ does not derogate from the majesty of his Gospel; for he had power to lay down his life and to take it up again; and he evidenced that power by his triumph over the grave: *he was raised by the power of God:* he was *declared the Son of God with power by the resurrection from the dead.* His Gospel, under the influences of the Holy Spirit, soon made its way to the souls of men. It spread from heart to heart, and from country to country, notwithstanding all the opposition of its enemies. In this respect it convincingly proved, that the excellency of the power was of God, and not of men. Its preachers were almost entirely poor and unlearned men; its doctrines were humbling to human pride; its commands were opposed to the passions and habits of mankind: power and prejudice were exerted against it; yet, supported by its Almighty Author, it spread among the nations; it overthrew the altars of paganism wherever it extended; and brought many of its most zealous adversaries to the obedience of the Cross. St. Paul himself was a remarkable instance of its power. No man had more vehemently opposed the Gospel, or more cruelly persecuted its followers: yet at the voice of the Redeemer that hard heart was softened, that impetuous spirit was subdued, that perverse will was brought into captivity; and the Apostle became one of the most faithful and courageous disciples of that very religion which he had once so greatly despised.

Such was the power of God exhibited in the Gospel in the days of the Apostles. And though in the present age miracles are not any longer wrought to prove its Divine origin, because they are no longer necessary; yet it has not lost its power over the hearts of men. Accompanied by the Divine influence, it is still *mighty to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Wherever it is received in the love of it, it changes the heart; it subdues the world and sin; it raises the affections to God; it makes the individual a new creature in Christ Jesus.

Now these are evidences of the power of the Gospel, which we can all see, and which we may readily bring forward to those who demand a reason of the hope that is in us. We may justly reply to an objector, that the Bible is its own evidence; that it tells us what is passing in our hearts; that it reveals us to ourselves, and shews, by its power in converting the soul to God, that it is truly a revelation of the Divine will. Not only may we bring forward the numerous prophecies which went before its promulgation, and which were in the most minute and satisfactory manner fulfilled; not only may we urge the miracles which were wrought, and especially the resurrection of our Lord himself, in vindication of its truth, and which are attested to us by eye and ear witnesses, many of whom sealed their testimony with their blood; not only may we point to the innumerable wise and holy men who have believed in its Divine origin, and lived and died under its blessed influence; but we may appeal to its own internal evidence; we may examine it for ourselves, and see its truth written as with a sun-beam in every page. If we look to its morality, how pure and excellent are its precepts; all of which are summed up in that great

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command of our Saviour, to love the Lord our God with all our heart, and our neighbour as ourselves. If we look to the example of its great Author, what purity, what benevolence, what patience, what humility, what forgiveness of injuries, what submission to the will of his heavenly Father, were visible in that all-perfect character! If we examine its doctrines, we learn our natural state as sinners; the displeasure of God against our transgressions; our need of pardon; and the remedy offered to our acceptance in the Gospel. The more we investigate, the more shall we discover internal evidence of its truth and unchangeableness. It meets our case; it impresses itself upon our consciences, and shews by innumerable proofs that it was derived from Him who knew unerringly what was in man. Thus applied by the Holy Spirit to the human soul, it is indeed "the power of God," and as such well justifies the assertion of the Apostle, that he was not ashamed of it; for who would think of cherishing a feeling of shame towards that which the Omnipotent Creator devised by his infinite wisdom, and dignifies by his unchangeable approval?

Secondly. But a second reason is mentioned by the Apostle why he was not ashamed of the Gospel; namely, on account of its supreme importance to mankind. The power of God, as therein exhibited, is "*unto salvation to every one that believeth.*" To reject it is to sin against our own souls; to discard our only hope; for "there is none other name given under heaven among men whereby we may be saved," but the name of Jesus Christ. We should think it a mark of great folly to cast away without examination the title-deeds of an estate that was offered to our acceptance; yet that folly would fall as far short of the infatuation of rejecting the Gospel, as the greatest earthly possessions are less than the heavenly inheritance promised in the word of God to the faithful disciples of a crucified Redeemer.

When St. Paul, in writing the Epistle from which the text is taken, wished most forcibly to shew why it was that he was not ashamed of Christianity, he did not bring forward any lesser motive. It is true, that its morality is unrivalled; that it is the best safeguard of society; that it teaches each member of the community his duty to his neighbour, and thus tends to promote the welfare of individuals and nations: and the Apostle might justly have urged these and similar considerations to shew the temporal value of the Gospel. But he rises far higher than this: he knew the worth of the human soul; he knew that we are fallen and perishing creatures; he beheld death and eternity approaching: and *therefore* he said that he was not ashamed of the Gospel of Christ, because it is *the power of God unto salvation.* It is the energy of the Almighty himself exerted for the redemption of a ruined world. It teaches how we may become sons of God, and heirs of the kingdom of heaven. Receiving it with a true and lively faith in its great Author and Finisher, we become interested in all its promises: rejecting it, we are exposed to its awful threatenings. But who can fully conceive the consequences of this alternative? Who can describe all the blessings conveyed in that word "salvation?" Deliverance from the penalty which our sins have deserved, conversion of heart, acceptance with God, peace of conscience, a well-founded hope of a blessed eternity, unfailing supplies of grace and strength and consolation by the way, and the fulness of joy at our journey's end, are all included in the blessings promised to us in the Gospel. The wrath of God, the remorse of unforgiven sin, a death without hope, and the

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blackness of darkness for ever, are the lot of the finally impenitent and unbelieving.

The power of God is forcibly displayed in the salvation revealed in the Gospel. We had destroyed ourselves; our nature was corrupt, and we were without either the will or the power to return to Him whom we had forsaken. We could not be justified by our own works, or deserve salvation by our personal merits. Under circumstances like these it was that our gracious Creator saw fit in mercy to interpose, and to evidence at once his wisdom and his mercy in devising and revealing the means of our redemption. He exemplified his power in our weakness, and, when we were at the point to perish, interposed with the arm of his strength for our salvation.

We shall now, in conclusion, inquire what practical reflections arise from the consideration of this highly interesting subject. And here three points forcibly press upon our attention, as connected with the Gospel of our salvation: namely, that we should be duly grateful for it,—that we should rightly receive it,—and that we should adorn it by our conduct.

1. We should be duly grateful for such a blessing.—When the Apostle said that he was not ashamed of the Gospel of Christ, he implied, as he elsewhere asserts, that he gloried in it: he counted every thing else but dross for the excellency of the knowledge of Christ Jesus his Lord. To say we are not ashamed is little indeed. Ashamed of a glorious revelation from our Creator! Ashamed of a dispensation provided by a merciful God expressly to meet our case! Ashamed of that which is "the power of God and the wisdom of God;" that which is to shew how our sins may be pardoned, our hearts regenerated, our persons accepted, and our consciences freed from guilt! Ashamed of that which teaches how we may become the children of the Most High, and heirs of his unspeakable and never-ending glory! Far be from us such a thought! Let us rather cherish the words of eternal life, as the great source of all true enjoyment, all real glory. If God was not ashamed to give his own Son; if the Son was not ashamed to assume our fallen nature, and to die on our behalf; if the Holy Spirit was not ashamed to indite the Gospel at first, and still to accompany it with his Divine influences in order to render it effectual to the conversion and sanctification and consolation of the souls of men; who are we that we should be ashamed of that which comes to us with such attributes of celestial majesty?—No; let us be duly grateful for this vast, this unmerited blessing; and while, as unworthy servants, we render "humble and hearty thanks" for our "creation, preservation, and all the blessings of this life," let us not neglect "above all" to do so for that inestimable gift, "the redemption of the world by our Lord Jesus Christ."

2. But in addition to our expressions of gratitude for the Gospel, we must be anxious rightly to receive it.—To neglect it is to be ashamed of it. It must become our rule, our companion, our guide. We must imbibe its spirit, we must receive its doctrines, we must love its commands. The text speaks of the Gospel as being the power of God unto salvation only to those that believe. To all others it is a dead letter; "a savour of death unto death." Have we then received it by faith? Has deep repentance for our sins opened our hearts for a favourable admission of its merciful provisions? Have we accepted it in all its holy and self-denying commands; and resolved by the grace of God to make it the guide of all our actions, as well as the charter of all our hopes? This it is to receive it aright: we must accept it as guilty perishing creatures, who resort to it as their only

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refuge: our faith must be placed on its great Founder, as the sacrifice for our sins: our eye must be directed to his Holy Spirit, to open our understandings and to purify our hearts; and our constant motive and effort must be, to live to the glory of Him who hath given us so invaluable a pledge of his love to our fallen and unhappy race.

3. We have thus anticipated the last idea intended to be enforced; namely, the duty of adorning the Gospel by our conduct.—This is the best pledge of our sincerity; the surest test of the rectitude of our faith. We may not be able, perhaps, to answer all the doubts and difficulties which evil men may throw in our way; but a holy life is one of the best arguments for the truth and influence of religion. It will convince men, that whatever the Gospel may be to those who reject it, it is, to its sincere and humble followers, "the power of God unto salvation;" a power evidenced in the mortification of every corrupt passion of our nature, and in the gradual progress of the soul to the perfection of the Christian life. To ourselves also, this constant desire to live according to the precepts of the Gospel, with earnest prayer for the Divine assistance and instruction, will be a means of increasing our knowledge and faith, as well as our Christian graces; for our Lord said, that "whoso will do the will of God, shall know of the doctrine." If we determine, by the grace of God, never to be ashamed of the Gospel, but to live increasingly in devout obedience to its dictates, we shall discover, as we advance through life, stronger and stronger proofs of its Divine origin and beneficial tendency. In vain, then, will evil-minded persons attempt to seduce us from our holy faith: we shall know too well by experience its power, to be easily turned aside by the vain sophistry and deceitful reasonings, either of our own hearts or of those who, having rejected the faith themselves, endeavour to draw others into the same awful snare. *Amen.*

MISCELLANEOUS.

REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(*Continued from* p. 717.)

JUNE 5.—Early this morning, our party went on board (at Newhaven) the Lady of the Lake steam-packet; which regularly plies between Leith and Stirling. At this point, the Frith of Forth is from five to seven miles broad. It is not too much to say of this noble estuary, that it presents a perpetual and diversified succession of beautiful scenery, during the whole of its course, to its windings between Alloa and Stirling; and even then, though the river itself became so insipid as, for many miles, to look like an artificial canal, almost stagnating between banks formed as by the spade; yet, the basaltic steeps of Stirling, with THEIR *alatrum castrum*, the abbey craig, and the retrospective views towards Queensferry, were all worthy of this romantic country. But I am anticipating.—As the packet proceeded on her voyage, between Newhaven and Cramond Island, the appearance of Edinburgh, as it gradually melted into shadowy masses, retaining the well known outline of the ranges of objects from Arthur's Seat to the Castle; heightened in its effect by being seen from the water, combined with the sylvan elevations of the Corstorphine hills, and the rich varieties of landscape on the contiguous shores,

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assumed a character so fascinating, that I shall not dare to express the recollection of my sensations; and especially to yourself, who have been so frequently disgusted by the exaggerations of tourists. You will allow me, however, to particularize, among the many objects of the voyage, the lawns and groves of Dalmeny and Hopetoun houses; Blackness Castle, Inch Columb, Inch Garvey; and finally, a point of land of extraordinary beauty, the name of which has escaped me, but situated, if I remember right, in the vicinity of Borrowstounness. The Frith of Forth, when viewed, in lengthened perspective, from the middle of the stream below the straits of Queensferry, has much of the character of an immense river; but only when you look towards the German Ocean. Under all other aspects, it cannot be distinguished from a lake. This is also the case with the Frith of Clyde, and generally with the inlets on the coasts of Argyleshire. They have all the appearance of being land-locked; and, most of them, of being embosomed among mountains, without any perceptible outlet for their waters. A Saxon will be tempted to contrast these fine expanses and their mountain shores, with the unmeaning estuaries of the Thames and Severn. He will, nevertheless, refer the Gael, in his moments of conscious superiority, to the estuary of the Mawddack in North Wales. Half a mile above Barmouth, this stream has, at high water, all the characteristics of a Caledonian loch; though, confessedly, on a diminutive scale. It is but justice to the southern division of our island to pay this passing tribute of respect to a scene of comparatively recent celebrity. Stirling, in its principal streets, is a forlorn place; having about it that obsolete and stagnant character, which we often see in such country towns in England as have never been disturbed by the agitations of commerce. But the Castle! I should be thankful to know whether the admired chateaux on the Rhine, and elsewhere on the continent, can enter into competition with this British fortress. The prospects from its lofty batteries and basaltic elevations are, I think, as magnificent as travellers usually describe them. It has been the scene of many events connected with the history of Scotland. Among those of minor importance in the estimates of the world, but which constitute its true *religio loci*, may be remembered the final parting which occurred within its walls between Col. Gardiner and Lady Frances; when he consoled her by replying to her apprehensions, "We have an eternity to spend together!" Eight days after, he fell at Preston Pans.—The ruins of Cambuskenneth Abbey are seen from this Castle. It was founded in the twelfth century, by some monastics who wandered hither from Arras in Artois. Why did these adventurers come? Did it never occur to you, that monks were the Gilpins of the middle ages? Their choice of picturesque situations was one of the few good points they possessed. Had they survived to these days, they would have warmly resented the intrusion of a modern villa, lately erected on one of the rocky heights near Stirling Castle. Its incongruity is quite offensive; and I feel so little respect for the liberty and property of the subject, when actually viewing such violations of good taste, that I have almost thought the legislature ought to interfere, and impose some heavy penalty upon the guilty party. This is not the only situation in the empire infested with this species of crime. I could name another castle*, within a few miles of my own residence, and of inglorious fame, as many think, in the annals of the two Britains, for having been the scene of the long imprisonment of the flower of

* Does the complainant mean Tutbury castle, in Staffordshire?—Q.

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Scottish royalty; the ruins of which, and especially those of the apartments of the captive princess, cannot be viewed from one interesting point, without combining with their grey and lichened remains, two spruce red brick specimens of modern masonry; occupying, with their appertenances, one side of the ancient fosse; and altogether, as distressing to the sensibilities of the spectator, as the deformity at Stirling.

June 6, Sunday.—This morning we attended the West Kirk, the church of the Grey Friars in the fifteenth century. The contagious splendour of the sacred buildings of Edinburgh appears in its interior, recently repaired, and decorated with stained glass, and with carved work above the pulpit, much on the model of the sculptures at St. John's chapel. A lamp, or lustre, of cut and ground glass, and suspended from the roof by brass chains, presented such an anti-ecclesiastical appearance, that, glancing from its brilliance to the more homely parts of the building, I might have supposed myself alternately in a ball-room and a meeting-house. The secret history of this "wonderful lamp" is, that it was given to the church by a candidate at the last election. The congregation was large, and attentively listened to an eloquent expository lecture from the history of Jonah. The singing was so excellent, as I think fully to realize the thirteenth stanza of the Cotter's Saturday Night. More correct and devotional psalmody cannot, and ought not, to be expected. In the afternoon we went to the East Kirk. This is divided from the other, merely by a covered passage; and both congregations pass through it, as a common avenue to their respective churches. No sort of inconvenience seems to arise from this very near neighbourhood. In some other churches of Scotland—as, for instance, in the cathedral of Glasgow—four distinct congregations assemble under one roof.—The service at the East Kirk had less popular impressiveness about it: the sermon, also, was less eloquent, but it was distinguished by greater fervour, and by a stronger infusion of Christian doctrine. A great part of the two congregations retires home, after service, down the public walk, descending from the castle to the lower districts of the town. I was exceedingly struck, on this occasion, with the crowded concourse moving along this mall which forms the summit of a precipitous bank, sprinkled or covered with trees and underwood, and presenting, occasionally, pillars of basaltic rock. Its steepness and sinuous course enable you to trace the long, broken, and irregular stream of population, in a manner which affords a spectacle of singular originality.—When this "full tide of human existence" had rolled away, we found a man blind from his birth, who had long been well-known for being able to repeat, without hesitation, *any* given verse out of the New Testament. I tried him with the book in my hand: he was quite successful in four of the six selected passages, and partially so in the remainder; repeating, in each of the two cases, the foregoing context, till he arrived at the verse appointed, at which he paused, and then proceeded with the repetition. He had gained his surprising knowledge of Scripture, by attending a school in his early years, where he merely heard the reading of other children. I was told, that his familiarity with the New Testament had not been productive of any perceptible influence on his mind: so possible is it to attain an external knowledge—but you anticipate the inference! A curiosity of a very different kind may be observed from a higher part of this walk; I mean, the remains of the royal garden at the east end of the park. You may distinctly trace a regular arrangement of parterres and terraces,

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rising to a central mount, of a tabular form, and constructed in the Dutch style of gardening.

Stirling is a principal station in the northern tour, whence all the truly faithful adherents to the cause of Mr. Walter Scott, pursue their anxious way to the Trosacks and Loch Katrine. The devotees to this superstition are by far the best monks* of the nineteenth century. They not only speak *well*, but with the enthusiasm of devotion, of their superior; their breviary, which is a pencil-marked copy of the Lady of the Lake, they by no means read with the usual formality of the cloister; and, as to their allowing things to go on as they do, nothing but the language of their patron saint can describe the plenary indulgence they allow to themselves, in sustaining his celebrity and power; and their conscientious submission to the discipline of the order. It is highly instructive to hear the parting, solemn injunctions, given to those who commence their pilgrimage to the shrine of St. Walter, by such as have already kissed it;—what serious exhortations to tread the lady's beach, to gather a leaf from Allan-bane's oak, and to dip their privileged fingers in the holy water of the lake!—Whatever may be my own degree of attachment to this great cause, it was shaken, on the seventh of June, by a rainy morning, and the suspicion of being unable to encounter a miry walk of about twenty-seven miles. Two American gentlemen, however, of our party from Edinburgh, were not deterred, and went; and on rejoining them a fortnight afterwards at Glasgow, I found them saturated with delightful recollections of what they had seen. I must indeed do them the justice to say, that although they had explored the majestic scenery of their own Hudson, they admired the shores of the Forth (in our Saturday's voyage) with a perfectly British enthusiasm; and in relation to Mr. Walter Scott, they confirmed what we have so frequently heard, that his genius is, if possible, more idolized in America than at home. As to myself, I went in my loneliness and infidelity towards Glasgow; passing by Bannockburn to Castlecary, which is understood to have been one of the fortified stations on Antoninus' wall. It derives its present importance from being a defenceless inn on the Forth and Clyde Canal; and here I embarked on board the Margaret track boat, pursuing her daily voyage to Port Dundas.

Among the objects most worthy of a stranger's attention at Glasgow is the Hunterian Museum. Its collection of medals, so generally celebrated for its completeness, is exhibited under certain protecting regulations, rendered necessary, some years since, in consequence of the address of a (suspected) amateur, who, in the benevolent language of Sir George Staunton to the Chinese, found no difficulty in appropriating to himself one of its rarest specimens. Of minerals there is a rich assortment; and in the library and picture gallery, the bibliomaniac and artist may revel in their respective luxuries. To professional men the anatomical department is well known to be valuable; but that it should be open, as it is, to indiscriminate inspection, is such an offence against all propriety as is highly censurable.—Among the minor curiosities may

* More properly, I believe, friars; but they are a most anomalous order. Of their observances the negative list is considerable. Silentiaries they are not, being notorious for their eloquence: neither are the mendicants, as their satchels are usually turgid with bank-notes; nor are they advocates for celibacy, many of them, (for there are sisters also in the community)—being married, and some spending part of the bridal month at the shrine; neither are they clad in russet weeds, but in vestures of black, white, blue, drab, green, grey, snuff-coloured, and in all the hues of the profane and non-professed. Their actual rites are glanced at in the text.

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be mentioned the spurs of Colonel Gardiner, which he wore at Preston Pans. The finest scene at Glasgow is the view from the lower bridge up the river, terminated by the obelisk on the Green. The ranges of building on the banks are very striking. The centre of one of these is occupied by a handsome church. The other side presents a recently erected Roman Catholic chapel; in its architectural beauty, a fearful rival to the two episcopal chapels of Edinburgh. As the infallible church is not without its mistakes, this structure, of the purest Gothic, is, I think, deformed by the obtrusive statue of St. Andrew, perched on a piece of scroll-work above the great window. Over the interior of the chapel is diffused all possible affectation of mysterious solemnity. The architect must certainly have assisted his genius by a study of the Mysteries of Udolpho, and the Confessional of the Black Penitents. I, who have never been in Italy and Spain, never saw any thing half so *religious!* The apparatus of anti-Christ, with its altars, tapers, crucifixes, tharibles, remonstrances, ciboriums, cruets, pixes, caps and bells, missals, vestments white, red, violet, green, and all its *holy* sensualities, does indeed minister most faithfully to the religion of the imagination; leaving mens' hearts as it found them, or rather filling them with delusion, to the exclusion of grace and truth. I am fully aware, that you will incline to censure the easy freedom with which your friend applies the term anti-Christ to the Church of Rome. How possible, indeed, is it to attack this communion with the fraud of a Jesuit, and the intolerance of an inquisitor! With whatever fairness and reason, I do nevertheless regard Popery—I mean Popery *as such*, and abstracted from what remains in it of pure Christianity—as an insult to the common sense and natural rights of mankind, and farther, as the refuge of guilty consciences from the requisitions of the Gospel. If the Founder of Christianity said, "My kingdom is not of this world," the counter-plea of the Pope is, "But my kingdom *is!*" For, when the system of the Romanists is dissected, it is found to be a regular and most successful plot for gaining power, affluence, and license to sin, under the mask of religion. The controversy is not between its confession of faith, and the counter creed of any given Protestant church; but between the practical system of Rome and the Gospel itself, as the latter is found untouched and fresh from the lips of Christ and his Apostles, in the New Testament; and unless we meet the dispute thus disentangled from all human creeds, pure or impure, we shall be acting on sectarian principles, only on a larger scale, by backing, in one quarter, the infallibility of the Church of England, and, in another, the same attribute of the Kirk of Scotland, against the original infallibilities of the chair of St. Peter. The question of Catholic Emancipation I do not disturb. It certainly may be, and is, by many, viewed without direct reference to Catholic creeds. But if Popery, in itself, accord to the above opinions, it is essentially anti-Christ; carrying the image and impression of the Cross every where, except on the souls of its adherents. That we have also anti-Christian Protestants in great numbers, both lay and clerical, is a fact not to be disputed; so long as individuals of all divisions in Christendom, however differing in theory, cordially unite in the general confederacy of the world against the purity and self-crucifying demands of the Gospel. This confederacy is indeed the strong hold of Popery. Its members will be, and are, received with open arms by a religion, which merely wants numbers, without respect to spiritual character; provided only they will support *the*

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church, the holy Roman Catholic Church. In this relation, that church is much to be dreaded; and in proportion as undefiled Christianity is preached, and causes men to feel uneasy in their sins, will they gladly fly for security from its alarms, to the Confessional and the wafer.

(To be continued.)

To the Editor of the Christian Observer.

I NOW proceed, in compliance with my promise, to take some notice of the sentiments expressed by one of your correspondents, in your Number for December, 1818, on the subject of instructing the deaf and dumb. He thinks that it is an "effort without an object" to teach them, as speedily as possible, that they have something within them that feels and thinks, "because they are as conscious of the capacity as their teacher."

Doubtless they think and feel long before any instruction; but my uniform experience among them has satisfied me, that it has never once been a part of this thinking and feeling, to be conscious that they possess within them a spiritual and immortal principle; one which is entirely distinct from the body, and which will exist for ever beyond the grave, nor to turn the mind's eye inward upon its own phenomena. Is it of no use to communicate this important truth, and to beget this valuable habit of self-reflection, without which we can never think or reason, or converse, or write with logical accuracy? The knowledge that they possess a soul which will never die, animates them with the cheering hopes of immortality; the notice of the hidden workings of this soul prepares them to learn that wonderful medium by which its various operations may be denoted, and itself enabled to hold converse with the spirits that surround it; for I repeat the remark of your first correspondent (Christ. Observ. 1818, p. 514), that "all language is employed either to convey from one mind to another what is passing within itself, or to excite certain trains of thought or emotion in the one which is addressed."

Your correspondent speaks of giving the deaf and dumb a *mother tongue*, which is to be "the language of the country where they happen to be situated." Now ever so little acquaintance with the deaf and dumb would satisfy any intelligent mind, that they have *before instruction* a *mother tongue* of their own. It is their own native language of signs, by which, of their own accord, they express their ideas to a certain extent, and soon teach this language to their families and friends who have daily intercourse with them. Those of them who are ingenious *invent* signs so various in their extent and so copious in their signification, as greatly to surprise all who witness them. The instructor, before he can proceed one step in teaching them, must himself learn this rude mother tongue; and as he becomes more and more familiar with its singular principles of description and association, he sees the practicability of simplifying, enlarging, methodising, and improving it, until it becomes the grand medium of all new knowledge which he attempts to communicate to his pupils. They readily adopt his improved and more expressive signs; and thus, art coming in to the aid of nature, has that most wonderful system of methodical signs been invented by the Abbés de L'Epée and Sicard, which, after all the ridicule that some have cast upon it, as too abstruse and metaphysical, has been proved by many years' experience to be the quickest and surest mode of teaching written language to the deaf and dumb. The fact is, our language, so far from being their mother tongue, is to them a foreign language; and in acquiring it they are pursuing precisely what we have to do in acquiring a language foreign to our own—the business

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of translation. A successful teacher of the deaf and dumb should be thoroughly acquainted both with their own peculiar mode of expressing their ideas by signs, and also with that of expressing the same ideas by those methodical signs which in their arrangement correspond to the structure of written language. For the natural language of this singular class of beings has its appropriate style and structure. They use in their unrestrained communication with each other great abruptness, ellipsis, and inversion of expression. The chief difficulty is to teach them to conform to our more artificial mode of expression. To take a familiar example; I wish to teach my pupil this simple phrase, "You must not eat that fruit: it will make you feel unwell." I know very well how he would express the same thoughts in his own language of signs: literally translated, it would read thus, "Fruit that you eat, you unwell, you eat no." Now I make his own signs descriptive of these ideas: thus I excite in his mind the train of thought which I wish him to write in our language. He knows perfectly well what I mean. I then use the methodical signs, descriptive of the same ideas, and he writes the phrase in its proper order and correctness. It is just as if a Frenchman would teach me how to compose a phrase in his own language with its proper idiom. He begins by giving me an English phrase, which I perfectly comprehend, and then he tells me how the same thoughts are to be expressed in his language. We gradually acquire the English language in childhood by noticing *by the eye* the various occasions and circumstances upon which words and phrases are used. Now the teacher of the deaf and dumb pourtrays these occasions and circumstances by means of that native language of signs which is so familiar to the pupil and himself, and then associates with them the proper forms of expression by which they are described. Your correspondent thinks "we must, if we expect success, follow the course by which *words* have acquired value and significancy with ourselves: we therefore name *things* to the deaf and dumb, and teach them to name them also. By things is not here meant external objects only, or such insulated names as grammarians call substantives, but all that is the subject of our percipient faculties in the form of *being, attribute, action*, and *relation*."

But what magician's wand does your correspondent hold, by which to call up these spirits from the mighty deep? How will he marshal his "attributes, actions, and relations," so as to bring them distinctly before the view of the deaf and dumb? He cannot point to thousands of them in the world of nature which surrounds him. They are found *only* in the world of mind. He wants a medium of communication. He needs some mode of referring to those internal workings of the soul, or to those innumerable trains of circumstances which arise in our intercourse with other beings and objects, which give significancy to the words which denote these "attributes, actions, and relations." Having taught my pupil to scrutinize the operations of his own mind, having often described these operations by his own language of signs, and having the same language by which to pourtray those circumstances which render words intelligible, we have a common medium of communication; and thus, as I have attempted to explain in my former remarks, I am enabled to convey to my pupil all terms denoting intellectual, moral, or religious ideas. Your correspondent seems to think that we learn words by mere *reiteration*; as if the physical impression upon the tympanum of the ear, if it is only made often enough, will some how or other convey the meaning of words into the mind.

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It is not the reiteration of names which teaches us their import, but the reiterated association of those names with the things, or occasions, or circumstances, which give them significancy. This very association is effected, among the deaf and dumb, by means of their own descriptive and symbolical signs.

All that your correspondent says of the importance of teaching the deaf and dumb the value of letters, is as easily to be effected by means of the manual alphabet, as by articulation. He seems to forget that they can know nothing of the powers of letters, nor of the syllabic division of words, so far as sound is concerned. In fact, just as a little child learns to pronounce the whole word descriptive of an object, and even a succession of words in phrases, long before he knows any thing of the division of words into syllables and letters, or the value of the latter, so the deaf and dumb pupil can learn (and my experience has taught me that this is the best mode of beginning his instruction) the meaning of a word before he knows any thing of the analysis of words into letters, or of the value of letters. The word is to him but one complex symbol, and is taken as a whole mark or sign of the idea.

Your correspondent speaks of "the fanciful passigraphy of methodized signs," and says, "*that* could be useful only were all the world deaf and dumb, or to whole communities of such mutes." Now this language of methodical signs was never intended to be the general medium of communication between the deaf and dumb and the rest of mankind. It is the improved mother tongue of the pupil. It is the dictionary, so to speak, of the written language which he is to learn. It is, in fact, his own native language which he perfectly well comprehends, accommodated to the style and structure of ours. When he once learns our language, with his slate and pencil, or by means of the manual alphabet, which any intelligent person can acquire in a few hours, he can easily converse with others, and they with him. How is his improvement facilitated by teaching him articulation? The mere movement of his organs of speech has no more intrinsic connexion with thought than the motion of his fingers. You must teach him the import of all words which he can articulate, just as you would teach him that of all words which he spells on his fingers, by the help of objects actually presented before him, or by pictures, or by his own language of signs. Why then perplex his mind with two arbitrary modes of communication during the progress of his education, when one is so easy and natural to him, and the other so difficult and constrained? Much time is thus lost, much embarrassment produced, and a great waste of labour takes place. How the mistake has originated, that, in order to converse with the deaf and dumb, all the system of methodical signs must be acquired, I know not. It is only necessary for the *teacher* to understand this system. It is the instrument with which *he* labours in teaching his pupil written language; this object being once accomplished, his pupil is returned to his family and friends, who, if they can write on a slate, or learn to spell words on their fingers, have a ready, sure, and expeditious mode of intercourse with him.—In conclusion, I beg leave to refer to the experiment proposed by your first correspondent. Let it be fairly tried. Let two pupils be required to communicate their thoughts intelligibly to a stranger, who has learned the French manual alphabet; the one by articulation, and the other by this alphabet; and also, to receive answers —in the one case from the lips, and in the other from the hand; and let it be noticed which of the

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two will accomplish this object with the most dispatch. I should not be afraid to hazard many of the preceding remarks on the test of the experiment.

G.

To the Editor of the Christian Observer.

IN your Number for October, 1817, you favoured us with a Review of Mr. Robert Owen's "New View of Society," in which the real plans and principles of that reformer were very clearly, and, as I think, truly exhibited. The only part of your exposition which appeared to me defective, was that in which you endeavoured to reconcile the actual state of social comfort and moral improvement, and of religion also, existing at his village of New Lanark, with the anti-Christian and demoralizing tendency of his professed principles. The fact, that the community of that village are a regular, orderly, and externally moral people, was indeed to be explained on the ground of the strictness of the discipline established there, and of the many peculiar temporal advantages enjoyed by them, and which they are aware they would forfeit by a violation of the excellent rules framed for their government. But that they should also continue to be a people actuated in a very considerable degree by Christian principles, and very generally maintaining a strict and creditable profession of religion, seemed hardly reconcileable with the fact, that Mr. Owen, whose influence among them, and especially among the young, must be great, possessed a full opportunity of instilling his own principles into their minds. His constant reference to this happy village, as affording a striking illustration of the practicability and beneficial tendency of his system, seemed to leave no doubt as to his having at least laboured to propagate it among them. It was so the development and operation of his *principles*—principles which, in the above Review, you have shewn to be most decidedly hostile to the Bible—that he led his readers to attribute those gratifying effects which he called on the public to contemplate and admire. I, for one, never entertained a doubt that whatever religion remained at New Lanark remained there in spite of Mr. Owen's efforts to discredit it; and yet it seemed very difficult to conceive, that prone as man is to irreligion, the active efforts of one so advantageously placed as Mr. Owen was, for giving currency to his opinions, should not have been more successful. This seeming mystery has recently been explained to me, and I am anxious that you and your readers should partake in the benefits of the discovery. A small tract was put into my hands a few days since, entitled, "Reply on behalf of the London Proprietors to the Address of the Inhabitants of New Lanark," printed at Edinburgh, in 1818, by Balfour and Clarke.—The proprietors of New Lanark residing in London are four: Mr. W. Allen, Mr. J. Forster, Mr. M. Gibbs, and Mr. J. Walker. The three gentlemen first named visited these mills in the summer of 1818. On this occasion, a very pleasing address was presented to them by the inhabitants, thanking them for the many advantages which New Lanark enjoys, through their kind co-operation with Mr. Owen and the other partners in the concern. To this address, Mr. Allen, in the name of himself and the other London proprietors, made a reply, in which, after paying many merited compliments to the benevolence of Mr. Owen's plans for their *temporal* comfort, he observed, that from all he had heard, and from all he had seen, he felt the deepest conviction, that "in point of moral and *religious* feeling, as well as in temporal comfort, no manufacturing population of equal extent can compare with New Lanark."

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What follows is particularly deserving of attention.

"While," says Mr. Allen, "we are anxious to do all in our power to promote your temporal comfort, we feel a deep interest in what relates to your eternal well-being. The things of time and sense are transient:—if we possessed all the riches and all the accommodations in the world, without the comforts of religion they could yield us no solid satisfaction: they may be taken from us; and if they are not, we must soon be taken from them; and in the awful moment which must arrive to every one of us, all the enjoyments of this life will vanish as a dream:—then an interest in our Creator and Saviour, the sweet feeling of his countenance and love, will be more to us than the possession of the Indies; because it will afford us the well-grounded hope, that our immortal part will, through the merits of the Redeemer, be received into everlasting rest and peace. Since, then, religion is the only foundation of our happiness here, and our hope in eternity, we are anxious that it should form a prominent part in the education of your children.—And here we would be distinctly understood. We are not desirous to see you proselyted to this or that form of religion, but we are anxious to see your children brought up sincere Christians. The London Proprietors, who are now present with you, (as well as our friend John Walker, now upon the Continent,) though firm believers in the Christian religion and the truths of Divine revelation as contained in the holy Scriptures, and as manifested by the Spirit of God in the secret of the heart, themselves differ as to some less important particulars. Joseph Forster and myself are members of the Society of Friends; Michael Gibbs is a member of the Established Church of England; but we all agree with the Church of Scotland in the main truths of religion. We believe that the true church of Christ consists of members of all visible churches, who in the sincerity of their hearts are endeavouring to know and to perform the will of God, who are faithful to what is manifested to them to be their duty. These will be finally accepted, whatever denomination they may have borne among men, and will, in a glorified state, form part of that company which no man can number, gathered from every nation, kindred, tongue, and people, which the Evangelist John, in the vision of God, saw surrounding the throne, and uniting in the universal hallelujah."

Speaking afterwards of "the sufferings incident to humanity," he well observes, that "if patiently borne in humble resignation, they are often real mercies; they prevent our affections from being too deeply riveted to the things of time and sense, and tend to unite us in spirit more closely with Him: and though we all, by following at some time or other the appetites of a depraved nature, have sinned and fallen short of the glory of God, yet he has mercifully provided a means of reconciliation through the merits and sufferings of our Lord and Saviour Jesus Christ, whose Holy Spirit in the secret of our hearts is striving with us, and, if followed and obeyed, will reconcile us to God, and deliver us from the bondage of sin:—Thus his love is infinite, as well as his wisdom and power."

I could with pleasure transcribe the whole of this excellent Address, but I am fearful of encroaching too much on your limits. I cannot, however, resist the desire I feel to put it in your power to insert the concluding paragraphs. They are as follows:—

"When we consider the nature of the Christian dispensation as developed in the holy Scriptures, we see that it tends to exalt and ennoble man, and that it is most admirably calculated to promote

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his happiness here and hereafter. Now, as this is perfectly consistent with the attributes of the Divine Being, and as we have the evidence of all ages, from the time of the appearance of the Messiah to the period in which we now live, that they who have acted consistently with the precepts of the Gospel, as set forth in the holy Scriptures, have not only been innocent and harmless characters, but have materially promoted the best interests of mankind,—we must conclude that the Christian dispensation is of Divine origin; and that all the misery which we deplore in the world arises, not merely from a misapplication of the natural faculties of man, but for want of attention to that Divine principle implanted in the heart*, which as it is followed will lead into all truth, and which in the holy Scriptures is pointed out in different terms, all importing the same thing,—as the grace of God; the pearl of great price; the leaven; the light; the anointing; the unction,—as said the Apostle, 'Ye have an unction from the Holy One.' And again, 'The anointing which ye have received of him abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie.'

"This is the only principle upon which true happiness can be built; and therefore in the education of your dear children we are especially anxious that they should be trained up in a knowledge of, and reverence for, the holy Scriptures; and that their tender minds should be imbued with the great truths of revealed religion. But we must depend upon you to second our efforts for their good; which will be done most effectually by the powerful influence of a pious example in yourselves; by firmness tempered with kindness, in repressing and discountenancing every appearance of angry passions, every deviation from truth and sincerity: and by teaching them the importance of a due observance of the day appointed for Divine worship. Then may we expect the blessing of Heaven upon our great experiment;—then may we, indeed, confidently hope, that your children will become useful and honourable members of society at large, and your greatest temporal comforts in your declining years. The bonds of natural affection will be strengthened by the principles of our holy religion; and having honestly endeavoured to put your beloved offspring in the right way, you may descend to the grave blessing and blessed, and lay down your heads in peace."

It will be instantly seen how directly at variance these sentiments of the London Proprietors are with those of Mr. Owen, as developed in his various writings*. It is therefore altogether unfair in Mr. Owen, to exhibit New Lanark as affording an illustration of the benefits to be conferred on mankind by the general adoption of his *principles*. With much more propriety might it be exhibited as proving the advantage to be obtained by acting on principles directly opposite.—Of this, at least, I can assure your readers, that there is no place in the kingdom from which the influence of Mr. Owen's principles is more carefully excluded, than in the very establishment which he is supposed by some to have rendered happy and flourishing by their systematic inculcation. In making this assertion, I proceed on the very best authority, that of the London Proprietors themselves, who in some introductory remarks to the "Address and Reply," make the following statement.—

* It will be recollected that Mr. Allen is of the Society of Friends. I do not undertake to defend his application of all the succeeding scriptural allusions.

* See the Review of Mr. Owen's New View of Society, in our Vol. for 1817, p. 602.

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"Most of the Proprietors reside in or near London, and were induced to engage in the concern from benevolent motives; and as the care which they took *in framing the articles of partnership*, with a view to provide for the *religious* education of the numerous children in the works, is not generally known, it is deemed proper to publish a few extracts, which will sufficiently shew their opinions upon this important subject."—Speaking of the instruction given at New Lanark, *it is expressly provided*, they observe, *that nothing* "*shall be introduced, tending to disparage the Christian religion, or to undervalue the authority of the holy Scriptures.*

"*That no books shall be introduced in the library until they have first been approved of at a general meeting of the partners.*

"*That schools shall be established at New Lanark, in which all the children of the population resident at the partnership establishment there, may be educated on the best models of the British System, or other approved system to which the partners may agree; but no religious instruction, or lessons on religion shall be used, besides the Scriptures according to the authorised version, or extracts therefrom without note or comment; and the children shall not be employed in the mills belonging to the partnership, until they shall be of such an age as shall not be prejudicial to their health.*"

Thus while Mr. Owen has had full liberty to indulge himself in promoting the temporal comfort of the villagers of New Lanark, (and it is impossible to estimate too highly the value of his benevolent exertions in this respect,) he has been completely debarred from the promulgation among them of those peculiar views on moral and religious subjects which he states to be the very life of his system, but which would proscribe Christianity as a tissue of "absurdity, folly, and weakness," (New View, p. 105,) and as the great source of "superstition, bigotry, hypocrisy, hatred, revenge, wars, and all their evil consequences."—(Ib. p. 107.)

B.

REVIEW OF NEW PUBLICATIONS.

The Articles of the Synod of Dort, and its Rejection of Errors; with the History of Events which made Way for that Synod, as published by the Authority of the States-General; and the Documents confirming its Decisions. Translated from the Latin, with Notes, Remarks, and References. By THOMAS SCOTT, Rector of Aston-Sandford, Bucks. London: Seeley, and Hatchard. 1818. Price 6s.

If the taste of our readers be at all similar to our own, they will, equally with ourselves, have rejoiced in the freedom of our pages, for some time past, from controversial discussions. Much as we have been compelled, at different periods, to engage in them, it has ever been most unwillingly; and we have embraced with cordial satisfaction every opportunity of recurring to subjects more congenial to our own feelings, and better calculated to promote the interests of true religion. We shall not, we conceive, incur the charge of deviating materially from this peaceful course, if we briefly direct the attention of our readers to the volume before us; which may rather be considered as a sequel or appendage to a former controversy, than as the commencement of a new one. It will, perhaps, be in the recollection

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of some of them, that in our Review of Mr. Scott's Reply to the Bishop of Lincoln's Refutation of Calvinism*, we pointed out the extreme inaccuracy and unfairness of the account adopted by that Right Reverend author from Dr. Heylin, of the Articles of the Synod of Dort, as pretended to be abbreviated by Daniel Tilenus—a misrepresentation of which Mr. Scott was not aware on the first publication of his "Remarks." Our exposure of it, and reference to the original "Canones Synodi Dordrechtanæ," as contained in the Oxford "Sylloge Confessionum," led the veteran defender of modern Calvinism to some inquiries; the result of which was an endeavour to counteract the misrepresentation of the Synod and its decisions which he had erroneously assisted in circulating, in the second edition of his "Remarks on the Refutation of Calvinism," and a determination to develop the subject more fully, which ended in the present publication. For our own satisfaction, and perhaps for that of many of our readers, the detection of Heylin's misrepresentation of the Belgic Synod, in our own pages, to which we have referred, might have sufficed. Not that we are, by any means, insensible to the great importance of that period of ecclesiastical history; but that, in order to do full and impartial justice to the various questions which it involves, a very extensive and elaborate examination would be required. Not only would it be necessary to inquire into the scriptural foundation of the Calvinistic doctrines, but the rise and progress of Arminianism—that is, of the religious system most prevalent in the present day—should be accurately traced. The materials for such a work are abundant; and though the labour and the talents requisite for its successful accomplishment would, no doubt, be considerable, a writer duly qualified for the task would find himself amply rewarded. We are far from thinking that so laborious an undertaking as this was to be expected from Mr. Scott, at his advanced period of life; but we were pleased with his execution of that part of it which is comprized in the volume before us; and which, though a partial, is still an authentic statement, enriched by many judicious and important observations of the pious and venerable author. His motives in presenting it to the public, in addition to that one which immediately led to it, were, as he informs us in his preface, to rescue from unmerited disgrace the proceedings of the Synod of Dort, and to excite the attention of others to its history; to prove the compatibility of the doctrines commonly termed Calvinistic, whether scriptural or not, with the strictest practical views of religion; and to add one testimony more against the misapprehensions and perversions of those doctrines which are so common in the present day, by shewing in what a holy, guarded, and reverential manner, the divines of that reprobated Synod stated and explained them. He wished also to notice the tendency of any deviations from the creeds of the Reformed Churches, in those points which are most properly called Calvinistic, to lead to deviations in those doctrines which are generally allowed to be essential to vital Christianity; and, finally, to leave behind him his deliberate judgment on several controverted points, which must otherwise have died with him. These are certainly important and interesting considerations to the lovers of scriptural truth; and though the form in which they are presented is not particularly attractive, we can assure our readers, that the perusal of the present, like that of the former publications of their excellent author, will abundantly repay them.

The volume before us consists of a translation from the original Latin of the historical preface to the proceedings of the Synod of Dort, in

* See Christian Observer, Vol. XII. pp. 525—528.

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which the rise and progress of the religious controversies in Belgium are briefly related, together with the determination of the Synod itself upon the controverted points, and notes and remarks by the translator. Of these we shall proceed to give our readers a sketch, accompanied by some general observations on the whole subject.

It has certainly been injurious to the cause of truth, that the history of the Synod of Dort should be chiefly known, at least in this country, through the medium of its professed enemies. A person of impartial judgment might, perhaps, discover the real circumstances of the transaction from the account given by Mosheim; more particularly if he would take the trouble of consulting some of the numerous authorities on both sides of the question, to which that learned historian refers. From English writers, in general, since the days of Dr. Heylin, we regret to say, that but little is to be obtained upon this subject, except misrepresentation and abuse. It is remarkable, however, that neither Mosheim, nor his candid translator Maclaine, mentions the history of the Synod which Mr. Scott has now translated. Possibly, as Mr. Scott suggests, they might not have been aware of its existence; or the neglect of it may have been the result of the impolitic and intolerant prohibition against printing any other account of its proceedings, in the United Provinces, during seven years, without a special license for that purpose. A narrative, drawn up and published by the authority, and under the sanction of the States General and the Prince of Orange, as well as of the Synod itself, and referring, in every part of it, to the public records of the transactions in question, must, at all events, be considered as carrying with it attestations of authenticity in a high degree satisfactory. "It can scarcely be conceived," observes Mr. Scott, "that collective bodies, and individuals placed in such conspicuous and exalted stations, would expressly assert any thing directly false, appealing as they did to authorities, by which any such statement might be detected and exposed." Prejudices and partiality might, no doubt, give a prevailing colouring to their representations; but this would equally apply to the accounts of the opposite party, while the circumstances in which they were placed would render it impracticable for them to substantiate the authenticity of their narrative in a similar manner. It must, however, be added, that while the authoritative appeal of the Synod to the world, is *primâ facie* evidence of the accuracy of their statements, the very circumstance of their being the triumphant and governing party may justify us in receiving, with caution, their representation of the proscribed remonstrants. The internal evidence of authenticity and fairness in this history, it should at the same time be observed, is considerable; and the degree of calmness and moderation with which it is written, particularly considering the severity which was at that period customary in controversial publications, is widely different from that fierce and fiery zeal which is so generally supposed to be exclusively characteristic of Calvinists.

It is to be remembered, as Mr. Scott justly remarks, that all the Belgic Churches were, from the first, Presbyterian in government and discipline, and constituted accordingly with presbyteries, classes, and provincial and general synods; and, what is still more important, that the Confession and Catechism of the Belgic Churches were what would be usually termed Calvinistic. The utmost harmony prevailed among them from the period of the Reformation till the close of the sixteenth century, when attempts were first made to disturb it by certain proselytes from Popery, which were repressed by the provincial Synods. These were succeeded by the more formidable attack of the celebrated James Armi-

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nius, originally one of the pastors of Amsterdam; but, in the year 1602, elected to the professorship of divinity in the university of Leyden, on the death of the learned Junius. This celebrated man had adopted sentiments greatly at variance with the generally received doctrine of his church upon the subjects of Predestination and Grace. If the narrative before us be correct, he engaged, on being admitted to his office, not to promulgate the peculiar opinions of which he was suspected, but to teach in conformity to the established faith. He had not long, however, been seated in the theological chair before he began to oppose the authorised doctrines, and to inculcate his own system. His learning and eloquence procured him many converts, among both the Belgic pastors and students: but this excited, as might be expected, the displeasure of the majority of his brethren, at the head of whom was his learned colleague, Francis Gomarus. Application was first privately made to Arminius, to state his objections to the received doctrine in a friendly conference; but he declined the proposal. The Churches of South Holland, alarmed at the progress of the new opinions, were anxious that they should be publicly disavowed by the professors of theology; and that all the pastors, for the sake of testifying their consent in doctrine, should subscribe the National Confession and Catechism, which had, in many cases, been neglected or refused. Neither of these measures proving successful, they petitioned the States General to convene a National Synod for the purpose of composing their religious differences. To this the States General agreed; declaring, however, that some of that body were instructed to add, as the condition of such an assembly, that there should be a revision of the Established Confession and Catechism—a clause which evidently betrayed the conviction of those who supported it, that the new opinions were not consonant to the received doctrine of the Churches. A convention was then held for the purpose of arranging the plan of proceeding in the proposed National Synod; but the sentiments of Gomarus, Arminius, and their respective partizans were so opposed to each other, that nothing could be determined; and the project of a Provincial Synod of the Churches of North and South Holland was again resorted to. In the mean time, Arminius, finding the Churches urgent to bring the question to a decision in some *ecclesiastical* assembly, petitioned the States General, that cognizance should be taken of his cause by the *lay counsellors* of the Supreme Court. A conference between Gomarus and Arminius was in consequence held before them, which, after much discussion, ended in each party delivering to the council his opinion upon the controverted points. The counsellors reported to the States General, that the controversy between the two professors was not, in their judgment, of great importance, but regarded some subtle disputes concerning Predestination, which might be merged in a mutual toleration. Both parties, however, continued to pursue their respective plans; the Arminians anxiously endeavouring to avoid, or at least to postpone, all ecclesiastical assemblies for the discussion of the disputed points, and the Gomarists as anxiously striving to convene them. In June, 1608, Arminius found himself compelled to state his opinions in the annual Synod of South Holland. He did so at considerable length; and it is worthy of notice, that his objections to the received doctrine of Predestination are as fairly and unreservedly stated in the history before us, as any anti-Calvinist could desire. (p. 33.) He made a similar exposition of his sentiments, in a second conference with Gomarus, in the convention of the

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States General, early in the following year. Upon this occasion, Gomarus urged the principal point of the whole controversy; namely, whether faith were the antecedent cause or condition, or only the fruit and effect of election. Upon the subject of perseverance, Arminius declared, that he was undecided; being unable as yet to answer those passages of Scripture which appeared to favour it. This concession is the more remarkable, both as it contained the last public declaration of Arminius respecting it, and as his modern disciples are decided in their opposition to that doctrine. Arminius himself died in October, 1609. The disputes, however, in the Belgic Churches continued with unabated violence, and with nearly equal success; the Arminian party being supported by some of the leading men in the Republic, such as Oldenbarneveldt, Grotius, and others. Encouraged by their protection, the followers of Arminius, in the year 1610, presented to the States of Holland and West Friesland a petition against the received doctrine of the Reformed Church, from which they obtained the name of *remonstrants*. This open declaration of their opinions was followed by an attempt to obtain the election of Conrad Vorstius, of Steinfurt, who was strongly suspected of Socinianism, to the theological chair, vacant by the death of Arminius; which proved abortive, partly by the interference of King James I. of England, through his ambassador to the United Provinces. They succeeded, however, in procuring an injunction on the part of the States of Holland, that nothing further should be enjoined on theological students, upon the subjects of Predestination and Grace, than was expressed in the five articles of the remonstrants, afterwards so famous in this controversy*, and of which it may suffice to say, that while the decree of election was made to depend upon foreseen faith, and grace was declared not to be irresistible; the exercise of true faith was asserted to be the result of regeneration by the Holy Spirit. Upon these points a conference was held at the Hague, in the year 1611, between the contending parties, in which the remonstrants proposed a mutual toleration of opinions, which might, perhaps, have been acceded to, provided they would have renounced the errors of Socinianism. To this they objected, and the Contra-Remonstrants again appealed to a National Synod. In the mean time, dissensions and schisms in different Churches began to take place, which another conference at Delft, in the year 1613, and a pacific edict by the States of Holland in vain attempted to compose. The controversy had now involved not only the Belgic Churches, but the Republic itself, in such a labyrinth of difficulty and confusion, that some powerful remedy could no longer be deferred. A National Synod was, in consequence, loudly called for by the principal cities of Holland, and was earnestly recommended even by foreign princes, particularly by King James I.; and at length, in November, 1618, under the authority and influence of Maurice, Prince of Orange, that long-wished for assembly was convened, by order of the States General, at Dort.

To this celebrated Synod deputies were invited from the Churches of England, Hesse, Bremen, Switzerland, and the Palatinate. The leaders of the Arminian party, at the head of whom was the learned Episcopius, the disciple and successor of Arminius, appeared to defend their cause; but refusing, in the first instance, to explain at large their own views upon the five controverted points, the Synod proceeded to examine the Arminian doctrines by their acknowledged writings, and upon such examination to condemn them. The disputed points, it is well known, respected the Divine Predestination, the extent of man's Redemption

* See Mosheim, vol. V. pp. 444, 445.

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by the death of Christ, the nature of Human Corruption and Conversion to God, and the Perseverance of the Saints. It is by no means our intention to give any extended view of the sentiments held by the contending parties on these difficult points. We shall content ourselves with briefly stating the leading opinions asserted by the Synod. The decree of election is affirmed to be without any view to foreseen faith or worthiness; and *the fruits* of election, such as faith in Christ, true repentance, love to God, and obedience to his commandments, the only ground upon which it can be assumed. The preterition or reprobation of the non-elect is distinctly acknowledged. The death of Christ is asserted to be abundantly sufficient as an atonement for the sins of the whole world. All, it is said, are commanded to repent and believe the Gospel, and are sincerely invited to come unto Christ. The unbelief of men is declared to proceed from their own fault. Faith and repentance, which are the free gifts of God, are said to be infallibly bestowed on the elect. The grace of the Holy Spirit in conversion is stated, however, not to operate in a violent or compulsory manner, but in strict accordance with the nature of man, illuminating the understanding, and effectually inclining the will. Finally, true believers are said to be preserved by the power of God through faith, and repentance where they fall into sin, unto salvation. At the close of each of the preceding articles is annexed a condemnation of the opposite errors, comprizing the substance of the Socinian and Pelagian heresies. It is but just, however, to observe, that whatever may have been the sentiments of many of the followers of Arminius, more particularly on the continent, many of the propositions proscribed by the Synod of Dort are equally at variance with the declared opinions of Arminius himself, and of many in our own country who adopt his views respecting Predestination. The Synod, at the conclusion of the articles, solemnly renounced those abuses and absurd and impious consequences, which were so commonly urged by their opponents against the doctrines which they had unfolded; and earnestly exhorted the pastors under their authority, to adhere closely to the sentiments and language of Scripture, and carefully to avoid every expression which might appear to exceed the limits of its genuine meaning. The decision of the Synod against the remonstrants follows; in which the pastors, magistrates, and instructors of youth, are admonished to preserve and inculcate the wholesome doctrine which had been propounded, and to use their utmost endeavours to recover those who were in error. The remonstrants themselves are interdicted from every ecclesiastical function, until they should repent and be reconciled to the Church. The States General are exhorted to confirm the decrees of the Synod, and, with their approbation of its proceedings, the publication, thus translated, is concluded.

Such is briefly the history of this celebrated Synod; which we, by no means, however, present to our readers as affording any thing like an adequate view of the mass of curious and important matter contained in Mr. Scott's volume. To this we would, therefore, refer those who wish to enter more minutely into the intricate subject in question; more particularly as every part of it is illustrated by many valuable remarks and references of the judicious translator. Of these we shall extract a specimen or two in a few concluding observations.

The documents before us abundantly prove, in the first place, the injustice with which the members and proceedings of the Synod of Dort have been too generally treated, more especially by the later writers of our own church. If we are to believe the adversaries

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of that Assembly, its members were actuated only by the spirit of theological hatred and contention, and their opinions were deserving only of unqualified contempt and reprobation. Now this is so far from being true, that we think no candid person, whatever may be his sentiments on the controverted points, can fail of doing justice to the apparent piety and holiness which characterize all their proceedings. Even allowing them to be erroneous, there seems to be no just ground for accusing them of inveterate malice. It was perfectly natural that the Belgic Pastors should be alarmed at the progress of opinions which threatened completely to overturn their whole system of ecclesiastical discipline, as well as religious doctrine; and that they should conscientiously endeavour to resist and suppress them. With respect to the sentiments of the Synod itself, it ought never to be forgotten, that several of the greatest divines of the English Church—Bishops Davenant, Carlton, and Hall—were present at its deliberations, and, with the exception of the last, who was compelled by indisposition to leave the Synod previously to its dissolution, subscribed and attested all its Articles and Refutations of Error. These and other British Theologians were deputed to this Assembly by King James the First, to represent the English Church, at the distance of scarcely half a century from the confirmation of our own Articles; and though there might be some parts of its proceedings which they disapproved, it cannot be supposed that they would have voluntarily subscribed to its conclusions, had not their opinions *substantially* coincided with them. It is well known, too, that a vindication of the Synod of Dort was undertaken by Bishop Hall towards the close of his life, when he was the only survivor of those who had composed it, in reply to a writer who had spoken disrespectfully of it*. This is a consideration which ought to have protected the Articles of the Synod from the extreme obloquy with which they have been treated; and, as Mr. Scott observes,

"should in all reason at least induce us to give those Articles a candid and attentive examination, comparing them carefully with the Scriptures of truth, and praying for the teaching of the Holy Spirit, that we may not be so left to lean to our own understanding, as to reject, and even to *revile*, that which, perhaps, may, in great part at least, accord with the sure testimony of God." p. 127.

Thus much we have thought it right to say in defence of this calumniated Assembly. We do not by any means intend to represent the spirit by which it was actuated as uniformly deserving of praise. The letters of the English Delegates* prove, that on some occasions an undue degree of warmth and asperity prevailed in their discussions. We are supported, however, in our general statement by the authority of Bishop Hall, who invariably speaks of the members of the Synod in terms of affection and respect.

As to the doctrines established by this learned Assembly, "I must confess," observes Mr. Scott, "that fewer things appear to me *unscriptural* in these Articles, than in almost any human composition which I have read upon the subject. Of course, I expect that anti-Calvinists will judge otherwise, and even many Calvinists." While, however, he thus avows his own approbation of the tenets in question, he with equal judgment and candour expresses his opinion, that their authors *aimed at too much* in their deliberations and decisions.

"Not too much for an ordinary controversial publication, but too much for an authoritative standard, to be entirely received and adhered to, by all the ministers of religion and teachers of youth in the Belgic Churches. I should, indeed, say *far too much*. And here I again avow my conviction of the superior wisdom bestowed on the compilers

* See Fuller's Church History.

* See the Remains of the memorable John Hales.

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of our Articles, on the several points under consideration; in which, while nothing essential is omitted, or feebly stated, a generality of language is observed, far more suitable to the design, than the decrees of this Synod, and tending to preserve peace and harmony among all truly humble Christians, who do not in all respects see eye to eye, yet may 'receive one another, but not to doubtful disputations;' whereas the very exactness and particularity into which, what I must judge, scriptural doctrine is branched out, and errors reprobated, powerfully counteracted the intended effect, and probably more than any thing else, or all other things combined, has brought on this Synod such decided, but unmerited odium and reproach."

The disapprobation with which the proceedings of the Synod have been generally followed cannot surely be considered as *undeserved*. Independently of the obvious impolicy of thus endeavouring to force systematic Calvinism upon the increasing body of the remonstrants, it was an attempt to unfold those "secret things" which "belong unto the Lord God," and to define mysteries which must ever elude the comprehension of our limited understandings. It may be added, too, that the precise systematic form in which the Synod expressed its views concerning predestination and grace, was nearly as remote from the more general and scriptural sentiments contained in the Belgic Confession, as from the similar declarations in our own Articles; and the only probable result of such extreme statements, was either that of irremediable division and secession, or that of wider deviations from scriptural truth at some future period.

"The Apostles," adds Mr. Scott, in his concluding observations, "never attempted to enforce by authority, the whole of what they *infallibly knew* to be true. And who then should attempt to enforce their *fallible* opinions on others? Besides, by aiming at too much, the very end is defeated: the numbers who, from ignorance or indolence, and corrupt motives, conform in such cases; and of those who teach other doctrines than what they have consented to; become too great for any discipline to be exercised over them. Many also of the most pious and laborious teachers, who, in one way or other, manage to explain the Established Articles in their own favour, or at least as not against them, add greatly to the difficulty and evil: and so all discipline is neglected, as facts deplorably prove."

The state of many of the Reformed Churches on the Continent, which, from requiring, as terms of conformity, the minutiæ of Calvinistic doctrine, have been led, ultimately, to reject all articles of faith whatsoever, affords a powerful illustration of the preceding observations. Mr. Scott justly condemns the severe privations and punishments denounced by the Synod, and confirmed by the States General, against the remonstrants, but remarks, that this was an error by no means exclusively chargeable on the rulers of Belgium, but common to men of all parties in the times in which they lived. Had the remonstrants been victorious in this unhappy contest, it is not probable that they would have acted more mildly and charitably than their successful opponents. Both parties, as in most other instances of violent contention, were wrong; and, in the present, the criminality may be fairly divided. Many wise and seasonable observations upon all these points, more particularly as connected with the religious divisions in our own country, occur in Mr. Scott's review of the Synod and its proceedings, to which we with pleasure refer our readers. We would only further remark, that, to the members of our own church, the subject affords matter of unfeigned thankfulness, that *her* Articles are so framed as to admit of the cordial unanimity of those who differ in their views of the doctrine of Predestination, and the nature and efficacy of Divine grace. There are those who seem desirous of widening, rather than of healing, this breach amongst us; but we rejoice to think that their numbers

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are not increasing. There are, on the contrary, various indications of the progress of a better spirit; and we would hope that our own labours may not have been in vain in cherishing such a disposition. Let both Calvinists and Arminians, as Bishop Burnet long since advised them, become so well acquainted with the force of the contending arguments as to be mutually convinced that they are by no means contemptible, but such as may reasonably prevail on wise and good men, without any sacrifice of conscience or sincerity. Let them further abstain from charging each other with opinions, or their supposed consequences, which each party disclaims; by which conduct a foundation will be laid, if not for union, yet for charity—for differing, where they must continue to differ, in the spirit of love, and for cordially uniting with each other in every good work.

A Second Journey through Persia, Armenia, and Asia Minor to Constantinople, between the Years 1810 *and* 1816, *with a Journal of the Voyage by the Brazils and Bombay, to the Persian Gulf; together with an Account of the Proceedings of his Majesty's Embassy under his Excellency Sir Gore Ouseley, Bart. K. L. S.* By JAMES MORIER, Esq. late his Majesty's Secretary of Embassy and Minister Plenipotentiary to the Court of Persia; with two maps and engravings from the designs of the Author. London: Longman and Co. 1818. 4to. pp. 435.

IT is not our purpose to give a regular review of the interesting work, the title-page of which we have just transcribed, and to which we have already had occasion to refer*. It is full, indeed, of valuable information, conveyed in the language of a gentleman and a scholar, respecting the countries visited by the author, and will, therefore, well repay the labour of a perusal. Our object, however, in noticing it on the present occasion, is to make such of our readers, as are not likely to have access to the work itself, acquainted with some of the felicitous illustrations of Scripture which are contained in Mr. Morier's narrative. It is a subject of just satisfaction to find a gentleman, employed in high and responsible situations, and representing the majesty of our sovereign in foreign and infidel courts, not shrinking from avowing himself a sincere believer in those Scriptures which, in his happier days, formed the rule of that monarch's conduct, and the spring and warrant of his hopes. Mr. Morier has surveyed, with the eye of a Christian traveller, the scenes which he has depicted; and his intimate knowledge of the Bible has enabled him to mark coincidences singularly calculated to confirm the faith of his readers, and to aid the researches of the Biblical inquirer.

The selections we are about to make from his illustrations of Scripture, will prove, we trust, both amusing and edifying. We shall take them in the order in which they occur in the work, as it would be impracticable to establish any regular connexion between the different coincidences, which are, in fact, wholly independent of each other.

Our first extract will refer to that passage of Scripture which represents John the Baptist as subsisting on "locusts and wild honey." The Ambassador and his suite lay encamped at Bushire for some days, during which they experienced much inconvenience from

* See our Number for June last, p. 388, where we quote the honourable testimony of our author to the piety, the labours, and the usefulness of Henry Martyn: as also our Number for August, p. 512, in which a correspondent has introduced several extracts from Mr. Morier's Second Journey, illustrative of his opinion of Persian morals.

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the hot currents of air that blew from the south-east with such violence as to level three of their tents with the ground. The effect of this wind, in parching and withering vegetables of every kind, is supposed by our traveller, and with great probability, to be pointed at in the image of "corn blasted before it be grown up," (2 Kings xix. 26.) and in that passage of the Psalms, (ciii. 15, 16.) "The wind passeth over it (the grass), and it is gone."

"This south-east wind," Mr. Morier proceeds to remark, "constantly brought with it innumerable flights of locusts; but those which fell on this occasion, we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazars, as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey, which St. John ate in the Wilderness, are perhaps particularly mentioned to show that he fared as the poorest of men, and not as a wild man, as some might interpret. Indeed the general appearance of St. John, clothed with camels' hair (rather skin), with a leathern girdle around his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets, Zach. xiii. 4.; and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the dervishes and *Gousheh nishins*, (or sitters in the corner), who are so frequently met with in Persia; a set of men who hold forth their doctrines in open places, sometimes almost naked, with their hair and beard floating wildly about their head, and a piece of camel or deer skin thrown over their shoulders." pp. 43, 44.

He observes, in another place—

"The locusts appear to be created for a scourge; since, to strength incredible for so small a creature, they add saw-like teeth, admirably calculated *to eat up all the herbs in the land, and devour the fruit of the ground.* (Psalm cv. 34). They remained on the face of the country during the months of July and August, sometimes taking their flight in vast clouds, and, impelled by a strong wind, were either lost in the sea or were driven into other countries. It was during their stay, that they showed themselves to be the real plague described in Exodus. They seemed to march in regular battalions, crawling over every thing that lay in their passage, in one straight front. They entered the inmost recesses of the houses, were found in every corner, stuck to our clothes, and infested our food." pp. 99, 100.

Our next extract will be somewhat longer, but we regard the illustrations contained in it as both happy and important. The traveller is speaking of his arrival at a place called Baj-gah, in the way to Persepolis.

"Here," he says "is a station of *rahdars*, or toll-gatherers, appointed to levy a toll upon *kafileks*, or caravans of merchants; and who, in general, exercise their office with so much brutality and extortion as to be execrated by all travellers. The police of the highways is confided to them; and whenever any goods are stolen, they are meant to be the instruments of restitution; but when they are put to the test, are found to be inefficient: none but a man in power can hope to recover what he has once lost. They afford but little protection to the road, their stations being placed at too wide intervals to be able to communicate quickly; but they generally are perfectly acquainted with the state of the country, and are probably leagued with the thieves themselves, and can thus, if they choose, discover their haunts. Their insolence to travellers is unparalleled; and no man has ever gone through the country, either alone or with a caravan, who has not vented his indignation upon this vile police.

"The collections of the toll are farmed, consequently extortion ensues; and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is

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accounted for; and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other.

"*Baj-gah* means 'the place of tribute:' it may also be rendered, *the receipt of custom;* and perhaps it was from a place like this that our Saviour called Matthew to him; because Matthew appears, from the 3d verse of the 10th chapter, to have been a publican; and publicans, who, in the 11th verse of the 9th chapter, are classed with sinners, appear to have been held in the same odium as are the rahdars of Persia.

"It also explains why Matthew, who was seated at the receipt of custom, is afterwards called a publican; and shows that in the choice of his disciples, our Saviour systematically chose them not only from among the poorest and humblest class of men, but also from those who, from their particular situation in life, were hated by all ranks. Matthew, as a toll-gatherer, must like the rahdars have been a man known to all ranks of people, and detested on account of this profession. When he was seen having *power against unclean spirits,* with power to *heal all manner of sickness and disease,* and following one like our Saviour, his life, when compared with what he formerly was, must have been a constant miracle.

"The parable of the Pharisee and the Publican, of the xviiith of Luke, 10th to 13th verse, will be more clearly understood by what has been above mentioned. Our Saviour, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villainy. According to Josephus, the sect of the Pharisees was the most powerful among the Jews; and from what has been said of the rahdars, it may perhaps be explained why the Pharisee, in praying to God, should make "extortioners" and "the unjust" almost synonimous terms with publicans; because we have seen, that from the peculiar office of the rahdar he is almost an extortioner by profession." pp. 69—71.

In the plain of Merdasht our traveller saw several insulated masses of rock; one of which was pointed out to him as the Rock of Istakhar, on the summit of which were to be seen the wonderful remains of a castle. He resolved to explore them.

"We ascended the rock on the N.W. side, winding around the foot of it, through more shrubs than are to be seen in any other part of the surrounding country, and making our way through narrow and intricate paths.—I remarked that our old guide every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words, which I learnt were a prayer for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the eastern traveller sets up his stone accompanied by a devout exclamation, as it were, in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-aram, in token of which he placed a stone and set it up for a pillar. In seeing a stone on the road placed in this position, or one stone upon another, it implies that some traveller has there made a vow, or a thanksgiving. Nothing is so natural in a journey over a dreary country as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did. 'If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I reach my father's house in peace,' &c. then will I give so much in charity—or again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving; in both cases setting up a stone as a memorial." p. 84.

At the close of the month of May, the heat proved excessive, the thermometer varying from 98° to 103°; and not only all articles of furniture, some of which had stood the climate of India, and crossed the equator several times unwarped, but ivory, and mathematical instruments, were greatly affected and injured by it. And yet, he adds,

"We found the nights cool, and the mornings quite cold, the thermometer varying sometimes 30° between the greatest heat and the greatest cold. The difference was sufficiently sensible

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to enable us to comprehend the full force of the complaint which Jacob made unto Laban: 'In the day the drought consumed me, and the frost by night.' Gen. xxxi. 40." p. 97.

On the day a male child is to be weaned, they carry him to the mosque, "in the manner, perhaps, that Hannah took Samuel to the house of the Lord, when she had weaned him." (1 Sam. i. 24.) "After having performed certain acts of devotion, they return home; and, collecting their friends and relations, they give a feast, of which they make the child also partake. The coincidence with Scripture is here remarkable. 'And the child grew, and was weaned; and Abraham made a great feast, the same day that Isaac was weaned.' Gen. xxi. 8."

"At Shoolgistoun, we were met by a Turkish tatar, with dispatches from Constantinople; and never was a messenger more welcome, as he brought us news long expected from our country and families. We perceived his delight at meeting us, by the smile that broke out upon his solemn face, which, by the dismal account he gave of his treatment in Persia, had most likely never been cheated out of its gravity. When we asked him how he liked the Persians, he took hold of the collar of his cloak, and shaking it, exclaimed, 'God give them misfortunes! Liars, thieves, rogues! See, I have lost the head of my pipe; they have stolen my pistols. Heaven be praised that I have seen you at last.'

"The shaking of his coat (a very common act in Turkey) is no doubt an act of the same kind and import as that of St. Paul, who, when the Jews opposed themselves and blasphemed, 'shook his raiment.' Acts xviii. 6. An additional mark of reprobation is given in the other instances in which St. Paul and Barnabas shook off the dust of their *feet* against the Jews. This had been ordered by Christ himself. Matt. x. 14." p. 123.

In the environs of Shiraz, Mr. Morier states that there are many pigeon-houses erected at a distance from the dwelling-houses, for the sole purpose of collecting pigeon's dung for manure. The extraordinary flight of pigeons which he had seen alight on these buildings, affords, he thinks, a good illustration of the passage (Isaiah lx. 8.) "Who are these that fly as a cloud, and as the doves to their windows?" Their great numbers, and the compactness of their mass, literally looking like a cloud at a distance and obscuring the sun in their passage. What follows is still more curious.

"The dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probable on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about 100 tomauns per annum; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light upon that passage in Scripture, when in the famine of Samaria, 'the fourth part of a cab of doves' dung was sold for five pieces of silver.' 2 Kings vi. 25." p. 141.

The next example of coincidence is, perhaps, one of the most striking and instructive in the volume. We will give it at length.

"It was fixed that at the end of August the Ameen-ad-Dowlah was to give an entertainment to the Ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us at about five o'clock in the evening to bid us to the feast. I might make use of scriptural language to commence my narration: 'A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are ready.' Luke xiv. 16 and 17. The difficulty which infidels have made to the passage of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option, by punishing them in fact for their refusal. Whereas all the guests to whom when the supper was ready the servant was sent had already accepted the invitation, and were therefore already pledged to appear at the feast, at the hour when they might be summoned.

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They were not taken unprepared; and could not, in consistency or decency, plead any prior engagement. On alighting at the house, we were conducted through mean and obscure passages to a small square court, surrounded by apartments, which were the habitations of the women, who had been dislodged on the occasion; and as we entered into a low room, we there found our host waiting for us, with about a dozen more of his friends. The Ambassador was placed in the corner of honour, near the window, and the Ameen-ad-Dowlah next to him, on his left hand. The other guests were arranged around the room according to their respective ranks; amongst whom was an old man, a lineal descendant of the Seffi family, whom they called Nawab, and who took his seat next to the Ameen-ad-Dowlah. Although needy and without power, he is always treated with the greatest respect. He receives a daily sursat, or allowance from the king; which makes his case resemble that of Jehoiachin; for 'his allowance was a continual allowance given him of the king, a daily rate, all the days of his life.' 2 Kings xxv. 30. This treatment is in the true spirit of Asiatic hospitality. Giving to the Nawab a high rank in society, is illustrative of the precedence given to Jehoiachin, by 'setting his throne above the throne of the kings that were with him in Babylon.' Idem, v. 28.

"When a Persian enters a mejlis, or assembly, after having left his shoes without, he makes the usual salutation of selam aleikum, (peace be unto you), which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12.); and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes which arise on matters of precedence are numerous; and it was easy to observe, by the countenance of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect; and they will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom among other things he characterises as loving 'the uppermost places at feasts.' Mark xi. 39. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the mejlis as he may choose, and we saw an instance of it on this occasion; for when the assembly was nearly full, the Governor of Kashan, a man of humble mien although of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did.

"The strong analogy to be discovered here between the manners of the Jews, as described by our Saviour in the first of the parables contained in the 14th chapter of St. Luke, and those of the Persians, must be my best apology for quoting the whole passage at full length, particularly as it will more clearly point out the origin, and more strongly inculcate the moral of that beautiful antithesis with which it closes. 'When thou art bidden of any man to a wedding, sit not down in the highest place, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest place; but when thou art bidden, go and sit down in the lowest place, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.'" pp. 142—144.

The Persians are accustomed, in the first month of every year, to commemorate for ten days the death of Imam Hossein. This Hossein was the second son of Ali and brother of Hassan, who, having refused to recognize Yezid for the legitimate caliph, was obliged to quit Medina and retire to Mecca. Yezid dispatched a force against him, which, meeting him, killed him and all who were with him, in the 61st year of the Hejira. These events have been formed into a drama of several parts, one of which is performed in each successive day of the commemoration.

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The subject, which is full of affecting incidents, and which is allied with the religious and national feelings of the Persians, awakens their strongest passions, and excites in them an enthusiasm not to be diminished by lapse of time.

"It is necessary," observes Mr. Morier, "to have witnessed the scenes that are exhibited in their cities to judge of the degree of fanaticism which possesses them at this time. I have seen some of the most violent of them, as they vociferated Ya Hossein! walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood by the voluntary cuts which they have given to themselves, either as acts of love, anguish, or mortification. Such must have been the cuttings of which we read in Holy Writ, which were forbidden to the Israelites by Moses; and these extravagancies, I conjecture, must resemble the practices of the priests of Baal, who 'cried aloud and cut themselves after this manner with knives and lancets, till the blood gushed out upon them.' 1 Kings xviii. 28. See also Jeremiah xvi. 5—7." pp. 176, 177.

On one of the nights of this commemoration, the whole of the embassy was invited to attend. The Persians were all in mourning dresses, and "no man did put on his ornaments." (Exod. xxxiii. 4.) A mollah, of high consideration, reminded the crowd present of the great value of each tear shed for the sake of Imam Hosseiu, which he represented as an atonement for a past life of wickedness, and informed them, with much solemnity, that "whatsoever soul it be that shall not be afflicted in the same day, shall be cut off from among the people." (Levit. xxiii. 29.) In the tragical parts of the drama, afterwards acted, most of the audience appeared to weep very unaffectedly; and Mr. Morier was witness to many real tears which fell from the Grand Vizier and the Mollah who sat near him.

"In some of these mournful assemblies," he adds, "it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage in the 56th Psalm, ver. 8., 'Put thou my tears into thy bottle.' Some Persians believe, that in the agony of death, when all medicines have failed, a drop of tears so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use, that they are collected." p. 179.

The following illustration is remarkable:—

"On the 15th April, 1813, returning from a morning ride about seven o'clock, I saw, at about forty yards from the road-side, a party of well dressed Persians seated on a carpet close to a rising ground in the plain, with a small stream of water, near a field of rising corn, flowing before them, and surrounded by their servants and horses. As I passed, they sent a lad to me with a message to the following purport:—The Khan sends his compliments, says *khosh bash*, be happy, and requests you will join his party: at the same time the whole company hallooed out to me as loud as they could, *khosh bash! khosh bash!* I afterwards learnt that this party was given by a Yúzbashee or a Colonel of the King's troops, and that they were in the height of enjoyment when I passed, for they were all apparently much intoxicated. We one day met a party in one of the King's pleasure-houses, nearly under similar circumstances; and we found that the Persians, when they commit a debauch, arise betimes and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess until night. This contrast with our own manners will perhaps give fresh force to that passage of Isaiah, v. 11. 'Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, until wine inflame them.' This, indeed, has been the reproach of the voluptuary from the satyrists and moralists of all ages and nations." pp. 189, 190.

No less remarkable are these which follow.

"On the north bank of the river Karaj, the king is building a palace surrounded by a fort, and a town which is to be called Sulimanieh, from the city

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of that name which was taken from the Courdish chief, Abdurakhman Pasha. The spoils of the captured city and country are to defray the expenses of its construction. We found about one hundred peasants at work upon the fort, which is to be a square of two hundred yards, with four towers in front, and a gate in the middle of each side. The walls are made with sun-burnt bricks, with a previous foundation of common stone, and the archways of the gates of bricks baked in a kiln. The bricks baked in the sun are composed of earth dug from pits in the vicinity, which is mixed up with straw, and then, from the form in which they have been cast, are arranged on a flat spot in rows, where the sun hardens them. This style of building is called the *kuh gil*, or straw and clay. The peasants who were at work had been as usual collected by force, and were superintended by several of the king's officers, who, with hard words, and sometimes harder blows, hastened them in their operations. Their fate resembled that of the Israelites, who no doubt were employed in the same manner in buildings for Pharoah, and with the very same sort of materials. Their bricks were mixed up with straw; they had to make a certain quantity daily, and their task-masters treated them cruelly if their task was not accomplished. The complaints which they made were natural, and resembled the language used frequently on similar occasions by the oppressed in Persia. 'There is no straw given unto thy servants, and they say to us, Make brick: and behold thy servants are beaten: but the fault is in thine own people.' Exodus v. 16." pp. 199, 200.

"To the northward and westward are several villages, interspersed with extensive orchards and vineyards, the latter of which are generally inclosed by high walls. The Persian vine-dressers do all in their power to make the vine run up the wall." p. 232.

"The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque now falling into decay, and before it a *maidan* or square, which serves as a market-place. Here we observed every morning before the sun rose, that a numerous body of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the labourers in the vineyard, in the 20th chapter of Matthew; particularly when passing by the same place late in the day, we still found 'others standing idle,' and remembered His words, 'Why stand ye here all the day idle?' as most applicable to their situation; for in putting the very same question to them, they answered us, 'Because no man hath hired us.'" p. 265.

We shall content ourselves with citing one more illustration from this truly interesting work. A rebel chief, named Mahomed Zemaem Khan, who had risen in arms against the king of Persia, was taken prisoner, and carried before the king.

"When he had reached the camp, the king ordered Mahomed Khan, chief of his camel artillery, to put a mock crown upon the rebel's head, *bazubends* or armlets on his arms, a sword by his side; to mount him upon an ass, with his face towards the tail, and the tail in his hand; then to parade him throughout the camp, and to exclaim, 'This is he who wanted to be the king!' After this was over, and the people had mocked and insulted him, he was led before the king, who called for the Looties and ordered them to turn him into ridicule, by making him dance and make antics against his will. He then ordered, that whoever chose, might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Cajar tribe, and some time after he had both his eyes put out." p. 351.

"The strong coincidence," adds Mr. Morier, "between these details and the most awfully affecting part of our own scripture history, is a striking illustration of the permanence of eastern manners."

The preceding extracts will have sufficiently answered the immediate object which we proposed to ourselves in noticing Mr. Morier's work; namely, to present our readers with a few of the most striking of his illustrations of Scripture. We will not, however, quit the volume without appending two or

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three extracts of a different character, which, we have no doubt, will prove interesting to our readers. The following is a description of an European's first impressions, on his landing in Persia.

"Accustomed as his eye has been to neatness, cleanliness, and a general appearance of convenience in the exteriors of life, he feels a depression of spirits in beholding the very contrary. Instead of houses with high roofs well glazed and painted, and in neat rows, he finds them low, flat roofed, without windows, placed in little connection. In vain he looks for what his idea of a street may be; he makes his way through the narrowest lanes, incumbered with filth, dead animals, and mangy dogs. He hears a language totally new to him, spoken by people whose looks and dress are equally extraordinary. Instead of our smooth chins and tight dresses, he finds rough faces masked with beards and mustachios, in long flapping clothes. He sees no active people walking about with an appearance of something to do, but here and there he meets a native just crawling along in slip-shod shoes. When he seeks the markets and shops, a new and original scene opens upon him. Little open sheds in rows, between which is a passage, serving as a street, of about eight feet in breadth, are to be seen, instead of our closely shut shops, with windows gaily decked. Here the vender sits, surrounded with his wares. In a country where there is so little apparent security of property, it is surprising how a man so easily exposes his goods to the pilfer of rogues." pp. 41, 42.

During the detention of the embassy at Shiraz, Sir Gore Ouseley availed himself of the opportunity of employing different gentlemen belonging to his suite, in researches connected with the present state of Persia, as well as its remains of antiquity. It fell to our author's lot to visit Persepolis, where, notwithstanding the indefatigable researches of former travellers, he had the success to make some new discoveries.

"I went early in the morning to the ruins, which were situated about a mile from my habitation, attended by the stone-cutters. Considering the quantity of sculptured remains that had fallen from their original positions, and which were spread about the ruins in great profusion, I did not hesitate to appropriate such parts of them as seemed the most fitting to be sent to England." "The most interesting part of the ruins, in point of sculptured detail, is certainly the front of the staircase, which leads to the great hall of columns; and here I found many fallen pieces, corresponding to those still erect. I caused one large stone to be turned, upon which were sculptured the busts of two large figures. It was impossible to carry away the whole block, as I had no other mode of conveyance than the backs of mules and asses, consequently the two figures were obliged to be separated; but unfortunately a vein running across the upper part of the stone, the head-dress of one of the figures was broken off in the operation. The Persians do not know the use of the saw in stone-cutting: therefore my dissections were performed in a very rude manner. I was lucky to find the commencement of the arrow-headed inscription, the termination of which Le Bruyn has given in his drawings; so if this character should ever be deciphered, we should be in possession of the whole of the inscription. I perceived the angle of a block just appearing on the surface of the ground opposite to that part of the inscription which is now remaining, and concluded it must be the commencement of it: it may be imagined how happy I was to find, after the long toil of digging it up, that my conclusion was well-founded.

"Both Le Bruyn and Chardin have only given one line of figures on the left of the staircase; but as it was evident that in order to complete the symmetry there must have been the same number on the left as there are on the right, I hired some labourers from the surrounding villages, and made them dig. To my great delight, a second row of figures, highly preserved, was discovered, the details of whose faces, hair, dresses, arms, and general character, seemed but as the work of yesterday. The faces of all the figures to the right of the staircase are mutilated, which must be attributed to the bigotry of the first Mussulmans who invaded Persia; those of the newly-discovered figures are quite perfect, which shows that they must have been covered before the Saracen invasion." pp. 75, 76.

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Mr. Morier's researches were suddenly stopped by the local governor, who pretended that he had no authority to allow of excavations being made without orders from the court, but who, in reality, only wanted a present, and was jealous of the money paid to the peasants for conducting the operations. It is unnecessary, on the present occasion, to enter into any description of those well-known ruins, the *moral* impression of which is their greatest attraction. "It is impossible," said the pensive Martyn, "not to recollect that *here* Alexander and his Greeks passed and repassed—here they eat, and sang, and revelled;—*now* all is silence; generation on generation lie mingled with the dust of their mouldering edifices."

The sensation of melancholy, connected with the appearance of desolate grandeur, is not confined to Persepolis. The capital itself, Ispahan, is a large tract of ruins, with here and there an inhabited house, the owner of which Mr. Morier compares to the forlorn person mentioned Job xv. 28. *dwelling in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.* Houses, bazaars, mosques, streets, and palaces, are seen in a state of total abandonment; so that our author rode for miles among the ruins without meeting with any living creature, except, perhaps, a jackall peeping over a wall, or a fox retiring to his hole. Yet, at a distance, the city appears magnificent; for the details are lost in the general mass, the ruins not being distinguishable from the inhabited houses. We quote the following remarks on the entrances to the dwellings, chiefly from their tendency to illustrate sacred writ.

"A poor man's door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback, which, when any act of oppression is going on, they would make no scruple to do. But the habitation of a man in power is known by his gate, which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty; such is the Allah Capi at Ispahan, and Bab Hemayan, or the Sublime Porte at Constantinople. This must have been the same in ancient days. The gates of Jerusalem, Zion, &c. are often mentioned in the Scripture with the same notion of grandeur annexed to them.

"Such an ornament to a dwelling so much attracts the public eye, that it is carefully avoided by those who fear to be accounted rich, lest it should excite the cupidity of their governors. The merchants of Ispahan, for instance, some of whom are very rich, have purposely mean entrances to their houses, whilst their interiors are ornamented with great luxury. In Turkey, indeed, the vanity of some people is such, that when the building is in itself a small one, they will build a gate to it large enough for a palace; but they generally finish by paying dear for their ostentation. 'He that exalteth his gate seeketh destruction,' said the wise King. Prov. xvii. 19." pp. 135, 136.

Having thus traced an outline of the chief city of Persia, we ought, perhaps, to give a portrait of one of the natives. Such a sketch has, however, been recently presented in our pages, in the papers to which we have already referred. The following anecdote may furnish an additional feature to complete the resemblance, besides incidentally illustrating a scriptural custom.

"The king of Persia's ambassador returned to Teheran a short time after the English embassy, and was himself the bearer of the preliminary treaty, which he had concluded with the Russians. The treaty was drawn up after the usual form, with as little of Oriental imagery and embellishment as the idiom of the Persian language would admit. In the preamble, where the ranks of the respective plenipotentiaries are specified, General de Rtischef on the part of Russia, in addition to his character of commander in chief in Georgia, was designated as knight of many orders, all of which, notwithstanding the difficulty of making such details perfectly intelligible in the Persian language, were inserted at full length. The Persian plenipotentiary,

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however, having no orders of knighthood, his titles in consequence appeared less than those of the Russian (although every advantage had been taken of those usually so liberally bestowed in Persia), and he at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that previous to his departure, his sovereign had honoured him by a present of one of his own swords, and of a dagger set with precious stones, to wear which, is a peculiar distinction in Persia; and besides, had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as 'endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat already worn.'

"This may appear ridiculous to us; but it will be remembered that the bestowing of dresses as a mark of honour among eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat already worn, by what is recorded of Jonathan's love for David: 'And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle;' and also in the history of Mordecai we read, 'For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear,' &c." pp. 299, 300.

We cannot refrain from giving one portrait more, of a very different kind. A Christian missionary in a heathen land is, at all times, an interesting spectacle, and, while we lament that Padré Yusuf did not belong to a purer church, we greatly admire the zeal and disinterestedness with which he clung to the ruins of his decayed mission, and refused to desert a post which he thought himself bound in duty to maintain.

"It was not until we were one day accosted in the Italian language, by a little, fresh, cheerful looking man, that we were aware of the existence of a Roman Catholic Church at Ispahan. He was its priest, and the last of the missionaries of the Propaganda, who had long been established in Persia. His name was Padré Yusuf, a Roman by birth, and he had lived fifteen years at Ispahan, during which time he had scarcely acquired a word of the Persian language, but could converse fluently in Armenian and Turkish. We seized the first opportunity of paying him a visit; and we had no difficulty in finding where he lived, for he seemed to be known by every inhabitant of Julfa. We went early in the morning, and knocked for a considerable time at the door of his house, before we heard any noise that indicated an inhabitant. At length the door was opened very cautiously by the Padré himself, who had well ascertained who were his visiters before he ventured upon so bold a step. His precautions were very natural, for himself and his companion, a cat, were the only inhabitants of his house and church, which, forming one entire spacious building, were calculated to hold a much larger number than its present tenants. In most Mahomedan countries, where Christians are constantly molested and oppressed, they are very cautious to whom they open the doors of their houses. Our early intrusion had awakened the good man from his sleep, for we perceived his bed spread on the brick floor, and in his hurry he had not had time to adjust his dress. First, he showed us the church, which, considering his very slender means of existence, we found to be in good repair, clean, in good order, and better ornamented than we could have expected. It belongs to the order of the Dominicans, of which generally four or five monks used to reside at Ispahan; and was built by a Catholic lady in the year 1700, who left a legacy for that purpose, and whose tomb is now to be seen in the interior of the church. Formerly the Carmelites and Jesuits had each their church and monastery at Julfa, whilst the Augustins and Capuchins had theirs in Ispahan itself; but it is long since they have ceased to exist.

"Padré Yusuf informed us that his flock does not at present amount to more than 14 or 15 souls, but that in the better days of Persia, large numbers of Europeans formed a part of the congregation on Sundays and holidays. We could almost imagine ourselves to be in Europe, conversing as we were in Italian, in a church so like in its interior

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to those of Catholic countries. The Padré informed us, that as long as the Pope was in power he used to receive succours in money, but now his necessities were so great that he scarcely knew how to live. He said, that like the other monks, he would long ago have returned to his own country, but that he felt himself bound in duty to take care of the small flock of Catholics still existing at Ispahan. During the commotions of Aga Mahommed Khan's reign, he used to keep watch on the roof of his church with a gun on his shoulder; and whenever he was in fear of being attacked, he did not scruple to make a show of resistance.

"He then opened the library, a small square room, with shelves all around, upon which were heaped books of all descriptions, covered with dust. The floor also was spread with books, old papers, letters, accounts, all relating to the business of the former missionaries, written in a variety of languages, and some of a very old date. The books were in French, Italian, Latin, Greek, and Hebrew, mostly on religious subjects, but so much neglected and out of order, that to us it did not appear that there was one complete work throughout the whole collection. What the Padré prized the most was a polyglot Bible, containing the Old Testament in Hebrew, Chaldaic, Greek, Latin, German, and Italian. We put some books aside, and asked whether he would not name a price for them; but the good man, although nearly starving, and without a probability of any other priest succeeding him, decidedly refused our offer, saying that they belonged not to him, but to the church. Moreover he assured us, having heard that some of the books had been stolen from the library, and were used as waste paper by the Persians, that he felt himself bound to endeavour to re-purchase them, which he did whenever he had the means. It was quite delightful to meet with so conscientious a man, in a country where the word conscience is not even known, much less where its admonitions are felt." pp. 146—148.

Poor Padré Yusuf is since dead; but we trust that our own Protestant church is designed, by the providence of God, to labour under better auspices for the evangelization of Persia. Martyn's Testament has already laid a solid foundation; and both from the east and the west the triumphs of the Gospel are approaching nearer and nearer to this long isolated spot in the regions of the prince of darkness.

Before we part with our author, we are tempted to transcribe a passage on another subject, which is as creditable to his humanity as the extracts we have already given are to his biblical knowledge and Christian feeling.

"During the time we were at the Brazils, the slave trade was in its full vigour; and a visit to the slave-market impressed us more with the iniquity of this traffic, than any thing that could be said or written on the subject. On each side of the street, where the market was held, were large rooms, in which the Negroes were kept; and, during the day, they were seen in melancholy groupes, waiting to be delivered from the hands of the trader, whose dreadful economy might be traced in their persons, which at that time, were little better than skeletons. If such were their state on shore, with the advantages of air and space, what must have been their condition on board the ship that brought them hither? It is not unfrequent that slaves escape to the woods, where they are almost as frequently retaken. When this is the case, they have an iron collar put about their necks, with a long hooked arm extending from it to impede their progress through the woods, in case they should abscond a second time. Yet, amidst all this misery, it was pleasing to observe the many Negroes who frequented the churches; and to see them, in form and profession at least, making a part of a Christian congregation." pp. 6, 7.

It is impossible that the perusal of Mr. Morier's work should not remind us of another individual, on whom we formerly had occasion to animadvert with some severity: we mean the Right Honourable Sir William Drummond. This gentleman had been engaged in a similar mission to that of our present author, and had visited some of the same scenes. But though he had been commissioned to represent a Christian king in an infidel court,

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and was also honoured with a seat at the council board of his sovereign, he scrupled not to stand forth as the impugner of the truth of the Christian Scriptures. The most offensive of his works, indeed, was not published, in the usual acceptation of that term; that is to say, it was not advertised to be sold; but it was, nevertheless, widely circulated, and the proceedings on a late trial shew that it is still accessible. If any of our readers wish to become better acquainted with the nature and tendency of this work (which the author chose to denominate "Œdipus Judaicus"), they may find a review of it in our volume for 1812, p. 449, &c.

We should not have thought it necessary again to disturb the repose of Sir William Drummond, had not recent occurrences and discussions forced him upon our notice. We have seen with what eagerness and with what effect the conduct of this titled individual was brought forward by Mr. Carlile during the course of his trial, in vindication of the blasphemies by which he had been labouring to undermine Christianity, and to extinguish all reverence for the holy Scriptures. And is it not to be deeply deplored, that such a line of defence was practicable; that, in extenuation of some of his coarsest and most ribaldrous attacks on the Bible, he could allege the example of one who continues a member of his Majesty's most honourable Privy Council? The feelings of the public were shocked to hear Carlile represent the Bible as speaking, for instance, of Jehovah, as a mere "local and material God, who dwelt in a box made of Shittim wood, in the temple of Jerusalem*." But this passage, with others still more profane and disgusting, was only copied almost *literatim* from the pages of our Privy Councillor. Now, it is not to be denied, that, to common observers, it does seem to bear out the charge of inconsistency against our rulers, that Carlile should now, at the suit of government, be sustaining the weighty, but justly merited, sentence of the law in Dorchester gaol; and that Sir William Drummond, who supplied Carlile with some of his most criminal passages, should appear before the public as enjoying the favour and confidence of the same government, and should still remain enrolled among the secret advisers of his Majesty, one of whose titles is that of Defender of the Faith. But it is not even now too late to redeem this fault, and to perform an act of substantial, though tardy, justice. In making this suggestion, we certainly are not actuated by any feeling of personal hostility towards Sir William Drummond, whom we know only from his writings; but we are most decidedly of opinion, that such an example is due not only to the outraged feelings of the public, but to the character of the government for sincerity, for consistency, and for equal and impartial justice.

* We are unwilling to permit our pages to contain a sneer against Scripture, without supplying an antidote to it. The Bible does not speak of Jehovah in the manner in which Sir W. Drummond and Carlile assert that it does. What it states is, that the Supreme Being, who is uniformly represented as filling all space with the immensity of his fulness, was pleased, not to reside locally in a particular spot in the Jewish Temple, but to visit it with a *visible symbol of his presence*, for the purpose of carrying on certain important dispensations of his providence. It was well remarked by Mr. D'Oyley, in his reply to this and other objections of a similar kind, advanced by Sir William Drummond against the truth of the Scriptures, on the ground of the apparent frivolity of the operations in which the Almighty is represented as taking a part, "As well might you burlesque the doctrine of his being the Universal Creator, by saying he is introduced as busying himself about the foot of a flea, or that of his Providence by sneering at the undignified notion of his observing the position of a pin or a hair."

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—A third volume of the History of the British and Foreign Bible Society, bringing the history down to the close of the Society's fifteenth year (expected to be ready for publication in the ensuing spring), by the Rev. John Owen;—London, before the great Fire.

In the press:—Memoirs of the Rev. John Wesley, by R. Southey;—The Insufficiency of Reason and the Necessity of Revelation to demonstrate the Being and Perfections of the Deity, by Andrew Horn;—Memoirs of the Protector Cromwell, by Oliver Cromwell, a Descendant;—Travels in the East, by R. Walpole;—Anecdotes, by Sholto and Reuben Percy;—History of the Crusades, by C. Mills;—Itineraries to Timbuctoo and Kassina, translated into French from the Arabic, by M. de Sacy, and into English by T. E. Bowdich;—Translation from Bouterwek's History of Spanish Literature; by A. L. Ross;—Jesse, or the Beneficial Effects of Youthful Religion; by a Lady.

In a recent Report of the Committee of the Refuge for the Destitute, it is stated, that from January 1, to July 1, 1819, they had admitted 32 males and 29 females; and that in the same period they had discharged, to employment or otherwise, 30 males and 28 females. There remained in the establishments, at Hackney Road and Hoxton, on the latter of the above dates, 80 males and 76 females. The total number admitted, since the opening of the institution, in 1806, is 329 males and 839 females. One hundred and seventy-five females, who were on the brink of ruin, have been restored to their friends, or provided with suitable situations. The circumstances of many of these did not require admission into a house of reform. Considerably more than two thousand cases have been considered and disposed of by the Committee.

As differences frequently exist in congregations, on the subject of singing, the following extract from an account, lately published, of a trial in the Court of Arches, may be useful to our readers:—"In a cause lately tried in the Court of Arches, Sir J. Nicol referred to a case, in which an action was brought by the minister against the churchwarden; and the charge in the citation was, "for obstructing and prohibiting, by his own pretended power and authority, and for declaring openly his intention still further to obstruct and prohibit, the singing and chaunting of the charity-children of the parish." Here the churchwarden supposed that he had a right to direct when the children should sing, and when they should not. The minister had directed the organ to play in certain parts of the service, and the children to chaunt at the same time: the churchwarden directed the contrary; and the organist obliged him in preference to the minister. The Court said, "that the right of *directing Divine service was with the minister, and, for the churchwarden to interrupt or defeat it, was an offence and an innovation of the clergyman's rights, to be proceeded against by articles.*"

An American mechanist has submitted to the Bank of England the following plan, to multiply impressions and increase the difficulty of imitation:—The subject is first to be engraved on a flat plate of soft steel, which, being duly hardened, is then capable of impressing a similar surface of soft steel in a cylindrical form. The cylinder, in its turn, being hardened, is rendered capable of impressing other flat plates of soft steel, or copper-plates; and one cylinder can thus multiply steel or copper-plates, in any desirable number, equal, it is said, in effect and delicacy, to the first engraving. From these any number of impressions on paper may be taken, all *fac similes* of each other; and, if steel plates are used, they are all equal to proofs; or, if copper, they may be renewed as often as they begin to wear. The artist has further invented a machine for copper-plate printing, by which he is enabled, with thirty-six plates and the labour of four men, to produce one hundred and eight impressions in a minute. This machine consists of a wheel of four feet diameter, on the periphery of which he fixes thirty-six of his multiplied plates; and then, by supplying an endless reel of patent paper, with a suitable apparatus for inking, he is enabled to take good impressions to the extent above mentioned.

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Oxford.—The following subjects are proposed for the Chancellor's Prizes, for the ensuing year, namely:—Latin Verse: Newtoni Systema. English Essay: The Influence of the Drama. Latin Essay: Quænam fuerit Concilii Amphictyonici Constitutio, et quam vim in tuendis Græciæ Libertatibus et in Populorum Moribus formandis habuerit? Sir Roger Newdigate's Prize: For the best Composition in English Verse—The Temple of Diana at Ephesus.

Germany. — Previously to the year 1805, there were no other establishments for the blind, in Germany and the adjacent states, than the common hospitals; but, since that period, several have been organized: one at Vienna, in 1805; one at Berlin, in 1806; one at Prague, in 1807: at Amsterdam, in 1808; at Dresden, in 1809; at Zurich, in 1810; and at Copenhagen, in 1811. The education of the blind, in these institutions, is on the plan of one at Paris, as described in a work of Guillé on the subject. Similar establishments are being organized in Wurtemberg, and in all the chief cities of Bavaria.

Italy.—Sir Humphrey Davy has written from Rome, that of the number of manuscripts found in the ruins of Herculaneum, 88 have been unrolled and are now legible; 319 have been utterly destroyed; and 24 have been given away as presents. It is hoped that from 100 to 120 may yet be saved out of 1265, which remain to be unrolled by means of a chemical operation.

Ionian Islands.—A university has been lately established at Corfu, by the Earl of Guildford, under the auspices of the British government. His lordship, who is appointed Chancellor by the Prince Regent, has nominated to the different chairs Greeks of the first abilities; and his intentions have been seconded, with much effect, by some persons of eminence on the spot. The university of Oxford, in acknowledgment of his lordship's zeal in the promotion of Greek literature, has conferred upon him the degree of Doctor of Civil Law; and, as a further token of the interest taken by that learned body in the success of the measure, it has resolved to present to the Ionian University all such books, printed at the Clarendon press, as may be thought useful to that institution. An Ionian Bible Society has also been recently established, and promises great utility, not only to the Seven Islands, but to every part of Greece and Albania. Among its founders we perceive the names of the President of the Ionian Senate, the Greek Bishop, and Roman Catholic Vicar General, with many of their clergy, &c.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Discourses on the Three Creeds; by E. Nares. 8vo. 10s. 6d.

Sermons on various Subjects; by the late Rev. M. West. 2 vols. 8vo. 1*l.* 1s.

A Sermon preached in Great St. Mary's Church, Cambridge; by the Rev. T. Calvert. 1s. 6d.

Chronological History of Jesus Christ; by the Rev. R. Warner. 8vo. 10s. 6d.

The Tyranny of the Church of Rome, translated from the Latin of Francis Turrettin, S. T. P. and a Preliminary Dissertation, identifying the present Principles and Spirit of Popery, with those manifested by it previously to the Reformation; by T. Rankin. 8vo. 2s. 6d.

An Account of the Life, Ministry, and Writings, of the late Rev. John Fawcett 8vo. 12s.

On the Character of Idolatry; and on the Propagation of Christianity in the Eastern Colonial Possessions of Britain; two Sermons; by the Rev. Edward William Stillingfleet, B. D. 8vo. 3s.

On the Nature and Tendency of Blasphemous Opinions; by the same. 8vo. 1s.

MISCELLANEOUS.

County Biography; or the Lives of Remarkable Characters in the Counties of Norfolk and Suffolk. Royal 18mo. 2s. 6d. 8vo. 4s.

An Introduction to the Study of Conchology, including the Linnæan Genera, &c.; by Samuel Brookes. 3*l.* 10s. on large paper. 5*l.* 15s. 6d.

Sound Mind, or Contributions to the Natural History and Physiology of the Human Intellect; by J. Haslam. 8vo. 7s.

Essays on Phrenology, or an Enquiry into the Principles of Drs. Gall and Spurzheim; by G. Combe, 8vo. 12s.

An Essay on the Madras System of Education; by the Rev. Harvey Marriott. 8vo. 2s. 6d.

Elements of Greek Prosody and Metre, compiled from the best Authorities, ancient and modern; by Thomas Webb. 8vo. 6s.

A Concise Description of the Endowed Grammar Schools in England

and Wales; by N. Carlile. 2 vols. 8vo. 2*l.* 16*s.*

The Intellectual Patrimony, or a Father's Instruction; by James Gilchrist. 8vo. 6*s.*

An Essay on the Employment of the Poor; by R. A. Slaney. 2*s.*

A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconception of a Pamphlet entitled "Reflections," &c.; by the Rev. Sam. Wix. 3*s.*

An Analysis of the Egyptian Mythology, designed to illustrate the Origin of Paganism, &c.; by James Cowles Pritchard. 8vo. 14*s.* 7*s.*

The History and Topography of the Parish of Sheffield, in the County of York; by Joseph Hunter. 4*l.* 4*s.*

Topographical and Historical Account of Norwich. 1 vol. 12mo. 4*s.*

Historical and Topographical Description of Warwickshire; by T. Smith, 5*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN THE SOUTH SEAS.

The progress of religion in the newly Christianized islands appears to be very satisfactory. At Otaheite reading has become very general, and the natives are diligently engaged in teaching one another. Three thousand copies of St. Luke's Gospel have been printed, and sold for three gallons of cocoa nut oil each copy. Many thousands were greatly disappointed that there were no more for sale; a defect which it is expected will be shortly remedied. Private prayer is supposed to be almost universal, and the instances of real piety numerous. Some peculiar difficulties have, however, arisen out of this new state of things. Not only the social habits and customs of the Islanders, but their civil regulations, had been intimately blended with their superstitious rites: when, therefore, idolatry was renounced, and Christianity established in its room, their political and social systems suffered a total derangement. This change affected, more or less, every custom and usage, and extended to almost every affair of life. The Missionaries thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the islands; but now they are applied to, from all quarters, for counsel and direction, not only in moral and religious but in political and civil affairs. Desirous of pursuing their former line of conduct, they had informed the King and the Chiefs, that, as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must still decline all direct interposition in their political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare. On presenting this recommendation, they engaged to furnish such counsel on the several points which should call for their attention, as their acquaintance with the Scriptures, and the laws of Britain and other civilised nations, might enable them to impart. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the chiefs. In his answer to the Missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him, on the subject of new laws and regulations; and it appears that his subsequent conduct towards the Missionaries had been, in no degree, less friendly since they had ventured to make this unwelcome proposition.

On this last point it is said—

Since the termination of the war, in 1815, which fully restored Pomare to the sovereignty, the attention of the people has been forcibly attracted and variously occupied, by the interesting changes and new avocations which have been consequent on the fall of their idolatry and the subsequent introduction of Christianity: but, when the novelty of these changes has passed away, when

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the Natives shall be generally instructed, when their new customs are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits. With this view, the London Missionary Society sent out Mr. John Gyles, in the summer of 1817, on the recommendation of the Rev. Samuel Marsden. Mr. Gyles is to devote himself to the instruction of the Natives in the cultivation of the sugar-cane, and other indigenous plants of the islands, with the cotton and coffee trees.

AMERICAN BIBLE SOCIETY.

From the Third Report of the American Bible Society, we learn that the Society now possesses eight sets of stereotype plates for the whole Bible, and two sets for the New Testament.

There have been printed for the Society, during the last year, 47,320 copies of the Bible, and 24,000 copies of the New Testament; which, together with the 29,500 copies of the Bible printed in the two former years, make a total of 100,820. These are exclusive of an edition of 2000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2450, and which have been sufficient to meet the demand for the Scriptures in these languages until the present time —the whole making a total of 105,270 Bibles and Testaments, either obtained for circulation by the American Bible Society, or issued from its presses during the first three years of its existence.

The present printing establishment is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian languages has been prosecuted, as far as circumstances have permitted. One thousand copies of the Gospel of St. John have been printed in the Mohawk language; and the same number of copies of the Epistles of St. John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures in these languages, in order to go on, and furnish the whole or the greater part of the Bible to the Indians in their native dialects; and, as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

CLERGY ADDRESS TO THE ARCHBISHOP OF TUAM.

It is with peculiar pleasure that we insert a part of an Address recently presented from the Clergy of the diocese of Elphin to their late Bishop, on his translation to the Archbishopric of Tuam, together with his Grace's truly Christian Reply. It augurs well for the sister island, when such an endearing relation is seen to exist between her prelates and their clergy, and when sentiments so truly apostolic are thus publicly avowed by such a man as the Archbishop of Tuam. After mentioning several of his Grace's plans for the benefit of his diocese, the Address proceeds as follows:—

"But, more particularly, observing the ardent desire always evinced by your Grace, to promote the knowledge of our Lord and Saviour Jesus Christ, we hail, with unfeigned pleasure, your Grace's translation to the Archbishopric of Tuam, hoping and praying as we do, that thereby, as an instrument in the hand of Providence, your Grace will more extensively become the blessed means of diffusing and maintaining Gospel Truth. From our knowledge of your Grace, we are fully persuaded that the awful responsibility of your high station is deeply felt by you, and, as springing from that feeling, we anticipate, that as your Grace is amongst the foremost in temporal rank and distinction; so also will you seek to be amongst the foremost in that spiritual distinction 'which the world can neither give nor take away;' and that looking unto Him who is able to give the increase, your Grace's exertions will ever be devoted to promote true religion on earth, and to uphold every institution in aid thereof, and connected therewith."

To the above Address his Grace was pleased to give the following Answer.

"Elphin House, Nov. 23, 1819.

"My Rev. Friends—After a residence of above nine years in the diocese of Elphin, and much of that time in intimate and close intercourse with many of you, it is with no small satisfaction that now, upon my translation to the Archbishopric of Tuam, I am favoured by you with such a testimony of your approbation, as the Address which has this day been presented to me. If, by the influence of God's grace, I have

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been made the humble instrument of providing, in any way, for the benefit of the diocese of Elphin, and of its clergy—if it has been mercifully put into my heart, to use the ample means provided by the legislature for procuring glebe lands, and erecting glebe houses for their residence—if I have taken my share with you in setting on foot a subscription for the maintenance of our widows, and, in co-operation with you, afforded my humble aid in promoting schools for the instruction of the poor in the Scriptures—and if I have been enabled to provide for the spiritual wants of the Protestant population, by erecting churches in retired parts of the diocese, and affording it the blessings of a Gospel Ministry—after all, 'I am but an unprofitable servant, I have done only that which was my duty to do.' Be assured, that while the Lord is pleased to spare me, and bestow upon me health and strength, I will (humbly praying for his blessing and assistance, without which I can do nothing,) unceasingly endeavour to merit and support the favourable opinion entertained by you of my conduct—by taking advantage of every opportunity of promoting the knowledge of our Lord and Saviour Jesus Christ—by exerting myself in the cause of true religion upon the earth, and by upholding, by my influence, by my patronage, and by my personal countenance, every institution in aid thereof. Were I to express all that I feel upon this occasion, I should write a volume—but you will bear with me a little longer, while I offer my grateful thanks to you for having, under Providence, introduced into my late diocese, that most valuable institution, 'The Monthly Clerical Association;'—an institution, the progressive good effects of which I have observed among yourselves, and have thankfully experienced myself;—an institution which has dispelled jealousies and prejudices, and connected and cemented Christian love and charity, in persons of discordant opinions upon some points;—an institution which, though only in infancy, has already proved so great a blessing to the diocese of Elphin;—an institution which I would rejoice to see extended over the whole empire, and which I trust (under its present constitution and conduct) will entirely meet with my successor's approbation.—And now, my dear and reverend friends, farewell. I joyfully look forward to frequent personal, as well as epistolary communication, with many of you—that 'I may be comforted together with you, by the mutual faith both of you and me.' And in my visits to my diocese of Ardagh, which will take me into your neighbourhood, I shall embrace every opportunity of meeting you. May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. "POWER, TUAM, &c."

CHURCH MISSIONARY SOCIETY.

A considerable number of Missionaries and others being about to proceed to various stations, a special general meeting of the Society was called on the occasion, on Friday, the 19th of November.

Preparatory to the meeting, a sermon was preached before the Society, at St. Bride's Church, by the Rev. William Marsh, M.A. Vicar of St. Peter's, Colchester, from 2 Tim. i. 7. Mr. Marsh particularly dwelt upon the holy courage, affectionate spirit, and sound mind, which should mark the Christian Missionary; and which he viewed as qualifications graciously imparted from God himself, and to be exercised in a constant dependence on Him.

At the subsequent public meeting the Instructions of the Committee were addressed to the Missionaries by the Secretary. The following is a list of their names and destinations.

Calcutta and North-India Mission:—Rev. Thomas Morris, Mrs. Morris, Rev. Benedict La Roche, Rev. John Perowne, Mrs. Perowne, Mr. Thomas Brown.

Madras and South-India Mission:—Rev. R. Kenney, Mrs. Kenney, Rev. James Ridsdale.

Ceylon Mission:—Rev. Thomas Browning.

Australasia Mission:—Mr. John Cowell, Mrs. Cowell, Mayree (New Zealander).

West-African Mission:—Rev. W. B. Johnson, Mr. James Lisk, Mrs. Lisk, Mr. Robert Beckley, Mrs. Beckley, three Schoolmistresses.

The Rev. T. R. Garnsey, appointed First Chaplain of Sierra Leone, and Mrs. Garnsey, were also present; with Mr. Sam. Flood, about to be ordained to the Second Chaplaincy of the Colony. They will gladly render every assistance in their power to the Society's Mission.

The Rev. Thomas T. Biddulph deli-

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vered an Address to the Missionaries on various blessings which it was his earnest desire and prayer that they might receive: — " personal safety— clear discoveries of the Gospel—the clothing of humility—a rich in-dwelling of the word of Christ—the spirit of prayer—invincible constancy—the possession of their souls in patience—the meekness and gentleness of Christ—the unity of the Spirit in the bond of peace —deliverance from the fear of death, and from all inordinate love of life."

The Hon. and Rev. Gerard T. Noel followed Mr. Biddulph, in a short but very feeling Address of encouragement and exhortation to the Missionaries and to the Society.

Several of the Missionaries replied to the Address; and Mr. Johnson gave an affecting relation of the religious blessings which are widely extending to the liberated captives at Sierra Leone.

No collection was made at the church; but the sum of 99*l.* 11*s.* 8*d.* was contributed after the Meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We mentioned, in our Numbers for May and June, the last annual sermon before the Society, preached by the Hon. and Right Rev. the Bishop of Gloucester. We now proceed to redeem our pledge by a few extracts from this very interesting and useful discourse.

The following is one of the leading passages:—

" Leaving to benevolent speculation the uncovenanted mercies of God, we return to the far surer ground of the covenant directly revealed, and to the word of Him who cannot err.

" The text, after all, remains our safest guide on this momentous subject; and from it we may derive the strongest foundation for our arguments, and the liveliest incentive for our exhortations to promote the propagation of the Gospel. It might well be the preamble of our charter, the stimulus of our missionaries, the inscription on their banners in their march, and their closing hymn of praise in the consummation of their labours: 'There is none other name under heaven, given among men, (besides the name of Jesus Christ of Nazareth,) whereby we must be saved.'

" We will consider, first, What it is to be saved by the name of Christ: secondly, In what way, and in what regions, our Society is calculated and (it might seem providentially) directed, at this time particularly, to spread this saving knowledge: and we will conclude with urging the motives and encouragements to this great work, as suggested by the text.

" First, What is it to be saved by the name of Christ? It is not merely an external privilege—incorporation into a visible church — participation of ordinances—profession of faith, and worship of the lips. Thousands thus 'surname themselves by the name of Christ,' who shew by their lives, and will discover by their doom, that they are not known by Him, that their names are not written in his book of life.

" It is not merely an assent of the understanding to a barren system of doctrines: such knowledge may 'puff up,' but cannot save: 'Though we should understand all mysteries and all knowledge, and have not charity, (that is, the love of God and man), we are nothing.'

" It is not a temporary impulse of assurance, nor a series of feelings, independent of any effect upon the conduct. They may generally be the product of a weak head and a warm heart, and are of themselves neither the means nor the evidence of an interest in the Redeemer, of union and communication with Jesus Christ. No, truly: Were salvation, by the name of Jesus, to be thus obtained, or were its possession to be evidenced by any such tests, the propagation of the Gospel, and the conversion of the world, would be a work of no mighty difficulty. Nations, under circumstances favourable to the diffusion of such knowledge, might almost be 'born in one day.'

" The Jesuits in Paraguay, in China, in the peninsula of India, adopted, in a great measure, the former of these views. The converts thronged their houses of prayer; water scarce sufficed for their baptisms; and the name of Christ soon passed from mouth to mouth, amid myriads of native disciples. But the glory of man, not of God, was the chief object—was chiefly promoted, and we have too much reason to fear, that*

" * The Jesuit Joseph Acosta asserted, that among thousands of Indians, who are said to be converted, there is scarcely one to be met with who knows any thing about Christ. Vide note to the Bishop of Salisbury's Sermon for 1793."

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few, who were thus taught 'to name the name of Christ, departed from their iniquities,' few gained any thing by their nominal change from their idols to Jesus Christ, besides a somewhat higher degree of religious talent to be abused, and a greater depth of condemnation.

* "The late account of the whole mass of Roman Catholic converts in India, by one whom the interests of his church would have tempted to conceal the truth, but whose knowledge and integrity compelled him to confess it, affords an awful proof of the effect of ignorance or wilful mistake in the nature of that salvation, which the diffusion of the name of Christ is intended to confer.

"Far different, then, from all these contracted debasing views is the real nature of that salvation. It is an inward work, wrought indeed, as far as man is concerned, by outward means, by the preaching of the Word, and the administration of the Sacraments—and producing outward visible fruits in the conduct, but still it is an internal operation of the Holy Spirit upon the hidden man of the heart.

"It is a change from darkness to light, from self-ignorance and self-satisfaction to self-knowledge and self-condemnation, from self-dependence to conviction of utter weakness. It is a change from low or gross conceptions of the Deity, his attributes, and his laws, to a full comprehension, as far as he has thought fit to reveal himself, of the omnipotent, omnipresent, omniscient, all holy, all wise, and all gracious Jehovah, and of his laws, 'holy, just, and good.' It is a change from total despair or reckless indifference as to pardon, obedience, and happiness in a future state, or from dependence upon the most absurd and painful methods of obtaining these objects, to a believing and cordial acceptance of all those unspeakable gifts so exactly suitable, so completely sufficient, which Christ has wrought out for us, and freely offers to us—atonement through his blood, ever ready for past sin—grace by his Spirit, ever ready for present infirmity—and perfect righteousness to supply the place of conscious demerit at the great decisive day. It is a change, lastly, to newness of life in thought, word, and deed, springing from these new principles, 'as good fruit from a good tree.' It is a change from earthly and carnal to high and heavenly views—from impure to pure—from malice, envy, and revenge, to forgiveness, contentment, and brotherly-kindness—from the love of self and of the world, to the love of God, and of man for God's sake—even to the love of Christ, that prime constraining motive to 'all that his honest, just, lovely, and of good report.' It is such a change, begun here through the word and ministers of Christ, under the preventing co-operating influence of the Holy Spirit, continued and advanced by the same means through life, and secured and perfected after death to all eternity. This it is to be saved by the name of Christ—by Him, whose name is the Mighty God—by Him, whose name is Love."

The picture which his Lordship presents from the works of the Abbé Dubois, Mr. Ward, and more especially from the admirable observations of Mr. Grant, of the Hindoo character, is painful and affecting, and well justifies the urgency with which his Lordship presses the duty of communicating Christian knowledge to them. We have so often entered on this ground, that we shall not make any extracts from this part of the discourse, and shall content ourselves with the following passages, relative to the qualifications of the Society, and the scene of their projected labours.

"Her chief qualification is her close connexion with the established religion of these realms. Hence we seek for the standard of her doctrines, the criterion of her religious sentiments and feelings, the touchstone of her spirit, and the gage of her zeal in the Articles, Liturgy, and Homilies of the Church of England. Hence we hope to see her missionaries men of faith and men of prayer—men of love, and men of judgment—duly qualified 'messengers, watchmen, and stewards of our Lord,' sent forth 'to seek for his sheep that are dispersed

* "The Abbé Dubois, in his letter to Archdeacon Barnes, dated Mysore Country, 15th December, 1815; amidst a variety of particulars respecting the miserable declensions and depravity of the Hindoo Christians of the Roman Catholic persuasion, he makes this appalling and decisive statement: 'In fact, for a period of nearly twenty-five years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found any where a sincere and undisguised Christian among the Indians.'"

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abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever.' Hence, we entertain a strong persuasion that through her salvation by the name of Christ, will be proclaimed in its right, full, and spiritual sense, 'his saving health among all nations.' Hence, we humbly trust in God, that through her instrumentality that name, which is the rock upon which our church is built, and which is the seal and passport to all her prayers, may be made known and precious,—the pillar of fire, and the corner stone of salvation to multitudes, who yet 'walk in darkness and in the shadow of death.'

"To our Society, thus qualified, what is the scene now opening? India, from the Indus to the Ganges—from Cape Comorin to the mountains of Himalya—India, which, including the island of Ceylon, contains above 80,000,000 souls—subject to the sway, or acknowledging the paramount influence of Great Britain—Brethren, as subjects of the same earthly king, but strangers to the ties of Christian brotherhood*, idolaters or worshippers of the false prophet, and therefore ignorant, as far as any beneficial knowledge is concerned, of that name by which alone they must be saved.

"In less than a century this mighty power has grown up from the precincts of an inconsiderable factory to an extent which surpasses, at least in population, the most powerful empires of Europe.

"Arms, policy, and commerce, long occupied the cares of all, who directed the energies of this growing state. As we spread our dominion over the bodies of men, the god of captive India, the prince of this world, seemed to invade, subdue, and rule our own hearts. The nominally Christian conqueror, and the conquered idolater too, often differed little but in name. Careless of our own, we had no care for the souls of our subjects. A few bright examples of a contrary feeling—the almost solitary efforts of a few ministers sent forth from time to time by a society, contemporary and congenial with our own, served but as foils to exhibit in more glaring colours the criminal neglect, the infidel indifference, which generally prevailed. In process of time, the high moral feelings of the mother country, her ardent love of liberty, and her quick sympathies with the victims of oppression, were strongly excited in behalf of her subjects in this distant clime. The whole system of government underwent a salutary change; the selfish feelings, which seemed to possess many public characters, and even private individuals in their Indian sojourn, received a severe and effectual check; the natives were admitted to such privileges of the British constitution as suited their condition. They were favoured in many points with the grant of our own wise and equal laws, and the fair administration of justice. But alas! that boon was still withheld, or suffered at least to be communicated in a measure far too contracted to make any general impression; that boon, which could alone sanctify all the rest, give them their full beneficial influence, and cause the millions of British India to feel indeed a fellowship with their sovereigns.

"At length the last barrier, of worse than infidel oppression, is broken down; the legislature sanctions free communication of Christian instruction, and establishes what was pre-eminently calculated to convey it through the safest and most wholesome channels, and to direct its distribution in the wisest and most profitable manner—a regular form of church government for the European residents, and surely by anticipation for the whole community of native converts."

" The 8 or 900,000 native Christians, who are said to exist in the peninsula of India, and the island of Ceylon, must be considered as an exception to this general statement, but their number bears but an insignificant proportion to the whole, and their moral and religious state, affords too commonly but a faint distinction between them and their unbelieving countrymen."*

HIBERNIAN SOCIETY.

A very interesting Report has been made to this Society by Mr. Robert Steven, who lately undertook a journey to Ireland, in order, by personal inspection, to ascertain the actual state of the Society's Schools, and otherwise to further the exertions of the parent institution. We shall collect some particulars for insertion in our Appendix.

**** *The great importance of the Public Affairs of the month has rendered it necessary to postpone various interesting articles of Religious Intelligence, which will appear in the Appendix.*

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VIEW OF PUBLIC AFFAIRS.

FOREIGN.

The foreign affairs of the last month are so few and uninteresting, as to require only a brief notice.

The French chambers opened on the 29th November. The king's speech represents the revenue and internal condition of the country as highly satisfactory. But party-spirit still runs high. "Opinions," remark the peers in their address in answer to the speech, "which have overthrown empires, are reviving, and menace institutions which serve as a rampart to the throne and to the people. Objects the most sacred, persons the most august, are not sheltered from these rash attacks. It is time to repress the excesses of these factious individuals."

In the chamber of deputies, the Abbé Gregoire has been excluded by a large majority, as is alleged on account of his share in the fate of Louis XVI. The ostensible reason was of a technical kind, relating to some irregularity in his election; but the real feelings of the deputies, and their personal dislike of the individual, were avowed with no little vehemence and tumult on the occasion. And yet M. Gregoire had no part whatever in the death of that monarch. He proposed, it is true, the abolition of royalty; and, on various occasions, used very unmeasured and unwarrantable language, because he used the language of the day. But he was not present in the assembly when the king was tried and condemned. He was then on a mission at a considerable distance. He wrote a letter, indeed, to the president, expressing his clear opinion of the king's guilt, but yet condemning him not to *die*, but to *live*. He was decidedly adverse to inflicting upon him the punishment of death. It is worth inquiring how it has happened that, under these circumstances, and with so many around him, stained by still deeper shades of criminality, M. Gregoire should have become so generally obnoxious as to be rejected with indignation, and almost with abhorrence, from the chamber of deputies. To us the fact appears not difficult of explanation. In the first place, Gregoire stood forward singly in the defence of Christianity, when proscribed by the almost unanimous voice of his revolutionary associates. His zeal in this hated cause roused the contempt and hatred of many even of his own political party.—In the next place, he had been an active, and we may say leading, member in the Society of Les Amis des Noirs; and, even during the iron reign of Bonaparte, he ceased not to lift his voice with courage and energy against the slave trade, and against that frightful system of colonial bondage which Bonaparte sought to restore in St. Domingo. He stood long single in this cause also. He became, therefore, the mark for all the arrows of detraction and calumny which the *ex-colons* (a most powerful and numerous body), the slave traders of Havre, Bourdeaux, and Nantz, and all their adherents could direct against him.—But more than all this, since the restoration of Louis XVIII. he has exerted himself with extraordinary ability, perseverance, and effect, in opening the eyes of his countrymen to the dangers likely to arise from the re-establishment of the Jesuits, and from the insidious pretensions of the court of Rome to interfere in the affairs of the Gallican Church. He has become, therefore, on this account, particularly obnoxious to the bigotted adherents of the Papacy, and above all to that active, insinuating, restless, and unprincipled body the Jesuits, who have spared no pains to blacken his character, and to confirm and increase the prejudices that had been excited against him on other grounds. Had he left the slave traders and Jesuits in peace, we believe that M. Gregoire might have very quietly taken his seat as a legislator. But the friends of the pope's power and pretensions, and the friends also of slavery and the slave trade, dreaded the presence of so powerful and so fearless an antagonist in the chamber of deputies. The periodical work which expresses his sentiments on religious and ecclesiastical subjects had already done so much to defeat the machinations of the court of Rome and its satellites the Jesuits, and to prevent the revival in France of the more gross corruptions of Popery, and had so boldly asserted the right of all the members of the Catholic Church to the use of the holy Scriptures, that the utmost alarm and consternation were naturally enough created by his election, and the utmost efforts were therefore made to nullify it. Those efforts, as might be expected, have proved successful. Whether the decision to

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which they have led be right, we will not presume to determine. Thus much, however, we feel ourselves bound in common justice and charity to say in behalf of one who, whatever may have been his errors, has, on many grounds, deserved well of his fellow-men, but who seems at present to be abandoned by all the world*.

DOMESTIC.

Our internal politics demand a more extended notice. Indeed, the parliamentary proceedings of the last month rank among the most important that have for many years engrossed the public attention. The most momentous part of these proceedings relates to the various bills introduced by his Majesty's ministers with a view to the suppression of the evils which have threatened the peace and security of the realm. These bills have gone through their different stages, supported by large majorities in both houses, and now form a part of the law of the land. It is, however, but justice to the legislature to add, that notwithstanding the urgency of the occasion, and the dispatch with which these measures have passed through parliament, they have undergone the most rigorous investigation, and have led to numerous and long-protracted debates, which elicited much important information, and produced a variety of very material modifications in the bills as at first proposed.

The measures which have been adopted, are indeed necessarily of a restrictive nature (and we most deeply regret that restriction should be necessary); but, generally speaking, they do not appear to us to be stronger than is requisite to meet the exigency of the case.

1. The first act we shall notice is that passed to prevent seditious meetings. Of the necessity of such an enactment, we have already strongly expressed our opinion; and we trust that the present measure will be found effectual to its end. It is specially directed against that mischievous innovation of our own day, the assemblage of immense multitudes *in the open air* under pretence of deliberating political grievances, but in reality for the purpose of promoting discontent and disaffection, and of ultimately overthrowing the constitution, and annihilating the existing rights of property. It leaves wholly untouched, indeed it authorizes, all county meetings called by the lord lieutenant, or custos, or sheriff; all meetings called by five justices of the peace, or by the major part of the grand jury; or in towns, by the mayor or other head officer; all meetings of wards called by the alderman, &c.; and all meetings in houses or buildings. With these large exceptions, it prohibits the holding of public meetings in larger numbers than fifty, on the pretext of deliberating on any grievance or matter in church or state, or trade, unless in the parish or township in which the persons meeting shall usually reside; and unless notice in a prescribed form be previously given of it to some neighbouring justice of peace, who may alter the time of holding it (within a certain number of days), so as to prevent simultaneous meetings. It prohibits also the adjournment of such meetings. It further prohibits the attendance either at county, or town, or parish meetings of any but persons usually resident there, with the exception of justices of the peace, sheriffs, constables, and persons appointed to assist them, and the members of parliament for the place. Persons attending contrary to this provision (itinerant orators are here chiefly aimed at) may be seized by any one lawfully attending, and are liable to fine and imprisonment. Justices are authorized to command, by proclamation in the king's name, such persons immediately to quit the meeting; and in case of refusal, persisted in for a quarter of an hour after such proclamation, the meeting shall become an unlawful assembly, and persons not quitting within half an hour after another proclamation shall have been made, shall, on being lawfully convicted, be adjudged guilty of felony. Persons proposing to alter laws, except by king, lords, and commons, or inciting to hatred and contempt of his Majesty's government, may be taken into custody; and if the doing so shall be resisted, the meeting

* The periodical work to which we have alluded above, is intitled "La Cronique Religieuse," and may be had of Treuttell and Wurtz, 30, Soho Square. It deserves the particular attention of the Christian world at the present moment, being perhaps the first public attempt, since the days of Erasmus, by members of the Roman Catholic Church, to expose the errors and corruptions of their own body. The conductors of this work appear to be themselves Jansenists in principle.

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may, after proclamation made, be dispersed; persons obstructing being adjudged felons. All persons are prohibited from attending such meetings armed, or with flags, banners, or ensigns, displaying any device, badge, or emblem, or with military or other music, or in military array or order, on pain of being punished as misdemeanants. The act is to remain in force for five years.—To this measure, although it has been complained of as a grievous violation of the liberty of the subject, we can perceive no valid objection. It leaves the right of meeting for any *bona fide* purpose of petition or remonstrance in its undiminished integrity. Not one of those meetings would be prevented by it, which have formerly exercised so salutary an influence on the deliberations of parliament. The petitions against the Slave Trade and in favour of Christianity in India, petitions hitherto unequalled both in number and effect, were all procured by means which are still legal. Tumultuary meetings, with their itinerant demagogues, indeed, are proscribed; but every necessary facility is still afforded for collecting together the vicinage, in order to convey to the throne, or to the legislature, the complaints, petitions, or remonstrances of the community. And as for the object of deliberation, it is surely more effectually secured by small than by large assemblages. To talk of deliberation or sober discussion in meetings of twenty or thirty thousand persons, is altogether ridiculous. Such meetings can serve no good end, and they may lead to great evil: they ought therefore to be wholly suppressed, unless when summoned by the constituted authorities of the district. In short, although this act be called a measure of restriction and coercion, we are disposed to regard it rather as a measure of protection. It secures the due exercise of an important right, and only prevents its perversion and abuse. None but the turbulent and disaffected can find it to be an abridgment of their liberty, or a restraint on their conduct. And we believe, when the heat of party discussion shall have had time to subside, that few even of the parliamentary opposers of the measure will, in their hearts, regard it as unreasonable or unduly severe.—It was with particular satisfaction we remarked, during the debates on this subject, that both sides of the house concurred in reprobating as well the species of meetings which the bill aimed to suppress, as the tone of the harangues usually delivered by the itinerating orators, and the tenor of the resolutions which were adopted on their suggestion. They only differed as to the mode of suppressing this nuisance; the opposition conceiving that new enactments were unnecessary, while ministers and their friends regarded the previously existing laws as wholly inadequate to meet the present exigency.

2. Another act has been passed for the purpose of preventing clandestine and unlawful drilling and training, which awards imprisonment for not more than two years, or transportation for not more than seven years, to the parties concerned, according to their offences; and empowers magistrates and peace officers to disperse and arrest them. This measure was so obviously reasonable and necessary, that it passed the ordeal of parliament without difficulty, indeed with the almost unanimous concurrence of both houses.

3. A third act authorises justices of the peace to issue warrants to search for, and to seize and detain, arms and weapons, upon oath being made by one or more credible witnesses that they are kept for dangerous purposes; and to this end, constables, if refused admission, may enter houses by force, by day or by *night*. The principle of this bill met with considerable opposition, on the ground of its being a violation of those sacred and imprescriptible rights which render every Englishman's house his castle. And the clause which gives permission to conduct the search by night gave rise to long and animated discussion. It was, however, carried by large majorities, on the ground that the danger was notoriously urgent, and that, in various periods of our history, it had been found necessary to resort to similar measures of prevention; every man was entitled to have arms for his own defence, but what *legal* purpose could any one have to answer by having pikes or pike-heads in his house? Still, however, there is a harshness in the expedient of nocturnal domiciliary visits, so revolting to the general feeling, that we cannot but hope it will never be resorted to in practice without the clearest evidence and the most commanding necessity.—An appeal for the restitution of arms may be

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made to the Quarter Sessions. Persons found carrying arms under suspicious circumstances may be held to bail. The act is local, and only for three years. It extends at present to the West Riding of Yorkshire, and the counties of Lancaster, Chester, Stafford, Derby, Leicester, Nottingham, Cumberland, Northumberland, Durham, Renfrew, and Lanark; but it may be extended, on the representationof the magistracy, by royal proclamation, declaring other places to be disturbed; or it may be restricted by the King in Council. We are relieved from most of the apprehensions we might otherwise entertain of the abuses which might be practised under this act, by adverting to the freedom of public and parliamentary discussion in this country, which cannot fail to operate not only in the way of detection, but most powerfully in the way of check.

4. The object of a fourth act, is to take away the much abused power of traversing in cases of misdemeanour; and to compel the defendant or traverser, unless he can shew sufficient cause to the contrary, to plead within twenty days after being committed or held to bail. It seems inconsistent that, in cases of treason, murder, or felony, no procrastination is allowed to take place, while, in bailable offences, the defendant may put off his trial till, perhaps, witnesses are dead or dispersed, facts are forgotten, and a clamour possibly excited in his favour:—and what is still worse, as in some late trials for libel we have had to lament, the party may go on for many months repeating his offence, and filling his purse with the wages of his iniquity; the very circumstance of his proclaimed guilt increasing his gains.—We were pleased to find two important provisions added to this bill, which, even in the judgment of opposition, more than compensate for any hardship it may occasionally impose on misdemeanants. One is, that defendants and traversers shall in all cases be furnished, free of expense, with copies of the information or indictment preferred against them. The introduction of this humane provision does great credit to the lord chancellor, who proposed the bill; it having been often difficult, if not impossible, for defendants in the lower ranks of life to defray the expense of procuring such copies. The other provision fixes the hitherto indefinite period, during which an information by his majesty's attorney general may hang over the head of a presumed offender, to twelve months. The defendant may then, on giving due notice, oblige the attorney general to bring on the trial or to abandon it altogether. These important concessions afford a satisfactory illustration of the disposition of the legislature, notwithstanding the obloquy so profusely poured upon it, to listen to every well-founded complaint, and to provide, if practicable, a remedy for the evil.

5. The remaining measures of restriction which we have to notice refer to the press. One of these imposes the newspaper duty on all pamphlets containing any public news, or remarks upon public news, or communications upon matters of church or state, which shall not exceed two sheets, and which shall be sold for a less sum than sixpence, provided they are published periodically, and at intervals not exceeding twenty-six days. By this simple regulation, such political works as Wooler's Black Dwarf, Sherwin's weekly paper, Cobbett's Register, &c. are subjected to the stamp duty, while all tracts of a moral and religious kind, annual Reports of charitable institutions, Monthly Extracts of Bible or Missionary Societies, are left as free as ever. It was due to the proprietors of those journals which pay a stamp duty, not to permit the weekly venders of sedition to elude the payment; and it may sufficiently illustrate the expediency of the measure to state the fact, that Cobbett's Register, which had sunk greatly in its circulation, while, from being stamped, it bore the price of tenpence, suddenly started into a most extensive sale, when, discovering the possibility of eluding the stamp act, he published it as a periodical pamphlet at twopence. To *this* provision no fair objection can be made.—Another contained in the same act admits of more question. It requires from all publishers of political pamphlets not exceeding two sheets, previous security, to the amount of 300*l.* in London, and 200*l.* in the country, to abide the consequences of a prosecution for any libel which they may publish. How far this provision will affect the innocent as well as the guilty, we have no means of knowing. If in practice it should be found to strike only at the conductors of the seditious and blasphemous press, it will scarcely be regretted by any man who values the sanctity of our

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religion, or the security of the state. If in its operation it should extend farther, and bear with undue severity on persons of a different description, we trust, that even during the present session, some farther modification of the measure will be admitted. To the general principle of obliging the cheap periodical press to give some pledge against the diffusion of moral poison throughout the community, there seems to exist no more solid objection, than may be alleged against the regulations for licensing vintners, or for securing the health or the property of the community from the effects of ignorance and misconduct in apothecaries or solicitors.

6. The only farther measure of restriction which we have to mention, and which is intended for the more effectual prevention and punishment of blasphemous and seditious libels, has caused more discussion, both in and out of parliament, than perhaps any other of the new acts. As the bill originally stood, transportation for seven years might have been inflicted on a person convicted of a second offence; but this, considering the necessarily undefined, and perhaps undefinable, nature of a libel, and the responsibility incurred by booksellers and publishers for works which they cannot possibly read themselves, seemed far too severe a punishment, and has therefore been changed into fine and imprisonment, at the discretion of the court, or banishment for such term of years as the court shall order. Even this punishment, under all the circumstances of the case, particularly the liability of respectable booksellers to become innocently obnoxious to the penalties of the law, may still, perhaps, be regarded as too severe. We do not think, however, that there is much reason to apprehend a very oppressive use, by our courts of justice, of the discretion entrusted to them by this act; and it must be admitted, that since the abolition of the pillory, the punishment of libel has been much less severe than formerly, perhaps scarcely adequate to restrain an offence, to which, in ignoble minds, the prospect of gain from pandering to the bad passions of the multitude supplies so powerful a temptation.—In all cases of conviction for composing, printing, or publishing any blasphemous or seditious libel, the court may order the seizure, carrying away, and detaining in safe custody, of all copies of the libels which shall be in the possession of the convicted person, or of any other person for his use; which, however, are to be returned, free of expense, in case the judgment should be arrested or reversed. This we cannot but regard as a most wholesome and efficacious provision, as it renders it impossible in future to vend any copies of works which the verdict of a jury has pronounced to be blasphemous or seditious: we wish *obscene* had been added.

We have now given an account of the whole series of restrictive measures which parliament has adopted, with a view to repress the growing spirit of irreligion and rebellion among us: and, after the fullest consideration we have been able to bestow on the subject, we feel a settled conviction of their general wisdom and expediency. We would not undertake to defend each separate clause in the various complicated enactments which have been framed to meet the present exigency; but, viewing them in the gross, we are disposed to congratulate the country on their adoption. We seem to hold our religious and civil privileges by a firmer tenure, and, strange as the language may sound in the ears of some, to breathe a freer air than we have done for some time past. And we believe that this is the general feeling throughout the country. Even the opponents of these measures in parliament did not so much deny the expediency of some remedial provisions, as insist on the necessity of previous inquiry, with the view of ascertaining the nature and the cause of the existing evils, before parliament proceeded to legislate for them. Sufficient proof, they said, had not been adduced to justify the proposed restrictions, or to shew that the existing laws were not perfectly adequate, if vigorously executed, to repress the acknowledged enormities of the radical system, and to obviate the dangers which they admitted to menace the country. On this point lord Grenville and the marquis Wellesley brought forward the whole array of their splendid talents, and the whole weight of their wisdom and authority as statesmen, to vindicate the course pursued by government, and to repel the demand for previous inquiry. The notoriety of the danger they deemed to be a sufficient justification for adopting the proposed measures of defence and security; and they held, and with good reason, that govern-

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ment would be as inexcusable for neglecting to protect the loyal and peaceable part of the community against the designs and machinations of the radical reformers, as they would be for not employing the proper means to defend the realm against foreign aggression. Mr. Baring also, a member of the opposition, gave a striking view of the miseries which these infatuated radicals, by their violence and insubordination, were preparing for themselves, and of the real kindness to them and to their families which was involved in the restrictive enactments. The commercial and manufacturing capital, from which they derived their support, could not be expected to remain exposed to the risks of lawless combinations or revolutionary tumult. Security was its proper element: without this it could not thrive, nor even subsist. If the proceedings which had lately spread terror and alarm among us were not suppressed, it would soon wing its way to more tranquil scenes, and leave the deluded workmen to lament, when too late, the irreparable ruin which their folly had brought upon themselves.

With respect to the licentiousness of the press, it was alleged, that it would not have grown to that height which it was admitted to have attained, had the government been as vigilant as they ought to have been, in prosecuting offenders of this class. Against this charge, no adequate defence appears to us to have been made. In our view, the acquittal of Hone and Wooler, instead of inducing the law-officers of the crown to relax in their vigilance with respect to blasphemous and seditious publications, should have led them to redouble it. Their apparent timidity, without doubt, encouraged offences, which increased gradually in audacity and enormity, until the very frame of society was in danger of dissolution. We trust that this evil will now be effectually obviated.

We must, however, repeat, that in thus guarding against the more imminent perils which menaced the country the legislature appear to us to have discharged only a part, though doubtless a very important part, of their high obligations. They have secured, as we trust, the public peace, and have so curbed the spirit of disloyalty as to allow us some respite from the revolutionary convulsion which seemed ready to overwhelm us. Now then is the time for adopting measures of a more permanent and paternal description, calculated not merely to restrain the practice of evil, but, as far as may be, to cure it. Now is the time for reviewing our commercial system; for reforming our poor laws, that fruitful source of some of the most baneful evils which afflict society;* for extending and perfecting plans of education; for affording additional facilities of public religious instruction; for improving our code of criminal laws and our system of prison discipline; for regulating those nurseries of profligacy and disaffection, the gin shops; for enforcing the

* It may be asked how it happens, if the charge we make on the poor laws be just, that Renfrewshire and Lanarkshire, where little or no compulsory relief is afforded to the poor, should be still more distressed than Lancashire, and Cheshire, and Nottinghamshire, where the poor laws are in full activity. The fact is, that such is the pernicious influence of this system, that it taints the health of the body politic, far beyond the line which legally limits its operation. The manufacturers of Glasgow and Paisley are obviously obliged to sell their goods as cheap as those of their commercial rivals in Manchester, and are consequently under the necessity of lowering their wages to the same rate. In Manchester, however, the rate of wages, when it proves very inadequately low, is eked out by the poor-rates, while in the Scotch towns the workmen have not the same resource. The man who in Manchester receives three or four shillings a week from the parish may contrive to support his own existence, and that of his family, on the additional five, six, or seven shillings a week he receives from wages; whilst the Glasgow workman, having only these wages, is placed comparatively in a starving condition. The English poor laws, therefore, do most deeply affect his comfort.—We are here led to revert to our former proposition, that in no case should wages and parish relief be mixed up together; and that means should be found, by employing in public or other works, the superfluous labourers in any given line, to oblige their employers to pay a fair remuneration for their labour. The contrary course is pregnant with incalculable mischief to the temporal comfort and moral character of our population, and is at this moment fast hurrying us on to that state in which the great mass will be reduced to the miserable and degraded condition of parish paupers.

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more strict observance of the Sabbath, and putting down the nuisance of Sunday newspapers; and, in short, for remodelling our whole police, with a view to the moral interests of the community at large.

But while these measures are under consideration, and in progress, as we trust they will be, let us not neglect what is an equally incumbent, and, in point of time, a still more urgent duty than any we have yet mentioned; we mean, that of inquiring into, and if possible relieving, the distress which is generally admitted to prevail in several extensive districts. Some indeed there are who, in the face of the strong testimony laid on the table of parliament, affect to question and even venture to deny the existence of any extraordinary measure of distress in any part of the country. But they, of all men, should be the last to object to inquiry, as it would only have the effect of dispelling the delusion which has prevailed on this subject, and of taking away the only excuse which can be alleged for political disaffection. Others there are, however, who fully admit the extensive prevalence of distress, who yet are averse to inquiry, on the ground that relief is either wholly impracticable, or cannot be administered without producing greater evils than any it could hope to cure. But even in that case, is no expression of kindness and sympathy due to the sufferer? Shall we not attempt to cheer him in his distress, by shewing that he has a brother's interest in our affections; and that if we do not alleviate his sorrows, it is not because we do not feel for them, but because they are beyond the reach of our benevolent interference? What should we say of the humanity of a surgeon who, on probing a wound, and finding it mortal, should on that account deny to the dying soldier, any alleviations of which his condition was susceptible? But, in the present case, we have no such assurance that the evil is irremediable. Our conduct, in rejecting inquiry therefore, seems most to resemble the cruel policy which would lead the commander of an army, on viewing a field of battle strewed with his wounded soldiers, to shrink from the measures necessary for their relief, from a fear of raising expectations in the sufferers which it might be impossible to realise; or on the ground of the bootless trouble and expense it might occasion, to remove them from the field to proper hospitals, and there to afford them the medical aid and the sustenance they require. Let the inquiry at least be instituted; let the nature and extent of the distress be ascertained: and then it will be for the concentrated wisdom of the state to determine whether relief be practicable. Our own opinion certainly is, that relief is practicable. Not indeed that we should propose, with some, a vote of public money for the purpose, conceiving such a measure, except in the way of loan for public works, likely to be highly injurious to the interests of the labourers themselves. Our views extend no farther, as we have already remarked, than finding useful employment, of a kind which shall not add to our already excessive supply of manufactured articles, for our surplus population. What the employment shall be must depend on the circumstances of each particular district; but we would willingly leave it to the practical good sense of the local magistracy, to adapt it to those circumstances, and to the necessities of the population around them. We have mentioned the improvement of the roads, merely as an exemplification of our meaning, and as a mode of employment which we know would prove highly advantageous to the public, in almost all the distressed districts, and which would abundantly repay the expense, if judiciously incurred; while it effectually ministered to the wants of the suffering population. In some situations, however, embankments might be advantageously undertaken, as recommended by Sir John Sinclair; in some, canals, or other public works; in others, the drainage, or improvement in various ways, of waste, or other lands; and in some, perhaps, the spade husbandry.—In short, we can have no doubt that the ingenuity of benevolence would discover, in every district which required it, some new and beneficial mode of employing such a number of persons as would, for a time at least, effectually relieve the pressure; and if this should be found impracticable, that the fact at least should be known, in order that recourse might be had to emigration. What we chiefly contend for is, that it is incumbent on the legislature to ascertain the actual state of the case; and if distress exists, to apply a remedy to the evil. It never can be right to shut their ears to the cry of a suffering population, on any pretence what-

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ever drawn from the speculations of political œconomists. Both religion and common humanity forbid it; and if they did not, a sense of their own interest should forbid it; for we continue to believe that the best ally of the radical reformers, and in this belief we are fully justified by the papers laid before parliament by his Majesty's ministers, is the pressure of want. We admit that this want, in many instances, arises from the vice and improvidence of the parties themselves; but let not the legislature forget at the same time, that that very vice and improvidence have been in no small degree superinduced by the poor laws, by the neglect of instruction, and by the multiplication of gin-shops in every direction; and that *they* are therefore peculiarly called upon to interfere, not merely to fulfil their duty as parents of the community, but to repair the effects of past neglect or error.

We have heard it objected, that all such interference is contrary to the soundest maxims of political economy. We admit this—but then, in our circumstances, the objection comes too late. Our whole system has been a system of interference, with trade, with corn, and, above all, with the domestic economy of the poor themselves. We have interfered, until we have rendered them as helpless and unthinking as children. We have taught them by our institutions to depend, not on their own exertions, or frugality, or forethought, but on the parish. And after having created this state of helplessness and improvidence, after having blunted every feeling of independence, and withdrawn the motives to vigorous effort, and self-denying economy, we would now argue, that all interference is to be deprecated as inconsistent with the maxims of sound policy! Such a view of the subject cannot, surely, be sustained for a moment.

But then it is argued, and by very high authorities, that the forcible diversion of capital from its natural employment—from that mode of employment which the owner of it finds to be most advantageous to himself—must prove injurious to the population generally; and that therefore to invent new modes of occupying the poor, and forcibly to apply a part of the capital of the country to pay for their labour, is doing even to them harm, instead of good. This, as a general proposition, we believe to be very true: and yet, let it be recollected, that from eight to ten millions annually, are now forcibly withdrawn from the pockets of individuals to support the poor; of which sum a great part goes to supply deficiencies in the wages of labour, and even to support in utter inaction numbers who are without employment. Now, with respect at least to this portion of the poor-rates, and we should not perhaps greatly err in estimating it at from a half to a third of the whole, no injury could possibly arise from its being applied to the payment of new and productive labour. But even without this resource, which we cannot but think by judicious management might be made to meet the wants of the moment, we should regard the objection as not a little misplaced. If we consider the immense sums that have been forcibly raised, in the course of a single year, in this country, and appropriated to objects wholly different from those to which the capitalists themselves would have chosen to apply them, and that without any apparent derangement of the general economy, we may well demur to this objection. The occasion seems to us at least as urgent as any, for which such sums were raised. But at present all we contend for is inquiry—an accurate investigation of the real state of the poor, and a deliberate consideration of the practicability and the means of relief.

Motions have, it is true, been made in parliament with a view to such an investigation; but unfortunately they have been so mixed up with party views and feelings as almost to invite their rejection. This was particularly the case with a motion of Mr. Bennett's, in the house of commons, for a committee of inquiry, which ministers came down to the house prepared to support, but which they were in a manner forced to negative, by finding from his opening speech, that he contemplated an inquiry not merely into the distress of the labouring classes, but into the transactions at Manchester and the general misconduct of his Majesty's government.—Sir W. De Crespigny endeavoured also to procure a committee to investigate the plans proposed by Mr. Owen of Lanark, for ameliorating the condition of the poor. But his motion to this effect was, as we think, very properly rejected. It was deemed highly inexpedient to give the smallest sanction to a scheme

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founded on views utterly opposed to all just maxims of philosophy, and subversive also of those principles of Christianity which are the only sure basis of individual improvement, and of national prosperity; and we were glad to perceive, that it was the anti-religious bearing of Mr. Owen's view which seemed chiefly to weigh with the house in refusing to entertain the worthy baronet's proposition. He indeed endeavoured to defend Mr. Owen from this imputation. He described the morals, education, harmony, industry, cheerfulness, &c. of his people, in strong terms, and declared that he never saw so much religion practised as at his establishment. "It was a fine sight," he said, "to see them on a Sunday proceeding to their different places of worship," &c.—For a solution of this apparent inconsistency we beg to refer our readers to a preceding page (p. 787) of our present Number, where they will find that it is not by "dividing the country into parallelograms," that the major part of the proprietors of New Lanark hope to improve the condition of their labourers; but by the general diffusion of religious knowledge, and by the general inculcation of those Christian principles which shall lead men to perform their duties in the fear of God, and to bear the evils of life as the wholesome discipline of His wisdom and love.

We trust, however, that the failure of these attempts to institute inquiry will not discourage other members of parliament from coming forward with propositions, which, carefully avoiding all invidious reference to party topics, shall be exclusively directed to an investigation of the alleged distress, and to a consideration of the most effectual and unexceptionable methods of administering relief. We continue in the firm opinion, that even the measures of restriction now adopted, will only retard the day of convulsion, if the legislature and the government do not set themselves seriously to investigate the state of our population, and to apply wise and appropriate remedies to such social and moral evils as shall be found to flow from the course of domestic and commercial policy which we are now pursuing. We should not be acting an honest and conscientious part, were we to suppress, or even to qualify, in deference to the prejudices of others, the distinct avowal of this our clear and deliberate conviction.

A few circumstances still remain to be noticed before we conclude our view of public affairs; but we have no room for many observations upon them.—A motion, grounded upon the gross corruption of the borough of Grampound, has been brought before the house of commons, and has been acceded to by his Majesty's ministers, for disenfranchising this borough, and transferring its elective right to some large town at present unrepresented. Such a measure, in every light in which we have been enabled to examine it, appears one of sound wisdom; and if pursued on all similar occasions, will not only tend to rescue the legislature and the executive government from many charges currently brought against them, as patrons of public abuses, but will gradually, and therefore safely, amend the inequalities of our present system of representation.—His Majesty, we regret to state, has been indisposed, but is now better, and enjoys as good health as can be expected at his advanced period of life, eighty-two.—The Oldham inquest is declared void *ab initio*, by the court of King's Bench, on account of some legal irregularities, and is not intended to be renewed. We are not sorry at this result, as any thing rather than impartial justice was sought to be attained, by the promoters of that irrelevant investigation. Every passing week is throwing new light on the Manchester transactions; and, from what has transpired in parliament and elsewhere, the falsehoods and misrepresentations which have been so sedulously obtruded on the public, respecting that unhappy subject, are, we trust, beginning to be very generally discredited.—One sentence will suffice to apprize our readers that Mr. Hobhouse, the late candidate for Westminster, has been committed to Newgate, by a vote of the house of commons, for a gross libel on parliament;—that the notorious Cobbett has returned to England, with a chest of bones, which he alleges to be those of Paine, and which are to be enshrined with all due honour;—and that the simultaneous meetings of radicals threatened for this month, have not taken place, and, thanks to the new laws, are not now likely to do so.

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ECCLESIASTICAL PREFERMENTS.

Rev. W. A. Hartley, on his own presentation, Bucklebury V. Berks.

Rev. J. F. Benwell, B. A. Layer, Brereton R. Essex.

Rev. Edward Paske, A. M. Norton V. Herts.

Rev. Rowland Hill, A. M. Delamere R. Cheshire, created by Act of Parliament for inclosing Delamere Forest. Mr. Hill is the first incumbent: patron, the Crown.

Rev. James Tomkinson, LL. B. Davenham R. Cheshire.

Rev. Caius Barry, Little Sudbury R. Gloucestershire.

Rev. Henry John Hopkins, St. Maurice and St. Mary Callendre RR. Wincheater.

Rev. Robert Gatehouse, B. D. Stoke Charity R. Hants.

Rev. R. M. Austin, B. A. (Rector of Rolleston) Meare V. Somerset.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; W. Y.; R. H.; KIMCHI; M. M.; JOHANNENSIS; ANTI-BLASPHEMOS; S. I. H.; and ——'s *Poems;* are under consideration.

Y.; and CYMRO; will appear.

A LAYMAN remarks; "I have read with great satisfaction the Prayer contained in your last Number, and beg leave to suggest to those whom it may concern, whether some such prayer might not with propriety be appointed to be read, at the present period, in all our churches and chapels."

A writer, under the signature of PHILODOXUS, finds fault with the arguments in our Family Sermon for October, as "calculated to countenance the objections of Infidels and the charges of Socinians," which, at the present moment especially, he considers as a proceeding to be peculiarly avoided. In this latter point we agree with him; but if the mode of effecting it is to be by the abrogation of what we consider among the most vital points of Christianity, we neither desire nor dare to adopt the expedient. He objects to our representing Christ as God, and yet speaking of him as "becoming a sufferer and a sacrifice;" as "possessing eternal being and power," and yet as "giving himself for us." We can only say, that we adhered strictly to the language of the text, (Ephes. v. 2); not, however, confounding the Divinity which cannot suffer, with the manhood, which might and did suffer. Our statement simply expressed the fact, (for *a fact* we still esteem it), that "He who was in the form of God, and thought it no robbery to be equal with God," was "made in the likeness of men, and, being found in fashion as a man, humbled himself to death, even the death of the cross." "The Word was God." (John i. 1). Yet "The Word was made flesh." (ver. 14). If there be any discrepancy in these statements, or any thing calculated to countenance Infidelity or Socinianism, the objection must be traced to a far more infallible page than ours. For ourselves, we firmly believe *both* positions, in which, while we behold much that is mysterious, we see nothing irrational, or that can justly shock our faith.

We agree with S. I. H. as to the probable evil tendency of such a publication as that to which he alludes. It is, however, too much to make us responsible for every paper which a bookseller may see fit to inclose under our blue cover, and of which we know nothing. Besides this, we would remark, that there is certainly nothing in the mere title of the work to which he refers, which could have excluded it from our cover, or that of any other religious publication. His own strictures, if inserted in our pages, would be a far more conspicuous advertisement to the alleged obnoxious publication than the one he condemns.

Several Correspondents have lately obliged us with their sentiments on our "View of Public Affairs." To those whose communications are of a laudatory kind, we can only express our thanks for their obliging construction of our opinions. To satisfy others who think us erroneous in our views, we would willingly enter into a detailed answer to their animadversions, were it possible to do so within any thing like reasonable limits. Unhappily, however, our correspondents differ so widely in their sentiments, that what would be an explanation to one would but magnify our offence in the eyes of others. Thus, in two letters now before us, A CONSTANT READER AND SINCERE FRIEND, who dates from York, "expresses his regret at the strong language in the concluding part of the remarks on public affairs in our last Number;" while C. a correspon-

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dent from Royston, after blaming all that the former approves, remarks, "*I* cannot conclude without expressing my entire concurrence in the just and admirable sentiments with which you conclude your last retrospect of public affairs." Most of the compliments and strictures in these and similar letters, are equally contradictory, which we are willing to construe into something like a presumption that we have steered tolerably clear of party spirit, and have rested not very far wide of that golden mean in which truth is wont to reside. While "Tories call us Whig, and Whigs Tory," we may be contented to leave their statements to neutralize each other. But while we are disposed to adhere to the views we have already ventured to express on the subject of politics, we do not mean to defend every expression which may have fallen from us in the course of a necessarily hurried discussion, as if it might not have been advantageously modified. We assure our York friend in particular, that we take in good part his admonitions; and although we cannot consent to change our own opinions for his, we shall be most anxious to cultivate the spirit of Christian moderation which he recommends.

We desire to correct an error into which we have inadvertently fallen in our "View of Public Affairs" for October. It was not Mr. Windham, but Mr. Sheridan, who opposed the abolition of Sunday newspapers. Mr. Windham was friendly to the measure, and gave it his support.

Our Irish Correspondent Ω. is mistaken in supposing that we are remiss or indifferent respecting the condition of that most valuable and useful body of clergymen, the Curates of the United Church of England and Ireland. So far from it, we have repeatedly expressed our opinion on the very subject to which he alludes. (See, for example, our volumes for 1802 and 1803). He is, also, incorrect in supposing that the power of revoking a Curate's licence summarily and without specified cause, is coeval only with the late Consolidation Act. Long before this Act, the Curate's licence was revokable at pleasure; we have two or three old licenses now before us, which are all granted only during the bishop's pleasure. The Act of 36 Geo. III. cap. 83., ordains, that "the ordinary shall have power to revoke, *summarily and without process*, any licence granted to any curate employed within his jurisdiction, and to remove such curate for such good and reasonable cause as he shall approve;" subject nevertheless to an appeal to the Archbishop, "to be determined in a summary manner." This does not, indeed, lessen the hardship to the curate, especially if in any case the power has been abused, but it certainly shews that the grievance is not, as our correspondent would seem to think, a *novel* scheme for obtaining arbitrary power. We are not justifying the provision; for we think that every accused person ought to know both the charge and the evidence on which it rests, and that a licensed curate, removed without cause assigned, may justly feel himself aggrieved. We are only deprecating the charge brought against ourselves, of "remissness" on this subject. The law stands exactly as it did before our work commenced, for the argument of the "Curate's Appeal" might have been written as justly in the last century as the present.

We are requested to acknowledge, on behalf of the British and Foreign Bible Society, the receipt of 10*l.* from A. B, for the purposes of that institution.

We are also requested, by the Rev. W. Ward, to acknowledge his receipt of 10*l.* from X. Y., towards the Baptist College at Serampore.

It is quite impossible for us to devote our pages to lists of charitable contributions.

ERRATA.

Last Number, page 714, col. 1, line 3 from bottom, *for* influence, *read* influenza.
716, — 2, — 20, *for* principles, *read* principle.
——————— 27, *for* arrangement, *read* arrangements.
760, last line, *for* courts, *read* counts, and *dele* the comma (,).
Present Num. ——761, col. 2, lines 26, 27, *for* acquaintance of, *read* acquiescence in.

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APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE EIGHTEENTH,

FOR 1819.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for promoting Christian Knowledge has, since the last Report, increased the number of its members to 13,300; and the number of the diocesan and district committees of the Society, established at home and abroad, amounts this year to two hundred and nine. We pass over the list of diocesan and district committees at home, as their transactions consist of details entirely local, and not admitting of analysis.

From India, the Calcutta diocesan committee report, that the demand for Bibles, Testaments, Common Prayer-books, and other religious books and tracts, has greatly increased; and many applications have been made for the Family Bible. The district committee at Madras have been actively and zealously engaged during the present year, both in promoting the general designs of the Society, and in the superintendance of the concerns of the East India mission. At Bombay, a large number of books and tracts had been distributed, and almost entirely gratuitously; but still the demand for Prayer-books was much beyond the means of supply: school books were also in great request; and tracts for the use of soldiers and sailors were more required than others. The archdeacon suggests the expediency of translating into Arabic, Persian, and other languages of India, some of the Society's religious books and tracts, and more especially books for the use of children in the native schools. Some plain and short treatise on the evidences of Christianity, he thinks, would be read by some of the more learned natives, and would excite a spirit of thought and inquiry, which could not fail to be attended with good effects. This suggestion is now under the consideration of the Society.

From Ceylon, the Rev. G. Bissett observes: "The very liberal supply of three hundred Prayer-books will have a most beneficial effect in attaching the native Christians to our Liturgy, which is already in great demand, whether the whole be given in English, or detached prayers in Cingalese and English, such as we have already circulated....By the last dispatches from England, the grateful intelligence was received of this island being subjected to the ecclesiastical jurisdiction of the Bishop of Calcutta, and of the erection of an archdeaconry, in the person of the Hon. and Rev. T. F. Twisleton. This measure will, I conceive, not only tend to bring th native Chris-

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tians into the unity of the Church of England, but also greatly promote the general propagation of Christianity.....A wide door is opened in Ceylon for the introduction of the Gospel. If it should be the door through which the King of Glory shall enter to establish his blessed dominion in the East, the respected members of the Society will hereafter reflect with joy upon their zealous readiness in contributing to further the gracious designs of Providence."

In the diocese of Nova Scotia, the Halifax diocesan committee have forwarded their fourth annual Report. The following is the statement of books and tracts since their last account: 280 Bibles, 284 Testaments, 631 Prayer-books, and 9751 books and tracts. The Report concludes with a very satisfactory account of the progress of education in the diocese.

The diocesan Committee at Quebec have transmitted an account of their proceedings; from which it appears, that within a very short period from the institution of the committee, they have forwarded a list of upwards of seventy new members of the Society, and that they were anxious as early as possible to establish a local depository of books. They advert with much satisfaction to an early object of the Society, the fixing parochial libraries throughout the plantations, especially on the continent of North America; and observe, that "if more than a century ago this was considered of essential importance, it is now become a matter of paramount and indispensable obligation. In proportion as emigration from the mother country increases, new settlements are every day advancing into the wilder and more uncultivated parts of the two provinces: and scattered as these people in general are in small detached parties, and not unfrequently in single families, they are of course cut off from every means of religious instruction, except such as books can supply. The inhabitant of a more populous, or a more civilized country, can scarcely appreciate the treasure which a person in such circumstances must possess, in his Bible, his Prayer-book, or the tract which contains the grounds and justification of his faith."

The general Board next proceed to state the transactions of the Society at large, with regard to its general designs.

In reference to its proceedings respecting education and schools, it appears that the number of returns from the diocesan and district committees amounts to forty-six, and that in the schools to which they relate 110,283 children receive the advantage of a religious education. But this number falls very far short of the number of diocesan and district committees, by whose exertions the several schools throughout the kingdom are wholly or in part supplied with books. The whole number of books, &c. distributed on the terms of the Society, and gratuitously, during the year, is,

Bibles (exclusive of the Society's Family Bible)....	32,150
New Testaments and Psalters	53,905
Common Prayers	91,621
Other bound Books	74,589
Small Tracts, half-bound, &c.	913,483
Books and Papers, issued gratuitously	261,760
Total	1,427,508

The following are the new tracts admitted on the Society's catalogue during this year.

Pastoral Advice after Confirmation, by the Bishop of Chester. ½d.

The Englishman directed in the Choice of his Religion, broken into Questions and Answers. 4d.

The sub-committee appointed in Oct. 1817, "to consider of books suited to the formation of a supplemental catalogue, containing publications, combining amusement with general instruction," have made their first report; in which

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they recommend the following works:—

Bishop Burnett's History of the Reformation, 2 vols., abridged; Bp. Tomline's Introduction to the Bible; Bp. Hall's Contemplations, 2 vols.; Gilpin's Cranmer, with an Appendix, containing the Life of Ridley; Gilpin's Latimer, and Bernard Gilpin; Gilpin's Wickliff; Gilpin's Trueman and Atkins; Gilpin's four last Dialogues; Walton's Lives, entire; Bingley's Elements of Useful Knowledge, 3 vols.; Bingley's Animal Biography, 3 vols.; Josephus's Wars of the Jews, 2 vols.; Lessons for young Persons in humble Life; Pilgrim Good Intent; Sturm's Reflections, abridged; Wells's Geography of the Old Testament, 2 vols. The sub-committee have also recommended several books and tracts to be placed under the head of Instructive Tales, Biography, &c. The Book of Common Prayer, including the whole of the offices, together with the ordination and consecration services, has been correctly translated into the Gaelic language, and the printing of the work was nearly completed. Two of the tracts on the Society's catalogue, viz. "Bp. Beveridge's Sermon on the Common Prayer," and "Bp. Kenn's Directions for Prayer," have already been printed in the Gaelic language, and dispersed generally among the Highland Episcopalians, by whom they were received with great thankfulness and gratitude.

The Society's Family Bible has recently been completed by the publication of an index to the principal matters contained in the notes.

The receipts of the Society from April 1818 to April 1819, amounted to 55,939*l.* 8*s.* 8*d.* and the payments to 55,146*l.* 19*s.* 2*d.* Several important benefactions have been received in the course of the year; and among others, an anonymous one, by the hands of Archdeacon Owen, of 1028*l.* towards supplying the army with the Book of Common Prayer, and useful tracts. The late Earl of Kerry has bequeathed 10,200*l.* money, five per cents, subject to annuities of 240*l.*

The general Board, in the last place, communicate the proceedings of the Society in the remaining department of their designs; namely, the state of their missions in the East Indies.

Two promising young men, the Rev. L. P. Haubroe, and the Rev. D. Rosen, having been recommended to the Society by the Bishop of Zealand, by whom they had been ordained as Missionaries, a Charge was delivered to them at a special general meeting of the Society, Jan. 29, 1819, previously to their departure as the Society's missionaries in India, by the Rev. Dr. Wordsworth. This charge is so characterised by Christian benevolence and piety, that we could gladly transcribe the whole. After a variety of affectionate remarks to the Missionaries, Dr. Wordsworth goes on to urge the *duty* of such exertions. On this head he justly remarks:

"Our reasoning applies alike to the gifts of nature, and of grace; or such difference as there is, will be found to be in favour of the latter: as well because they are more valuable gifts, for 'the things which are not seen are eternal,' as also because, being out of the reach of men's natural faculties to attain unto, they fall especially under that gracious consideration, in which our blessed Saviour himself has placed them, 'freely ye have received, freely give.' An especial duty, therefore, lies upon us to impart of our spiritual treasures to them that are in need. And in this view, reverend brethren, we have no small joy to be the instruments in the hands of Divine Providence in calling forth, and giving exercise to your Christian and charitable zeal.

"This, I say, would be the case, such would be our duty, and our

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rejoicing, even if there were no precept in holy Scripture prescribing the obligation, and no special considerations presented there, peculiarly appertaining to this division of the labours of love. But we all know that this is quite otherwise. 'Go ye, and preach the Gospel to every creature. Go ye, and teach all nations, baptizing them.' These were the commands of our King, when by the hands of his ministers He was laying the foundation stones on which He would erect an universal dominion. Such also is the import of the proclamation of the Heavenly Father, 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth;' words appealed to by inspired Apostles as a warrant and command to preach the Gospel to the heathen. Such also is the import of the voice of all the prophets: and if, passing from earth to heaven, we penetrate under the guidance of another Apostle within the veil, what do our eyes behold there, but 'a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, crying with a loud voice, Salvation unto our God and unto the Lamb?' And yet, 'How shall they call,' as the Apostle has argued, 'on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!'

"Therefore, from these considerations and the like, the obligation has long been recognized of endeavouring to communicate the knowledge of Christianity, among the Pagan and Mahommedan nations of the eastern hemisphere."

Dr. Wordsworth proceeds to shew the beneficial results of the Society's missions in the East, appealing to the testimony of the Bishop of Calcutta and Dr. Buchanan for the pleasing character of the Tanjore Christians. The following remark forms a strong argument for the usefulness of the occasional and anniversary meetings of the charitable societies.

"These very solemnities themselves have not been without their fruits of blessing. I doubt not, they have, from time to time, brought home to many bosoms an inward sense of the privileges, happiness, and duties of our own favoured condition; a sense of sympathy and fellowship with the afflictions of humanity in distant climes; and have given birth to Christian desires and endeavours to overcome the evil that is in the world, with our good."

We know not how to abridge the following pathetic and truly apostolic appeal. We pity the reader whose heart does not vibrate to the string so feelingly struck.

"If we lift up our eyes, what do we behold but the appalling sight of more than sixty millions of Pagans and Mahommedans, and a vast territory, fallen under the dominion of the civilized nations of this quarter of the globe; and that a territory and a people augmenting every day?

"Must we not inquire then, what is this territory; and what are these mighty millions of mankind—what are they to us?—You will allow me to ask, what are they especially to this our beloved country? We have seen the common duties which bind us all, as we have opportunity, to do good to all our fellow-creatures. These Mahommedans and Hindoos, are they not such? And have they not the pleas upon us also of necessity and misery? Are they not all sitting in the region of the shadow of death? Have they not been all sorely bruised and marred, like the wayfaring man, by Satan, the rob-

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ber and murderer? Have they not the claims upon us, I say, of our common humanity?—But what, again I ask, are this vast territory, and these mighty millions of mankind: what, I mean, are they to England? Alas! they are, as we might almost say, 'bone of our bone, and flesh of our flesh.' Do we not breathe their air? Is not the soil ours? Have we not poured out our English blood, and mixed it in their sands? Is there a rock, or fortress, of their almost inaccessible fastnesses, where the British standard does not wave? Are we not placed in such relations towards them as these—that some we have vanquished in open war; others serve under our banners; others have called for our protection and help, and have willingly submitted to our mild and equitable sway? Do we not make profit and merchandize by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, labourers, servants, and subjects? These, doubtless, are the considerations which appropriate and bring home the general duties of humanity to us in particular. Other nations may and ought to pray for the conversion of the Hindoos: but England must do this, and much more. We have taken this empire to ourselves; have set it apart, and fenced it round, and erected it, as it were, for a theatre wherein to display ourselves, and to act our part in the sight of men and angels. I am saying nothing in what way, by what steps, we have attained this eminence. But so it is. There we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility: and it is in no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in this, but assuredly in the next world.

"But, again: in our transactions with these nations, has any thing ever interposed to taint the purity of our track; any thing ever intermixed itself of a corrupt lust of gain, of a secular ambition, of a mere desire of military aggrandizement and glory; any thing interposed of oppression, or spoliation, or perfidy? If so; if in any cases we have taught them our vices, and made them partakers and companions of our sins; if, alas! we have repelled them yet farther than where they were before from the light of truth, and the life of God, and from the reception of Christianity, by exhibiting in their sight the lives of wicked Christians—by effecting that the name of Christ and His doctrine should be blasphemed among the heathen through our offences; if there be any truth in these charges sometimes made againstus;—these all are considerations which, in their degree, darken our responsibility; and may well awaken in good men's minds an extraordinary compassion and sympathy; and arouse them to put forth so much the more strenuous efforts to make good the deficiencies, and repair the injuries of the years that are past.

"And how then does our account stand? What estimate shall we make of the manner in which England has discharged her obligations to her eastern empire?

"It was vehemently affirmed by a celebrated orator some years ago, that 'were we to be driven out of India, nothing would remain to tell that it had been possessed, during the injurious period of our dominion, by any thing better than the ouran-outang, or the tiger.' But, no. It has been eloquently replied, by one who has the best claims to be heard on such an occasion, No. 'It is true, we have not built a Tadmore in the wilderness, to impress the world with the incongruity of introducing the refinements of splendour amid uncultivated society. We have not

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constructed pyramids, to excite the indignation of mankind at the capricious despotism which could enjoin such a misapplication of human exertion;—but we have reared the bulwark of security round the humble hovels of the helpless;—but we have raised the proud temple of impartial justice on the ruins of lawless violence;—but we have established the sacred altars of mercy, where oppression, and insult, and ravage, used to print their paths with blood. And do acts like these leave no memorial?

"And, as the same eloquent advocate pursues his argument, 'it is an undeniable fact, that our's is a dominion over willing minds; that the natives feel their happiness to be promoted by our predominance; and that they regard our stability as their blessing. Justly do they so esteem it. For, where has the British standard been advanced without overturning some Moloch of barbarity, and placing on its pedestal the hallowed image of that Equity, of which, if ever a notion before floated in these regions, it was but as the vague conception of the unknown God.'

"True: so it is. The representation is indisputable. You will find we have effected and are effecting much. We have given security in private life to the persons and property of the natives by our administration of justice. They may now sit every man under his vine and under his fig-tree. We are diffusing among them, by our example, the knowledge and practice of good faith and upright dealing. We are rescuing their hostile tribes from the fury and perfidy of one another; and facilitating the progress of the arts of peace, by superseding and controlling the spirit of aggression and rapine. Education and civilization are beginning to make progress. The narrow horizon of their minds is dilating and expanding in such as have intercourse with Europeans: and their barbarous institutions are, by degrees, impairing and fading away before the dawning light of reason and humanity.

"But here the question recurs; Is this all that can be effected? Are there no greater and better things to be secured than these? —Truly, this does not reach the extent, either of their necessity, or of our duty and glory. This is not enough, either on their behalf or our own. What is the civil governor in his real, authentic, exalted character? Nothing less than the vicegerent of Heaven; the minister of God for good to the people committed to his care? He is the channel through which are to be diffused over a thirsty land, the various streams that gush forth from Him who is the fountain of every good and perfect gift.

"In this view, let the Governor embrace his genuine dignity and glory: and fill up the measure of his high calling. We say nothing in disparagement of the arts of civility and peace. In their due place we honour military prowess and glory. We honour the statesman, whose pride is to raise up an abject people by diffusing among them the blessings of liberty, justice, and law: and, in their place, we hail the quiet occupations and comforts, which follow in the pursuit and train of the merchant's honourable gains. But, wherefore should we stop here? Why not go on unto perfection? Why erect an empire that has no purposes but those of temporal gain and glory? No. For ourselves, there are crowns to be won of a brighter renown than any which these things can bestow.—Let us have taught the Hindoos the arts of life. Let us have established among them humanity, and equity, and order. Let us have made them companions in our military prowess, and partners of our fame. At the best, considered in themselves, all these things are but for a season. Whether their's or our's, all these must soon be over. They bear not the characters of eternity. But,

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antecedently to that consideration, how shall not we, who are a Christian people, deny, that even these blessings can be diffused otherwise than through the channel, grow at all otherwise than upon the stock, of Christianity? Our philosophy is built upon the apostolic precept, 'Whatsoever ye do, do all to the glory of God.' Manners, morals, law, government, peace, civilization, all are as a building on the sand; all want their choicest virtue and most becoming grace; all want their firmest support and most binding cement; all are dead,—unless sanctified by religion, and erected on the foundation prescribed, that we 'seek first the kingdom of God and his righteousness.'

"But, as I said, at the best all these things are but for a season. In themselves they are limited to this lower world. At least nothing, it is certain, but religion, can give them a title and passport for heaven. They bear upon them no hope of futurity, but as sanctified by thanksgiving and prayer. Yes, there are crowns, therefore, to be sought of a brighter glory than any which can be gathered here. Yes. This shall be the statesman's highest praise, if he can rear all these superstructures on the rock of the everlasting Gospel: and therefore, to that end, he is to have in his train messengers, ambassadors of eternal peace; soldiers, mighty to pull down strong holds; merchants, ever mindful in their gains of the quest above all of the pearl of great price: the instruction which he is to be most desirous of diffusing, is that of which you, my Reverend Brethren, are to be teachers, an education for heaven; and that liberty which it is your part to proclaim, that which is perfect freedom.

"Our glory is not to stop short: but to covet earnestly to give them the best gifts. Wherefore shall not the Hindoo have his hopes full of immortality? Poor he may be, and poor no doubt he is, in what relates to this present world: in the powers and faculties of the man, and the citizen. But it will be your part to demand what darkness, what poverty is there comparable to darkness and destitution in things spiritual? What calamity like to that of being shut out from His presence, with whom there is fulness of joy? Let it be granted that we maintain the doctrine of an universal redemption. Be it that the blood of Christ is, through the infinite grace and goodness of Almighty God, not without its efficacy, even to those who never heard of his name: yet, who shall be bold to deny that there is a better redemption, a greater salvation, a more exceeding weight of glory for the Christian? Nay, search where we will, where shall we find salvation promised to him who bears a lie in his right hand? Where find his meetness to be a partaker of the inheritance of the saints in light, who provoketh the Lord to anger continually in all his abominations? But, we repeat it, even with regard to his being in this life, if there be any virtue, if there be any praise, certain it is, it is best or only to be found in the train of the Gospel. The Hindoo is wretched, and miserable, and poor, and blind, and naked. Therefore, would we open his intellectual eye; would we give him dignity and worth as a man and a citizen; would we raise him in the scale of being, and awaken him from the stupor and insensibility in which he has been sunk for ages;—we shall disclose to him prospects into eternity; call him to recognize the dignity of an immortal spirit; set him to inquire, what he shall do to be saved; challenge him to contend with us in the race for the common prize of our high calling, and to understand that he too, as one for whom God spared not to give his own Son, is called to be a fellow-citizen of the saints, and of the household of God. In fine, if life be any thing better than a

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dream; if earth or heaven have any blessing to bestow; we shall seek to impart the knowledge of the Gospel to the Hindoos, our subjects and servants."

Dr. Wordsworth proceeds to refute the error of those who oppose missionary exertions on the ground that "the Hindoo has his religion, his faith, his hope, his virtue," and therefore needs not our interposition. "Your answer," he emphatically remarks, "will be, The light that is in him is darkness!"

"You will find that it is hardly possible for human life, both with regard to the principles and the practice of morals, to be at a lower ebb than among the Hindoos. And that this should be so, is no matter of our surprise. For, as was once affirmed by your illustrious predecessor, the venerable Swartz, 'The knowledge of God, of his Divine perfections, and of his mercy to mankind may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the heathen will live a good life without the knowledge of God is a chimera.'"

We wish, notwithstanding the length of these extracts, we could find room for Dr. Wordsworth's excellent remarks on the question of *prudence and practicability;* but we must be content with one short passage.

"We cannot forget that we have ourselves not long ago been brought out of a fire of great tribulation: and who does not discern that our present prosperity is, under God, the fruit of those noble principles on which, as a government and a people, we have recently acted, towards Africa, to Portugal, Spain, France, Germany, and other the oppressed and afflicted nations of Europe? O that Asia too might obtain her due portion! O that we might go on, and erect, therefore, a national monument of our gratitude for past and present peculiar privileges and blessings—a monument of praise to the God of battles—an adamantine monument to our fame, and his glory, by giving to the natives of India the imperishable blessings of the Gospel of Peace! The circumstances of the times,—the special circumstances of that part of our empire, the recent mighty extension and consolidation of our dominion there; the recent enlargements of our spiritual means and opportunities; the circumstances at which the natives are arrived;—all converge as to one point, all appear to unite as in one call upon England to manifest herself to her dependencies in all her power and dignity, as a Christian people. Be this, I say, our praise; be this, at length, our pride" [rejoicing].

By the assistance of the Rev. Mr. Rottler, who had been long settled in India, and the Rev. Messrs. Sperschneider, Haubroe, and Rosen, there is reason to trust, that, under the Divine blessing, the several missionary stations connected with the Society, will still go on to be productive, extensively, of spiritual good, both to Christians and heathens.

A variety of communications have been received from the Bishop of Calcutta, evidencing his zeal to promote the objects of the Society in his diocese, both for the benefit of the heathen and the nominally Christian population.

The Society report, that they have at length been instrumental in placing a very respectable clergyman (Mr. Lane) in their mission to the Scilly Islands. The schools, in the several islands supported by the Society have been investigated by him, and on his suggestion a new one has been established at Tresco. When opportunity offers, the Society will be disposed to place a second missionary in these islands, as it is not possible for one clergyman suitably to discharge the duty in the several off-islands. In the month of October, 1818, Mr. Lane communicated to the Society a general statement of the dis-

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trenses experienced by the islanders of Scilly, arising from a variety of causes, and of the many applications made to him "for medicines, wine, white-bread, apples, meat, &c." to which it was quite out of his power to furnish relief, although, in many particulars, he had abridged himself, in order to assist them a little. Aids from government had been furnished, and subscriptions from other quarters were found to be collecting; but, these extra subscriptions being intended to accomplish an extensive fishery establishment in the islands, the efforts of the Society were still deemed necessary to relieve the exigencies of the present moment, and to purchase a few small boats, to be given in shares to proper objects, not having any by which they might go out to procure fish and kelp in the season, and to convey their fish to vessels, and from island to island. These benevolent designs were pursued by means of contributions received by the Society for the purpose, and the general result has been of vast benefit to the distressed islanders; and there is reason to hope that the gratitude expressed by them will lead to an increased attention to the Missionary's pastoral instructions and advice, through whom a knowledge of their wants came to the Society, and through whose hands this bounty has been chiefly dispensed*.

* To the Report is prefixed a sermon preached before the Society by Archdeacon Hook. This discourse we must pass over entirely, as it would be impracticable, after the space devoted to the interesting Report before us, to enter into discussion with the learned writer much of whose argument we think quite incorrect and untenable. The whole discourse (which is levelled in a great measure at the Bible Society), is intended to prove, that "few causes have contributed more fatally to disturb the peace of the Christian church, since the time of the Reformation, than a mistaken apprehension of the plainness and simplicity of the Christian Scriptures;" and to refute "the popular position that the Scriptures are sufficiently plain and perspicuous to admit of their being distributed among the lower and more ignorant classes of society, without either guide or comment to assist in the interpretation of them." We must content ourselves with remarking, that were our author's propositions as irrefragable as we think them otherwise, they would not at all interfere with the great principle on which the Bible Society is founded, which is not, that extraneous assistance (whether note, or comment, or education, or preaching) is unnecessary or inexpedient, but solely that persons of various opinions may usefully unite for the better attainment of the primary object, without resigning their private right of attending to the other.

NATIONAL SOCIETY.

In compliance with the hope expressed in our Number for September (p. 615), of being able to insert a few extracts from the highly interesting Appendix to the last Report of the National Society, we proceed to select chiefly such passages as may present new or interesting facts, leaving our readers to supply the running commentary which many of the following passages will amply furnish. We trust these statements, some of which yield very important hints to the friends of education, will plead, more powerfully than we can do, the cause of this great national institution.

The Rev. R. Newcombe observes, in the *Ruthin Report*, "The National System, which is invariably conducted in the English language, labours under disadvantages in Wales, where few of the scholars are well acquainted with that language, and therefore learn words rather than ideas. To obviate this, as far as relates to their religious instruction, I have lately begun to insist on the children learning the Catechism in Welsh, as well as English. Without doing so, it appears to me the system will never operate in Wales, to training up children to correct religious knowledge, though all the other inestimable advantages of the system resulting

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from the discipline and habits of industry and decorum acquired, will doubtless result. It may be worth considering whether it be not expedient to obtain National School tracts in the Welsh language. The parents, it is true, approve extremely of the instruction in English, as the means of advancing their children in the world; but there is room to fear they may not be sufficiently grounded in the religious principles of the National Church, and trained in the way they should go, unless instruction be conveyed in their own language, affording an opportunity of expatiating on the meaning of the words they learn."

Bath Report. — "Deeply impressed with the necessity of letting habits of industry and application to business go hand in hand with the moral cultivation of the lower orders of society, the Committee have, within a short time past, gladly embraced the offer of a member of their own body, to employ a portion of the upper classes in the preparation of flax and cultivation of garden-ground, alternately (in general) with their business in the school. On the probable advantages of this plan, the recency of its adoption does not permit them to speak decidedly.

"In the girls' school, likewise, knitting and sewing, together with initiation in the various minutiæ of household economy, have been pursued with good effect; and the general appearance of this more recent part of their establishment, justifies the Committee in reporting it as in a state of some advancement."

Radstock Report. (Rev. R. Boodle).—"I am always the constant visitor, or rather master, during the whole time of the children's attendance, which is two hours previous to morning service and an hour and a half before evening service.

"I think I see an evident improvement in the manners of the children who attend the Sunday school, and I am happy to add, that several of the parents have told me, that they find the advantage of the national system, not only in the instruction they receive, but that it makes them more quiet, orderly, and obedient at home, all the week after."

Chichester Report.—"The Committee continue to receive very favourable reports of the progress of the children, particularly in religious knowledge, and of the good effects which have, in some instances, been produced on the minds and morals of their parents. In the central schools, which fall more immediately under the observation of the Committee, proofs of the excellence and superiority of the national system are daily and hourly afforded. The schools are gradually receiving an accession of numbers; and in the boys' school the benefits of Sunday have been lately added to those of daily instruction."

Sussex Society Report.—"Of the state and progress of these several schools the Committee have the same satisfactory accounts to offer, as in former Reports. They would readily give in detail the particular statement received from each school; but they think this to be altogether unnecessary, inasmuch as the Reports of the present year speak, one and all, to the same purport, and represent the improvement of the children, particularly in religious knowledge, as keeping pace with the expectations of those who superintend the schools. It is stated also, very generally, that the system appears to have produced the most beneficial effects; that the children are become more orderly and decent in their behaviour; and the parents, in many instances, more regular in their attendance on public worship, and in their religious observance of the Sabbath-day. The latter seem, at length, fully aware of the excellencies of the system, and anxious for the instruction of their children, and for their admission into the National Schools."

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Cheltenham Report.—"According to the proposal of the Hon. and Right Rev. the Patron, (to whom the Committee are much indebted for his superior advice and very ample assistance), a weekly penny-club was established at the opening of the new schools, from which there is reason to anticipate the most useful effects. And, to render more efficient the limited period of instruction, it has been deemed necessary to prohibit the future admission into the schools of children under eight years of age."

Bockleton (Herefordshire) Report.—"It may be well to observe, that it is a point of much consequence, if it can be gained, to make the bettermost farmers, and others of that description, sharers in the advantages of the Madras method; and to give them a personal interest in supporting it. In towns, this cannot often be done; but in the country, it seems advisable, by all inducements, to draw such in, as coadjutors, who have hitherto been too much shut out from the system; and who, perhaps, on that account, have in general been the least friendly to or the most neglectful of it. This remark applies now with increased force, when, from the general state of the country, so many farmers are so far lowered, as to render the power of educating their children, in this effectual and cheap manner, a benefit of increased value. The number of children to be gained in this manner, will make up for any decrease by the earlier withdrawing of those children of mere paupers, through the influence of parish officers; who are always jealous of allowing the receivers of parish relief to remain at school, in what they are apt to misname idleness."

Bridgend (Llandaff) Report.—"The Savings Bank having been now established conformably to Act of Parliament, the proposal suggested, last year, of placing the children's rewards for their benefit, in the Savings Bank, so as to partake of the advantages held out by that excellent institution, will be forthwith adopted."

Birmingham Report.—"While the Committee readily bear testimony to the exertions and praiseworthy conduct of the school-mistress, they consider that the school has derived great advantages from the attention of the ladies who have undertaken, occasionally, to visit it: and they desire to state their full conviction, that unless the system of continual and vigilant superintendance is carefully adhered to, it will be vain to expect, from the national system of education, the whole good effect which it is calculated to produce.

"The Committee have also allowed the parents of the children, in both schools, to deposit in a fund formed for the purpose, such weekly sums as they may be willing to contribute towards the clothing of their children; and before the anniversary meeting, the amount of such sums will be returned to the parents, in shoes, stockings, and shirts, for the boys; frocks, tippets, and bonnets, for the girls.

"The parents of the children have generally availed themselves, with great readiness and thankfulness, of this permission; and considerable sums have already accumulated from their voluntary weekly payments. The Committee need not expatiate upon the benefits which will thus be secured both to the children and their parents: to the children, who will thus be provided with comfortable and decent clothing; and to the parents, who will reap the benefit of prudence and economy, in obtaining a supply of good clothing for their children, at a much cheaper rate than they could purchase it for themselves, and by such small savings from their weekly wages, as they can make without difficulty or distress."

"The present rooms are fully equal to the reception of all the children who apply for admission; for the opportunities of obtaining

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gratuitous instruction in this place are various; and though the majority of the lower orders call themselves members of the church, yet they are too often found to be indifferent, as to the school in which their children are educated, and to be rather influenced in their choice, by the advantages of clothing, &c., which are offered in different schools, than by the particular system of religious instruction which is pursued in them. This indifference is rather matter for concern than astonishment, as no fixed or principled attachment to the Church can be expected to prevail among the lower orders, while, out of a population of near 80,000, not more than 10,000 can, in any way, find admission into the churches and chapels of the Establishment."

Louth Report.—"The Madras system of teaching arithmetic is so much admired in Louth, that two boys from the school regularly attend to instruct the children of several gentlemen, at their own houses—much to the credit of both, and the source of considerable emolument to the boys.

"The inimitable method of reading and writing the lessons, at the same time, is practised in the Louth school."

Chiswick Report.—"It is with very sincere pleasure, that the Secretary and Treasurer can likewise report, that great additional accommodation has been provided for the children, and for the poor generally, by a very considerable enlargement of the parish church, for which the money has been raised by the pious liberality of a few friends, without any additional burthen upon the parishioners. A good hope may now be entertained, that a Church of England education will not be rendered nugatory, by that lamentable deficiency of accommodation in her place of Divine Worship, which, in this parish, has debarred the poor man from serving God, as he has been taught to, and would, in most cases, willingly, do, and compelled him to seek the means of performing his duty, any where, but in his parish church."

Essex Report.—"The reduction of the master's salary has been nearly, if not quite, made up to him, by the payment which he has received for the children of little tradesmen; whom, in consequence of that alteration, he was allowed to take into the school. The payment of a penny a week by the other scholars, has occasioned no diminution of numbers, but rather a more punctual attendance."

"The Committee venture again to request the attention of the public to the schools at Wesley and Hadstock; in the former, straw-platting is still continued by the boys; the girls being chiefly employed in needle-work. The produce of work, last year, was 45*l.* 7*s.*, of which 30*l.* 12*s.* was given to the children. In the latter, the produce of work was 43*l.* 7*s.* 9*d.* of which 11*l.* 16*s.* 8*d.* was given to the parents; 3*l.* 2*s.* 9*d.* in rewards; and 7*l.* 4*s.* 6*d.* in clothing—the remainder going towards the ordinary expense of the school."

Gower's Walk (Whitechapel) Report.—"Ten years of experience have now proved the value and importance of combining works of industry with other instruction for boys as well as for girls, and exhibit, in the strongest, and, it is believed, in the most advantageous light, the powers of the new system of education."

"The regular and moderate employment which almost every child in the school, above ten years old, is allowed to engage in, contributes to produce an humble and obedient deportment, well suited to their present station, and probable future prospects in life."

City of London Report.—"Of the boys, some few have been occasionally employed in the making of coarse mats; but the Committee have not been anxious to carry this to any great extent, as it is not their object to educate the children for

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any particular trade; and if the system of manufacturing for sale were generally adopted in schools, it would obviously be injurious to the regular makers and venders of different articles, by thus increasing the supply."

Richmansworth Report.—"As to the visible effects, without wishing to exaggerate them, I can only say that I have repeated assurances, from all classes, that they are very evident in the children themselves: and among the parents a very interesting proof of their good effects has recently occurred in the instance of a poor woman on her death bed, who, being perfectly illiterate herself, has twice declared to me, that the prayers, which her daughter, a child of eight years of age, has learned at the school, and frequently repeated, in the mother's presence, at home, during her long illness, have afforded her the utmost comfort; and the poor woman entreated her husband to continue the child at the school as long as he could possibly get bread for the family without her assistance."

Westminster Report.—"By the kindness of the Dean and Chapter of Westminster, the school had been accommodated with room in the Abbey, for the purpose of hearing Divine Service on Sundays. This is performed at a time which does not interfere with the usual service of the church; and the benefit derived from it is fully equal to all that could have been desired. The objection usually made to the performance of Divine Service in a private room, is removed. The minds of the children are inspired with all the solemnity which the Abbey is so well calculated to produce. They have also the advantage of hearing easy and familiar discourses expressly prepared for them, suited to their understandings, and most likely to draw their attention. It is impossible to witness these effects without particular delight. The service thus conducted, indeed, exhibits a beautiful and impressive spectacle of religious attention rarely observable in so young a congregation. By a late regulation, the parents and immediate relatives of the children have been admitted, at their own request, to witness the service. The Committee were desirous to gratify this good feeling; and with some requisite caution, lest the attention of the children should be drawn away from the worship by too great a number of spectators, the Dean assented to their request. It is pleasing to add to this account, that besides the children now in the school, several who formerly belonged to it, have requested to join the congregation at the Abbey. To this, also, the most ready assent has been given."

Woodford Report.—"It has not been unfrequently urged that, to the diffusing education so extensively, may be attributed the increase of juvenile delinquency, particularly prevalent within the last few years; but there are facts, established on the most accurate inquiry, which incontrovertibly shew the very reverse to be the truth: for it has been ascertained, that, of 3000 poor children, who have, during a period of twenty years, received education in the schools of the city of Gloucester, not more than one or two instances of criminality have occurred in the whole number; and it has satisfactorily been shewn, by the evidence given before the Committee of the House of Commons, appointed to inquire into the state of mendicity in the metropolis, that a great improvement, with respect to morals, has been effected in those districts where instruction has been most diffused."

Banbury Report.—"Your Committee have met with so little success (in disposing of gloves made by the children) that they earnestly entreat the attention of the subscribers at large to the subject, and would gladly avail themselves of any information by which the manufacture may be rendered lu-

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crative to the establishment, or by which the necessity of abandoning it altogether may be made apparent."

Surrey Society Report.—"The Committee sincerely regret, that so little interest is taken by the public in general in these admirable institutions. They are fully persuaded, if benevolent persons would occasionally visit the schools, and more particularly attend the public examinations, that they would be highly gratified with the propriety and accuracy with which the children read and spell, and with their proficiency in the knowledge of the holy Scriptures, and the excellent formularies of the Established Church; and see the propriety of giving a more zealous support, both pecuniary and personal, to these nurseries of pious and loyal subjects. The children in the first class are perfectly well acquainted with the Chief Truths, Ostervald's Abridgement of the Bible, and the Church Catechism broken into short questions. The junior classes have made proportionable progress in religious knowledge."

Doncaster Report.—"The following anecdote your Committee would mention, as illustrative of the tendency of Dr. Bell's system, to produce in the children an attachment to the service of the church, that not fewer than 200 of the scholars have voluntarily subscribed their penny a week, for the purpose of purchasing Prayer-books. The books were obtained at reduced prices, from the Society for promoting Christian Knowledge."

"In many villages sums of money have been left, by pious individuals, for the express purpose of educating poor children: in such cases it might be worth consideration, whether the intentions of the benevolent donors would not be more advantageously promoted by adopting the new method of instruction, in preference to a continuance of the old one; as in every point, so particularly in cheapness and economy, or the being able to educate a large number with moderate funds, the new system claims a decided preference. Could persons of local influence, and clergymen in particular, be prevailed upon to sanction such a measure, the introduction of these schools into their respective parishes might easily be accomplished."

BRITISH AND FOREIGN BIBLE SOCIETY.

We avail ourselves of the last Report of the Society, in order to present to our readers the most material transactions during the *fifteenth* year of its establishment. It is only necessary to state that many of the proceedings mentioned as in prospect, or progress, are since greatly advanced or completed.

A Bible Society was formed at Paris (with the authority of the government), for the Protestant part of the population in France, under the presidency of the Marquis de Jaucourt, peer of France, and minister of state, on the 30th of November, 1818, to which the British and Foreign Bible Society presented an offering of 500*l.*: they have also placed a considerable supply of books at its disposal. The example of Paris has been followed by Bourdeaux, Montauban, and Nismes, and a similar feeling has been manifested in other great Protestant stations.

The Bible Society of Strasburg has proceeded to establish itself as a regular and efficient institution. In its second year it distributed 689 Bibles, and 1119 Testaments.

Colmar and Mülhausen have severally completed the establishments of which, at Mr. Owen's visit in September, they had made a commencement: and the Pastor of Waldbach (the venerable Mr. Oberlin) has been furnished with all the copies he required for the use of the Steinthal.

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Various editions of the Protestant Scriptures are printing at Paris, Montauban, and Toulouse; and of the Catholic New Testament of De Sacy, stereotyped at Paris, many thousand copies have been most acceptably distributed among the Catholics in different parts of France.

The United Netherlands Bible Society, under the patronage of the King, and the Prince of Orange, was enabled, on the completion of its fourth year, to announce a distribution of the Scriptures, which more than doubled the number issued in the preceding year. The societies of which this national institution consists, (and to which six new ones had been added,) sustain their respective parts with zeal and activity.

In Switzerland, the Bible Societies have, in the course of the past year, acquired a fresh stimulus, owing particularly to the visit of the Rev. Mr. Owen.

Among these the Basle Bible Society has made arrangements for printing a German translation of the Monthly Extracts, and distributing them among the several Bible Societies of Germany, and that part of Switzerland in which the German language is spoken. Seven presses were constantly at work, in printing three separate editions of the Bible.—The Bible Society of St. Gall has distributed since its formation, 11,243 Testaments, among Catholics, chiefly on the application of the parish ministers of that communion. The visit of Mr. Owen has been followed by the establishment of a Ladies' Bible Association in the city of Chur, and the adoption of various other useful measures.—The Bible Societies of Neufchatel and Lausanne are chiefly occupied in printing the quarto edition of Ostervald's French Bible. The work is expected with much anxiety; and will, when it is issued, prove highly acceptable to the many churches and families, for whose use it is more particularly designed. As a temporary supply, while this edition is in preparation, 500 of the Basle French Bibles have been granted to the Neufchatel Bible Society, and 1000 to that of Lausanne.—The Bible Society of Geneva has already distributed more than 4000 copies of the holy Scriptures. A depôt for Bibles and Testaments in the English, French, German, and Italian languages, has been established; and a monthly sheet of Extracts (chiefly translated from that published in London) is periodically issued by the Geneva Bible Society, and circulated through the cantons of Geneva, Vaud, Neufchatel, and other contiguous places.

Upon the whole, Switzerland has unquestionably advanced in the career of the Bible cause. Nor are these hopeful appearances confined exclusively to the Protestants. Honourable instances might be cited of Catholics, both lay and ecclesiastical, who yield to none of their Protestant brethren in zeal for the diffusion of the Oracles of God. The consequence has been, that the Scriptures have found their way into a variety of Catholic channels; and when it is considered that from Constance alone 30,000 Catholic New Testaments have been issued, some judgment may be formed of the extent to which the general distribution has been carried.

The Bible Societies of Germany and Prussia are now become so numerous, and their operations are performed on a scale of such magnitude and activity, that it is impracticable to enter into the details of each: a very few facts only will be touched upon by way of specimen.

The Hambro-Altona Bible Society, having put into circulation their edition of 10,000 copies of the German Bible, are occupied in making preparations for an edition of Luther's Bible of 1546.—In the duchy of Mecklenburg, many individuals, on whose minds

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the zeal of the British and Foreign Bible Society is said to have operated beneficially, "now exert themselves, with all their strength, in many places where the want of the Bible has, in part, been relieved, to promote a proper and edifying use of the sacred volume."—The Hanoverian Bible Society, under the patronage of his royal highness the Duke of Cambridge, is in full activity. Through its means, more than 12,000 copies of the Scriptures have been distributed in various parts of the country: and it has recently been determined, by its Committee, to furnish Bibles to all the prisons, and houses of correction, throughout the kingdom.—In the Branch Societies, connected with this important institution, at Osnaburg, Aurich, and Hildesheim, an equal degree of zeal and exertion appears to exist. So eager are the Catholics, particularly the peasants, to possess the Scriptures, that, in the language of a member of the Hildesheim Society, "a fire is kindled among them;" and letters from the clergy are said to announce, that "the Testaments are read with good effect, and copies are continually in requisition."—The long and destructive war having plunged many of the inhabitants of Hesse Darmstadt into the greatest embarrassment and distress, a sense of affliction had stimulated the sufferers, to the amount of several thousands, to apply for the consolation of a Bible; while the funds contributed, bore so small a proportion to the demand, that, in the language of the superintendent, Müller, "many years must elapse, before the desire of so many claimants can be satisfied." "Yet," he observes, "this small beginning does not damp my hopes of a great and blessed progress hereafter: I am rather the more confirmed in my belief, that the Lord will bestow his blessing on the work commenced in our territory, as he has done in every quarter."

"I rejoice exceedingly," concludes this venerable ecclesiastic, "that the Lord has deemed me worthy, and given me strength, in my *eighty-first year*, to be the founder of our Society, by which, if not during my life, yet certainly after my death, much good will be produced. While the day of my life lasts, and ere the night cometh, I will do all in my power for the furtherance of the glorious undertaking; and using the feeble means with which he has favoured me, confidently rely upon his most merciful protection."—The Odenwald Bible Society mention, that some of "those who move in the higher ranks of society, and who had been estranged from the word of God and true religion, through the violence and vicissitudes of the last twenty years, in a still greater degree than the citizens and farmers, again feel a desire for the holy Scriptures, appreciate their inestimable value, and, both by private and public example, contribute to increase an acquaintance with them, and to extend the blessings which they produce."

The Bible Society of Frankfort on the Maine, within a period of two years and nine months, has distributed 4916 Bibles, besides 2161 Protestant, and 1260 Catholic Testaments; and that the Scriptures thus liberally dispersed are brought into use, may be learned from the humble, but interesting fact, that "a poor woman, whose occupation led her to visit many houses, waited upon an active member of the Committee, assuring him, that, wherever she went, she found the people reading the Bible, and therefore she could no longer do without one herself."

The Bible Society for the kingdom of Wuertemberg, state, that the whole of the edition of the Bible, amounting to 10,000 copies, and which is on the point of being finished, has been disposed of by anticipation: and it has been determined to commence printing

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another edition without delay. Arrangements have also been made for supplying the workhouses, prisons, and hospitals, throughout the kingdom, with copies of the Scriptures. Auxiliary Societies are multiplying in different parts of the country, and many of the clergy develop in their discourses the principles of the institution.—The Saxon Bible Society is actively employed in distributing the edition of 10,000 copies of an octavo Bible, which has but lately been completed. His excellency Count Hohenthal, the president, devoted the hours of relaxation, from his official duties as a minister of state, to the correction of the sheets as they passed through the press.

Prussia continues to maintain the high rank which it has long enjoyed among the continental powers which have patronized the establishment and operations of Bible Societies.

The Central Prussian Bible Society at Berlin, with the aid of its twenty-three associated societies in different parts of the states, has put into circulation not fewer than 19,000 copies of the Scriptures. At a meeting of its Committee, which Dr. Pinkerton attended, it was determined, by that body, to print an edition of the Polish Testament; to furnish all the hospitals, poorhouses, and prisons, throughout the kingdom, with the Scriptures; and to purchase immediately a set of stereotype plates of Luther's German Bible.

The Bible Society of the Grand Duchy of Berg meets with great and increasing success. In the course of its fifth year, it distributed 3,640 copies of the Scriptures, (including Psalters,) chiefly among soldiers, children, catechumens, and prisoners.—The Cologne Bible Society has been particularly diligent and successful in supplying the military, among whom a great desire after religious truth prevailed, with copies of the Scriptures: and it is pleasing to observe, that in this, as in many similar cases, the commanders of the different regiments themselves undertook the distribution, and engaged to see that the books were properly taken care of and read.—The Silesian Bible Society at Breslau has circulated, in the past year, 2739 copies of the Scriptures; of which number, 965 were Catholic New Testaments. The institution has been actively supported by eighty-six parishes in the circle of Breslau.—The Pomeranian Bible Society acknowledges, with becoming gratitude, the privilege so liberally granted to it by the government, of being exempted from the expense of postage, and importing its Bibles duty free. It would be easy to report further particulars, respecting the progress of the dissemination of the holy Scriptures in the dominions of Prussia. These institutions continue greatly indebted to the warm and unrelaxing countenance afforded them by his majesty the king of Prussia, and the different branches of his royal house.

The Danish Bible Society has made a rapid progress in extending its influence, and augmenting the number of its fellow-labourers and contributors, throughout the Danish dominions. Its third anniversary exceeded, in point of attendance and interest, any which had before taken place. "During twenty-three years that I have been minister," observes a clergyman, at Lyntbye, in Zealand, "I have never witnessed such a general and active zeal in promoting any useful cause. Men and women, male and female servants, boys and girls, eagerly subscribed their contributions, according to their abilities. All the members of a school attended in a body, to contribute every one his mite." Within the third year, the Society have issued 5266 Danish Bibles and Testaments: several branch societies and associations have been formed, and continue to be form-

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ing, in different parts of the kingdom; a new edition of the Creole Testament has left the press: and a version of it is also preparing in the language of the Faroë Islands; a dialect into which no part of the Scriptures had hitherto been translated. All these proceedings are carried on under the sanction of his Danish Majesty, and have received his special approbation, accompanied with a very liberal contribution of 4000 rix-dollars in aid of the Society's funds; and his royal highness the Crown Prince has taken a personal interest in the affairs of the Society, by himself recommending the adoption of stereotypes for printing the Scriptures.—The Sleswick-Holstein Bible Society, within the space of three years, has distributed more than 12,000 copies of the Scriptures: it already enumerates 108 auxiliary societies and associations. The British and Foreign Bible Society having presented this institution with a set of stereotype plates for Luther's German Bible, an edition of 10,000 copies has been commenced, in printing which the inmates of the Deaf and Dumb Asylum are employed. "The plates," writes Dean Callisin, "arrived at Sleswick on the 1st of December: the printing from them began on the 8th, in the presence of the directors of the Deaf and Dumb Institution, and all the members of the Committee of the Bible Society. The chancellor of the supreme court first struck off a proof sheet; then the general superintendant (or bishop); and afterwards every one present, in rotation. With prayer to God," adds the dean, "that he would grant success to this new institution, in furtherance of the cause of his holy Word, I lifted up my eyes to heaven; imploring, at the same time, a blessing on all those worthy men, to whose ardent zeal and benevolence we are indebted for this great gift." He concludes his letter as follows: "May an abundance of blessings descend upon the pious people of Britain, who, dealing with us as fathers and brothers, so powerfully contribute towards a favourite object of ours, which, a year ago, seemed to us quite unattainable, the establishment of a Biblical Institution for the North, similar to that at Halle, for the middle of Germany; an institution, moreover, in which the deaf and dumb are the propagators of the Word of God, and the preachers of the Gospel of Jesus Christ."

The Swedish National Society, under the patronage of his Swedish majesty, with its numerous associates in the different provinces of the kingdom, display a bright example of concord, stability, and perseverance, in disseminating the word of God among its attentive and grateful population. The number of copies of the sacred Scriptures distributed in the course of the year has been equal to that of the two preceding years united: and, although the number of presses has been increased, and the printing establishment has been put upon the most liberal scale, yet the provision is found inadequate to meet "the call for Bibles, now awakened in every corner of the kingdom." "The fact," says the Report, "that the word of God was scarce among us, has, every year, been more and more clearly demonstrated, and a hearty desire to obtain the Sacred Volume has been awakened in the same proportion." In connexion with this institution, we are induced to quote the sentiments of the late venerable Metropolitan of Sweden, who, in his speech at the former anniversary of the Upsala Bible Society, adverting to the prevalence of infidelity, and the manner in which it was counteracted by the appearance of the Bible Society, exclaims: "Yes, He who has built his church not on the loose sand, but on a rock, where it defies the storm and the flood; and who

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has said, that 'the gates of hell shall not prevail against it;' He, in whose hands the Father has placed the government of his church, 'even Jesus Christ, the same yesterday, to-day, and for ever;' He it is, who, during all the storms through which we have passed, has maintained his work; always possessing a chosen number of faithful friends and confessors, that have not 'bowed the knee to the image of Baal,' but have 'washed their robes, and made them white in the blood of the Lamb.' He it is, also, who, through his Spirit, has effected this wonderful alteration over which we now rejoice, and in consequence of which we are here assembled. I do not presume to entertain the hope, that no further tempests shall assail the Christian church: I rather believe, that it always must continue in a state of conflict on earth: but, if the holy Scriptures be not the word of man, but of God; if they be 'the power of God, and the wisdom of God,' and the source of all genuine light, all real improvement, all durable satisfaction; then the general publication and reading thereof cannot be without blessed consequences to the people."

Of the Norwegian Bible Society at Christiana, no distinct report has been received; but by the accounts transmitted from various quarters, there is reason to believe, that it meets with good encouragement. "The people," remarks one of the auxiliary societies, "are religiously disposed; as is evident from their attendance on Divine service, notwithstanding their prevailing want of religious knowledge, which is owing to the Bible being found in possession of so few of them." From the exertions now making, there is reason to hope, that the want so affectingly stated, will be ere long supplied.

Russia opens so vast a field, possesses so many co operating societies and associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing, both in the capital of the empire, and the chief cities of the several governments and provinces, that it is quite impracticable to exhibit any thing like an adequate representation of the share which she is taking in the great work of disseminating the holy Scriptures. The object seems to have aroused all orders of the Russian community, and to have united monarch and people as the heart of one man in promoting the kingdom of God.

Among the new auxiliary societies formed in the course of the past year, are those of Pernau-Fellin, Poltawa, Georgievsk, and Krasnojarsk. By the two first, the East Sea provinces became completely occupied with Bible Societies. That of Georgievsk has supplied the only link that was wanting, to connect the chain between Astrachan and Tiflis: at the last of which places, the Georgian Society, so long projected and delayed, has at length been established; while the Society at Krasnojarsk brings into communication with the parent society at Petersburgh an extensive district in Siberia, whose inhabitants have shewn so favourable a disposition, that the operations of the newly-formed auxiliary have already commenced with the most promising activity. The exertions which are making, both in the central society at Petersburgh, and in the several auxiliaries and associations throughout the empire, correspond with the magnitude of the common undertaking, and the importance of the end to which it is directed. So rapidly is the work carried forward, upon every opening that offers for the entrance of the Scriptures into a territory, in which they are either unknown, or exist but in name, that translations are commenced with a promptitude and liberality truly astonishing. Of this assertion, a proof may be given by referring to

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what has been undertaken for the population of Siberia alone. Not fewer than seven versions are preparing in different dialects of that country; one of which has been completed, and is printing at Astrachan, and others are in a state of considerable forwardness.

The paper of intelligence, which is issued monthly, exhibits at once the vastness of the business with which the committee are charged, and the systematic regularity, as well as zealous perseverance, with which its details are conducted. Some judgment may perhaps be formed of the enormous labours, and deep responsibility, of those whose office it is to superintend and direct the general transactions of this mighty machine, when it is considered, that, in St. Petersburgh alone, editions have been simultaneously preparing in eleven languages; and that, very recently, within one month, copies of the Scriptures, to the amount of 100,000 rubles, were dispatched from the Russian depository to every quarter, and almost every province, in the empire, whether European or Asiatic, of which twenty cart-loads had to cross the Caucasus to Tiflis, for distribution among both Mahomedans and Christians.

The distribution of the Scriptures, last year, was double that of the preceding: the number of copies printed was 72,000, in eight different languages: and the total, either printed or printing, by the Russian Bible Society, amounts to fifty-nine editions, comprising two hundred and seventy thousand, six hundred copies, in twenty-one languages.

Nor do the committees and directors of the auxiliary societies shew less zeal and activity, in conducting the affairs of their respective associations: as illustrative of which remark, the Bishop of Kazan is said to correspond, personally, with more than a thousand clergymen on the affairs of the Bible Society.

"The dissemination of the Book of God's Word among all nations of the earth," says the Emperor Alexander, in his address to the Frankfort Bible Society, "is a new and extraordinary blessing, from God our Saviour, to the children of men; and it is calculated to promote the work of their salvation. Blessed are they who take a part in it: for such gather fruit unto eternal life, when those who sow, and those who reap, shall rejoice together. I find this undertaking not merely worthy of my attention; no, I am penetrated by it to the inmost recesses of my soul: and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care."

While the common undertaking has thus prospered on the continent of Europe, by the exertion of Bible Societies, not a little has been done towards the accomplishment of its object, by the efforts of individual agents. Of this description are those pious and indefatigable Catholics, the Rev. Messrs. Gossner, Wittman, Leander Van Ess, (especially the last), and others, who, in their several departments, have laboured in the good work of disseminating the holy Scriptures among the members of their communion, with the greatest diligence, and the most abundant success. Professor Van Ess has been particularly noticed by several of the continental Bible Societies, especially by those of the United Netherlands and Russia. On the part of the latter, a donation of 5000 rubles has been presented to the professor, in aid of his fund for disseminating the Scriptures: and the Catholic Metropolitan of Russia expressly requested, that, in the communication of this grant, the professor might be informed, that a Catholic and a Greek Metropolitan had concurred in this tribute of respect, and friendly co-operation, from the Russian Bible Society.

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From the continent of Europe, we proceed to the Mediterranean.

The Malta Bible Society, aided with a grant, from the British and Foreign Bible Society, of 500*l.*, together with more than 6000 copies of the Scriptures, in nineteen languages, has opened an intercourse with the Bible Societies at Petersburgh, Calcutta, and Bombay; and its proceedings, which appear to be conducted with great judgment, have been attended with good success, not only within the Island, but also on the Ionian islands, on the shores of Egypt, and in the Archipelago. A Bible Society has also been formed at Smyrna, from the operations of which much good is anticipated.

The East has furnished intelligence from which it appears, that the object of the British and Foreign Bible Society is appreciated, and its benevolent intentions are warmly encouraged, in that interesting quarter of the world.

The Calcutta Auxiliary Bible Society has prosecuted its designs with steady perseverance; and was enabled to report, as part of the fruits of its seventh year, the completion of two editions of the entire Bible, and of two distinct editions of the New Testament, in three Asiatic languages, besides a small edition, in a fourth language, of the Gospel of St. Matthew. The languages in which these works have been executed, are the Armenian, the Malay, the Hindostannee, and the Bengalee. A revised edition of the Malay Bible, in the Arabic character, (that before-mentioned being in the Roman), had been commenced; and measures had been taken for printing a version of the Testament, by the Rev. Mr. Pritchett, in the Telinga, or Teloogoo language, in which it is stated, on the authority of the Rev. Mr. Thompson of Madras, the Scriptures are greatly demanded.

Three Bible Institutions have been formed within the territory of Fort St. George; two of which are in Madras.

A resolution was announced, some time since, that 500*l.* would be granted by the British and Foreign Bible Society, for the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation had previously been printed. Notice of this resolution having been conveyed to the corresponding committee at Calcutta, three printed versions, the Pushtoo, the Kunkun, and the Telinga, or Teloogoo, were presented to that body, by the Serampore translators, in order to their obtaining the proposed remuneration. The committee having attentively considered the several particulars of each case, were unanimously of opinion, that the claimants were entitled to the benefit of the grant. "This transaction," remarks the Report, "recals so forcibly to the minds of your committee the venerable individual, William Hey, Esq. of Leeds, in whose generous zeal and enlarged philanthropy, the plan of extending a more liberal encouragement to Oriental translations of the Scriptures originated; that, connecting it with his recent removal, at the advanced age of eighty-three, to a better world, they cannot but mingle, with their regret for his loss, their devout acknowledgment, that his life was so long preserved, and that the close of it was rendered illustrious, by an act from which such advantages are likely to accrue to the circulation of the holy Scriptures among the nations of the East."

The highest satisfaction is expressed by the Syrian Christians of Travancore, with the copies of the Four Gospels in the Syriac language, printed under the direction of the late Rev. Dr. Buchanan, and continued by Professor Lee.

A grant has been afforded to the Colombo Bible Society, towards printing the Cingalese Old Testament, and the reprinting of the

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New; each of which appeared to be equally called for by the circumstances of the island.

In the course of the past year a new and prosperous auxiliary society has been formed in the Indian seas; designated "the Sumatran Bible Society."

With regard to China, no opportunity is neglected, and no expense withheld, by which it may be reasonably hoped to disseminate the Scriptures, now translated into Chinese, both at Serampore and Maçao, among the inhabitants of that extensive and populous empire. From the paucity of labourers, little, comparatively, has been done in the way of effectual dissemination: that little is not, however, to be despised. "By the good hand of God," says the Rev. Mr. Milne, "and the liberal aid of your excellent Society, we have been enabled to send the Sacred Volume to various parts of China, and to almost every place where any considerable number of Chinese are settled."

The Auxiliary Bible Society of New South Wales has transmitted its First Report; which, though it comprehends a period of only three months, exhibits satisfactory proof of industry and attention, on the part of its committee. It has already been ascertained, by a train of well-directed inquiries, that "more than one-third of the dwellings, and three-fifths of the inhabitants," of Sidney, "who can read, are without a Bible;" and so intent is the Society in fulfilling the ends of its appointment, that, after supplying the wants of its own community, it contemplates "the extension of the like charity to its neighbours in Van Dieman's Land."

From Africa, the Committee have little to report: but as much is done towards promoting the dissemination of the Scriptures as the present state of that continent will allow. In South Africa, an advertisement having been inserted in the Government Gazette, great attention was excited, and persons of different nations applied for, and obtained, copies of the holy Scriptures. Supplies have also been forwarded to the various missionary settlements. The Bible Society of Sierra Leone is also proceeding, according to its means, in a course of active usefulness.

In the wide field of America, the operations of the Society, and of those in alliance with it, are characterised by a continuance of that vigour and harmony, which have already afforded to the friends of the Bible such ample matter of satisfaction and thankfulness.

Commencing with Labrador, the committee state, that the translation of the New Testament into the Esquimaux language, by the Missionaries of the United Brethren, was nearly completed. The Four Gospels, and the Acts, printed at the expense of the British and Foreign Bible Society, and already in circulation, have been read by this simple people, in their houses, and in their tents: and they express their gratitude for the gift of it in the most affecting terms: "but what," observes one of their ministers, "is still more gratifying, their whole conduct and conversation furnish a striking proof of its power."

The Nova Scotia and other British American Auxiliary Bible Societies continue to prosecute their object with unremitting activity and perseverance. A new auxiliary society had been formed for the province of Honduras, under the patronage of his Majesty's superintendant at the settlement; and the notice of its formation has been accompanied with a remittance of 100*l.*

The American Bible Society is enlarging progressively its sphere of operation, and obtaining fresh acquisitions of support, from both individuals and auxiliary societies. The number of the latter is believed to amount to nearly two

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hundred and fifty; and that number is continually increasing. In the first year, the Society printed 6410 Bibles; 17,594 in the second; and in little more than eight months, of the third year, not fewer than 36,000 copies of Bibles and Testaments had been printed. From ten to twelve presses constantly at work, are insufficient to supply the demands made upon them from different parts of the country. We have before had occasion to state, that the managers of the American Bible Society are extending their care to the numerous Indian tribes, whose condition has very properly excited their religious compassion.

In the West Indies, the circulation of the Scriptures proceeds, through various channels, in an encouraging manner. At Paramaribo, a correspondent, who had been furnished with Dutch Bibles and Testaments, reported, shortly after, that his stock was exhausted; and added, that diligent inquiry after the Bible continued to be made by the rising generation, and that an eagerness to possess the word of God was generally manifested. A correspondent at Tobago, who had also been charged with Bibles and Testaments, in different languages, reports, that he has distributed copies of them, from the north to the south of the Caribbean Isles. —A Bible Society has been established at Barbadoes, for the People of Colour, in that island, under the immediate sanction of his excellency Lord Combermere, the governor.

The Domestic Occurrences of the past year have been distinguished more particularly by vigorous exertions, on the part of several of the auxiliary societies, to effect a more general diffusion of the holy Scriptures, throughout their several districts, by means of ladies' branch societies, and Bible associations, acting in concert with the respective auxiliary societies to which they have been attached. Among these, the ladies' branch societies and associations at Reading, Southampton, and Liverpool, noticed in former Reports, together with similar institutions, since established, in Northamptonshire, at Manchester, Chester, Exeter, Plymouth, and other parts of Devonshire, claim particular consideration; especially as several of them have commenced, and carried on, their operations, during a period of unparalleled distress, among those classes of society which are engaged in manufactures.

The success which has attended the "Merchant Seamen's Bible Society" may be judged of from the fact, that, within one year from the period of its formation, it supplied with the holy Scriptures, 1681 vessels, having on board 24,765 men, of whom 21,671 were reported able to read. A few, it is stated, and only a very few, cases occurred, in which the visits of the Society's agent were not courteously and even warmly and gratefully received.

We have before noticed that the example set by the Merchant Seamen's Bible Society has been followed at Liverpool and Hull.

The Hibernian Bible Society have adopted many useful regulations, and have distributed, during the last year, nearly 10,000 Bibles and Testaments.

The contributions from the auxiliary societies, with their several branches, continue to be highly satisfactory, and exceed those of the preceding year. The net receipts for the year amounted to 94,306*l.*; and the net payments to 92,237*l.* We are gratified to perceive among the former a number of legacies and donations, some of them of considerable amount.

Among the works wholly or nearly completed during the year, we observe large editions of the Arabic Psalter, Martyn's Hindostannee New Testament, the Malay New Testament, the Ancient and Modern Greek Testament, the

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Syriac Gospels, and the Turkish New Testament. To several of these we have adverted on other occasions.

The number of copies issued from the 31st of March, 1818, to the same period in 1819, is 123,247 Bibles, 136,784 Testaments; being an increase, beyond the issues of the preceeding year, of 65,930 Bibles and Testaments; making, with those issued at the expense of the Society, from various presses upon the continent, a total of more than two millions three hundred thousand Bibles and Testaments.

We shall conclude our sketch of the progress of this great and unspeakably useful institution—to which every passing event, and every new train of reasoning, seems to unite us closer in principle and affection—with the following paragraphs from the Report.

"The attempts which were made, at no distant period, by the enemies of religion and social order, to discredit, and (if it had been possible) to exterminate, the holy Scriptures, are in the recollection of all; and the influence of the malignity and violence with which they were pursued, was more or less felt in every portion of the globe. It was during this period, that the British and Foreign Bible Society stood forth, to proclaim the Divine authority and supreme importance of the inspired volume; and, if an argument were wanted to demonstrate more completely the duty of its dissemination, both the fact and the consequences would abundantly supply it.

"Stimulated by the impulse which your institution has given, the nations of Europe are now rapidly retracing the steps by which they had departed from the standard of truth, and doing public homage to that holy word, the neglect or contempt of which formed the principal source of their delusion, and the worst feature in their guilt. Both rulers and people have found in the Bible a guidance and consolation, which a spurious philosophy had veiled from their view; and they agree to regard, and to value it, as their best instructor, and their dearest possession."

PRAYER-BOOK AND HOMILY SOCIETY.

THE issue of books and tracts, and the statement of the funds, for the last year, have been already noticed at p. 412, of our present volume. The publication of the Report and Sermon will enable us to add some interesting particulars. The principal feature of the Society's operations, during its seventh year—beyond the ordinary detail of issuing books as required by subscribers—has been, the editing, or taking measures to procure, translations of the Book of Common Prayer, and of such Homilies as have appeared to be best calculated for distribution in other languages.

In publishing the Liturgy in the Irish tongue and character, a reprint of the edition of 1712 was all that the Committee thought would be necessary. Such imperfections, however, were found in this edition, and so much difference of opinion seems to exist on many points relative to the Irish language generally, while the greatest caution will be found to be necessary in circulating the work when completed, that the edition will be limited to 500 copies: under the hope, nevertheless, of a future more extensive demand, from the progress of education, and the increase of Scripture light in Ireland; and of improvement in a subsequent edition.

An edition of 4000 copies of the Liturgy in Welsh has been undertaken, on the recommendation of the Lord Bishop of St. David's. Great care is taken to secure its correctness; in which respect the

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later editions have been extremely defective.

A small grant of books, made in the year 1817, to Dr. Morrison, at Canton, has been requited by that gentleman with no less valuable a present in return, than that of the Morning and Evening Services of our Church translated into Chinese. Under existing circumstances, the period cannot be considered as yet arrived, when such translations may be very largely circulated within the dominions of the Emperor of China; but there being a great number of Chinese, or descendants of Chinese, not resident within the Emperor of China's territories—many of whom are even British subjects, and among whom such books may be circulated, not only without objection, but with great probable advantage—the work in question, moreover, being considered a very able and judicious translation, the Committee have authorised Dr. Morrison to print, at this Society's expense, 2000 copies of the Prayers, to be ready for distribution, as openings may occur, or the Society may hereafter direct.

"The labours of Dr. Morrison, in effecting a Chinese translation of the Scriptures and of the work in question," writes Sir George Staunton, "I conceive to be of inestimable value; inasmuch as they have provided us beforehand, with the means of enlightening a vast portion of mankind with the truths of our holy religion." To assist in the promotion of so glorious an object, the Society esteem both an honour and a privilege: and to the pious wish, expressed by the excellent translator, when he recommended the distribution of these prayers as a tract, they most cordially respond — "May your Society be made the instrument of diffusing a spirit of scriptural and pure devotion very extensively, through Jesus Christ our adorable Saviour!"

The issue of Prayer-books has not quite equalled that of the preceding year; and the issue of Homilies and the Articles, as tracts, has fallen short of that last reported, by nearly 13,000.—The Committee trust that the reduction made in the price of the Prayer-books will increase the circulation; and they deem it probable that the publication of the Homilies, as tracts, by the Society for promoting Christian Knowledge, may have diminished their own issues*. On this point it is remarked, in the Report: "Whether, therefore, it be by this Society only, or by that in conjunction with it; by ourselves as the only agents, or by others also, that the genuine doctrines of the Reformation, and of our Church, are thus disseminated through the land, the same great and important object is still promoted, the work proposed by your Society is done: and in this also, while we avail ourselves of the fresh fields of usefulness that open before the institution, as well as steadily persevere in the path already trodden, we will rejoice."

A translation of the Homilies into several languages having been strongly recommended, and the First Homily in particular having been pointed out as enforcing with authority the reading of the Scriptures, such inquiries have been made and such measures taken, since the last anniversary, as have led to the translation of the First Homily into modern Greek, Italian, French, and German; and of the First and Twenty-fifth Homilies into Spanish. Of these, the German, Spanish, and Italian are already in a course of distribution by friends of the institution: the modern Greek, translated by a learned native, will be shortly sent to the Rev. Mr. Jowett, at Malta, and the Rev. Mr. Williamson, at Smyrna: nor will the copies of that translated into French, when ready for circulation, be long suffered to remain unemployed.

* For a statement of the tracts issued by that Society during the year, see p. 830. The number of Homilies is not separately specified.

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The first three Homilies, translated into Manks by a clergyman in the Isle of Man, and intended for distribution among 10,000 poor persons in that island, who use the Manks language, and have scarcely any knowledge of the English, have been lately sent to press. The Society is at this time, also, printing the first three Homilies, as tracts, in Welsh; and the First Homily is just about to be translated for them into Arabic and Dutch.

Under all these circumstances, the Society feel themselves justly entitled to call upon their friends, and the public generally, for much larger pecuniary aid. In some instances, translators must be remunerated: very few of the Homilies, rendered into foreign languages, will be sold, but must for the most part be distributed as a gift: and, in consequence of a late reduction in the Society's prices, the loss upon the sale of Prayer-books will be considerably increased.

The Committee urge the establishment of associations in support of the Society, and hold up the proceedings of one formed at Bristol, as a model and an encouragement to others.

Among the most interesting circumstances of the past year, has been the commencement of a correspondence with several episcopalian ministers in the United States. What was so well known to be, till lately, the opinion of too many in our own country, with respect to the Homilies, one of these divines remarks, is still too prevailing a sentiment in the United States. "Some profess to consider them," says he, "as not in all respects pronouncing the present faith of the church; and our people generally have very littleknowledge of them."

"I have now named," writes another, "the leading Episcopal Societies in the United States; and you will no doubt be surprised to see not one Prayer-book and Homily Society among them. What! you will ask, are the good old sermons of the martyrs and reformers rejected by the church in the United States? They are almost unknown, and loved by none but those who love the truth. We hope, however, that the Episcopalians of this Union will soon be betteracquainted with them."

Through the efforts of some pious persons, a Prayer-book and Homily Society has been formed in Maryland. Within a very short period from its formation, it had distributed 800 copies of the Prayer-book, and printed 2000 copies of some of the Homilies.

An outline of the sermon preached before the Society by the Rev. Daniel Wilson, on the day of the annual meeting, has been already presented to our readers (C. O. for June, p. 412). We feel great pleasure in adding a few passages from this very able discourse. The remarks and arguments under the first two heads, excellent as they are, we must wholly pass over. We particularly refer our readers to the second division, in which the author rises through a succession of glowing paragraphs, describing "the magnitude of the truth entrusted to the custody of the church," as "the mystery of godliness—God manifest in the flesh—justified in the Spirit—seen of angels—preached unto the Gentiles—believed on in the world—received up into glory."

The third head relates to "the inferences which may be drawn from the preceding topics, as to our conduct, individually, in the present period of the church."

One of these inferences is as follows: "The innumerable defects arising from the infirmity of our common nature are not to be charged on the constitution and ordinances of any particular church, or alleged as a cause of separation from it. The aggregate must bear the character of the individuals of which it is composed. Nothing is more easy than general declamations against a Christian community; but you must first reform our fallen

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nature, before such statements can have the force of argument. If, therefore, any church—I now speak generally—be established on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; if it provide, so far as human prudence can, for a succession of faithful men to inculcate the great mystery of godliness on the people; if it duly administer the sacraments of Christ's institution; if it propound scriptural articles of faith, and afford devotional formularies of public worship; it is no solid objection against such a church, to state, that a larger effusion of the Holy Spirit has rested on it at one period than at another; that some things are found in it, and especially as to the actual administration of its ministers, which every sincere friend of it laments, and labours to remove; that languor and a secular spirit are, at times, too generally apparent; that instances of erroneous or even heretical instruction may be detected; or that local inconveniences arise from the particular effects of its general arrangements: — these are points which no alteration of an ecclesiastical platform can wholly amend. To advance these objections is only to say, that the church in question is not a perfect one. Before the members of such a church can consistently withdraw from its communion, a case must be shewn, something like to that of our Reformers when they came out from the Church of Rome;—that her doctrines and ceremonies, once pure and edifying, have become decidedly unscriptural and idolatrous; that she has altered the articles and formularies of her faith, corrupted the truths of her first founders, and brought in doctrines which sap and overthrow, directly or by consequence, some of the first principles of Christianity; whilst a claim of infallibility is set up, all attempts at reformation indignantly spurned, and those who would return to her own original tenets persecuted and silenced.

"Till this is done, each individual Christian seems to me to be in conscience obliged to submit, in matters on which the Scriptures have no where decided, to such a church as I have been describing. It is not for him to contemplate abstractedly his natural rights, to speculate on every possible improvement of ecclesiastical order, to allege minute or accidental defects or abuses, to consider himself as designated to invent a new and more pure order of discipline, and to act independently of his relation to others, and the actual circumstances with which he is surrounded. Interminable confusion must arise from such a conduct: a man might almost as well act thus as to his subjection to civil authority. All society, whether civil or religious, implies a partial sacrifice of our natural liberty for the common benefit.

"Nay, I may, perhaps, be thought bold in what I state; but I will not scruple to avow frankly my own opinion, that, before an individual proceeds unwarrantably to disturb the unity of a church by separation and division, he should be prepared to reply to these two questions:—Is he ready to subvert altogether the existing establishment of church-polity? And, Has he a fair probability of substituting for it another decisively better? Because the subversion of any church would inevitably follow, if each individual were to act after his example, which, so far as he is concerned, he authorizes and encourages; and because, if nothing greatly superior is, in a fair prospect of human events, to succeed, all the guilt of disturbing without amending, of exciting confusion with no adequate countervailing advantage, will lie at his door.

"He that enters into the spirit of my text will adopt another course. A deeply-seated conviction of the weakness and disorder of human

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nature, and of the inferiority of questions of forms, compared with the astonishing mystery of godliness, will dispose him to yield his private inclinations on these matters to the authority of those placed over him; to sacrifice his personal convenience to peace and the common welfare; to distinguish between the particular and general consequences of an established order of discipline; to weigh the danger of all great changes, their doubtful result, their immediate and terrible disorders; to have recourse to patience and a diligent improvement of the means of grace actually afforded him; and to consider that the lesson which God would teach him by the pressure of particular circumstances, is, in all probability, not division, but humility; not separation, but prayer; not hostility and innovation and clamour, but silent effort, and a consistent and conciliatory spirit and conduct. More especially will he implore the gifts of Divine Grace for the church—of that Divine Grace, which falls when and where the Great Head of the universal church pleases, and which alone can impress on the hearts of men the vast and sublime glories of the mystery of godliness, and give life and spirituality to the actual ministry of any particular period.

"It is a spirit and conduct such as this, which must be the source of peace and charity in the several churches of Christendom. In proportion to this consistent subjection to due authority; this sacrifice of private and individual interest and feeling to the public good; this careful abstinence from the spirit of party; this jealous subordination of inferior matters, not only as it respects the opinions of others, but our own; this supreme value of the great mystery of Christ—it is in this proportion, I say, that the holy ardour of charity will burn brightly and steadily. Discretion is the guardian of every other grace. The various subdivisions of the great Christian family will then preserve the unity of the Spirit—for the arrangements of ecclesiastical ceremonies need not be in all places one and utterly like, as our Article expresses it;—these discrepancies sever not the bonds of charity. Each church, which has a legitimate ministry and the administration of the sacraments, may be the house of God, the pillar and ground of the truth, because the great mystery of godliness may regulate its conduct, and holy love and unity reconcile every heart*.

"A chief hindrance to this peace in all, even the purest churches of Christ, is not so much the differences in opinion of sober and discreet and well-informed divines, as the anomalous zeal of persons of immature judgment and little knowledge of the heart, who mistake the whole spirit of my text. For there are never wanting those who, professing to disregard forms generally, yet magnify their own; who seem to mistake a spirit of separation for zeal; who sometimes proselyte rather than convert; who indulge an almost indiscriminate prejudice against every thing ancient and established; who hover around the borders of the most pious and regular clergy of every church, and often do little else—however upright their motives—than make inroads on the flock, and disturb the minds of the young and inexperienced;—and then mask the whole with the fair names of union

"*In the preface to the Book of Common Prayer, our Reformers express this sentiment at greater length:—'We think it convenient, that every country should use such ceremonies, as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.'"

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and charity and the non-importance of forms, whilst their own charity is obviously narrow, and their own peculiar ordinances are made prominent, and almost essential to salvation. This is not the true charity and union, which my text would inculcate; but zeal disgraced with an unholy mixture of ignorance and self-will. This ultimately tends to introduce disorder and confusion, and every evil work. Whereas the genuine charity of my text, is of a disinterested and holy and elevated character—enlightened, self-denying, intent on the mystery of godliness, superior to passion and petty ends, and equally watchful over the tendencies of our corrupt nature on every side. Such a charity has the stamp and impress of Heaven. It will even dispose the considerate Christian to regard these very persons, irregular as they are in their notions of discipline, in the most favourable light; and to bless God for the real good which may have eventually resulted from the distractions of human sentiments, and from the anomalies of the Protestant sects throughout Christendom, however little he can approve of much in their spirit and conduct."

We need scarcely observe, that while Mr. Wilson allows full liberty of opinion to others, he does not himself shrink from expressing throughout the sermon his own conviction of the inestimable utility of that church, the diffusion of whose formularies he was so zealously advocating.

"To determine," he remarks, "in how sacred a manner the Church of England is the guardian of the canon of holy Writ; in how important a sense she dispenses in every parish, throughout our empire, the blessings of Christian worship and edification; how widely she diffuses an acknowledgment of the fall and corruption of our nature, of the Deity and sacrifice of our Saviour, and of the sanctifying influences of the Holy Ghost; how firm a barrier she presents against the inundations of infidelity and Socinianism on the one hand, and of enthusiasm on the other—to say nothing of the floods of the Antinomian heresy, more destructive, if possible, than either—would lead me into too wide a field of observation. I will simply suggest, that the only trial we have made of ecclesiastical change, in the days of our first Charles, can give us no very favourable impression of the experiment; whilst the broad fact, that many of the principal revivals of spiritual religion in our land have had their rise originally in the bosom of the church, may inspire the hope that it may yet long continue, and that in the amplest meaning of the term, the church of the living God in this our Protestant country."

It is not, however, from the mere mechanism of an establishment that Mr. Wilson expects the benefits he had enumerated.

"There is nothing," he remarks, "of which I am for myself more deeply convinced, than that the security of any Protestant church, and therefore of our own, is the blessing of God on the simple and commanding doctrine of Christ Jesus. To magnify matters which relate merely to the constitution, and, as it were, the scaffolding of the spiritual edifice; to give an overcharged and almost popish exposition of the necessarily general and charitable language of sacramental offices; to assume, as a matter unquestionable, the purity of the doctrine preached by the ministers of religion—from which, after all, the mass of a nation will chiefly judge of the tenets of a church, and on which the conversion, edification, and salvation of each passing age so much depend—and to hold at a distance, and refuse any intercourse of charity with, Christians of other confessions, in the greatest and most simple of causes—the circulation, for instance, of the holy Scriptures throughout the world, by a variety of societies for that purpose—all

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this, if any thing of this kind should ever be prevalent in any Protestant church, would, in my judgment, go to loosen its foundations; and in a day of general inquiry and information, and amongst a free and noble-minded people, would tend eventually to degrade its character, and materially diminish its influence and safety."

We leave these just and most important observations to the deliberation of our readers, referring them to the sermon itself for a further delineation of Mr. Wilson's argument. Their bearing on the valuable institution whose cause he pleaded, is too obvious to need illustration; and we sincerely hope that none who love the Church of England, and have it in their power to assist her efforts, will fail to enrol their names amongst the members and friends of this highly useful and strictly Church-of-England institution.

CHURCH MISSIONARY SOCIETY.

It is with no little interest, as our readers can testify, that we have watched over the progress of this truly excellent and well conducted institution, from the time in which its Report was a mere pamphlet, and its members were capable of meeting in a single room, till the period in which, by the blessing of God, its operations have become so wide and interesting, as to occupy annually a large volume; and its friends are so numerous as to be found in almost every part of his Majesty's dominions. In referring to the proceedings of the nineteenth year of the Society, we would imitate its Committee in meeting our readers "with the language of congratulation." The year has not, indeed, been without its trials and disappointments; but, in the midst of all, it has pleased God to grant a steady increase, not only in the actual labours of the Society and its means of supporting them, but in the success which has accompanied its exertions.

The Committee report the formation of new associations at Edinburgh, Doncaster, Attercliffe near Sheffield, Lincoln, Beverley, Kirkby Lonsdale, Castletown, Peel, Ramsey, and Douglas, in the Isle of Man; Newcastle, for North Staffordshire; Teignmouth, as a branch of the Devon and Exeter; Reading, for the county of Berks; Cambridge, for the town, county, and university of Cambridge; and Cork, as an association in connexion with the Hibernian Auxiliary. At Leeds, at Douglas in the Isle of Man, at Carlisle, at Doncaster, and at Yoxall and Hamstall in Staffordshire, new associations of ladies have been established in aid of the Society.

The one at Cambridge, it is hoped, in addition to the increase of the Society's funds, will be the channel of diffusing missionary intelligence and zeal, by means of the younger clergy, more widely than ever through the kingdom, and of sending forth many pious and well-instructed labourers among the heathen. The associations of former years have continued their benevolent exertions; and have, in various instances, increased their contributions.

We have already reported, that the income of the nineteenth year amounted to the sum of twenty-eight thousand pounds; a considerable advance on that of the eighteenth year. The Society's friends will, however, perceive the importance and necessity of future exertions, when they learn that the expenditure of the year has, within a few hundred pounds, equalled its income; and that new opportunities for exertion are opening in all quarters.

We shall not be able to follow the Society throughout its circumnavigation of charity; but shall content ourselves with a few particulars relative to its missions in West Africa, the Mediterranean,

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North India, South India, Ceylon, Australasia, and the West Indies.

To West Africa, New Zealand, and North India, missionaries and others have proceeded in the course of the year, amounting, in number, to nineteen. Most of the persons who have gone out as teachers of youth had the benefit, by permission of the Committee of the National Society, of studying the system at the Central School; and the rest learned it in other places. The Society wisely act on the principle of introducing that system, so far as practicable, into every school in connection with the institution. In these schools, education is now carried on upon an extensive scale; there being, by the last returns, upward of six thousand children under instruction, beside many adult scholars, and both classes continually increasing.

The particulars of the *West-African Mission* occupy more than forty pages, and can only be touched upon very slightly in the present outline. The Report mentions the lamented death of the Rev. Mr. Garnon (first chaplain of the colony of Sierra Leone), Mr. Wenzel, Mrs. Decker, and Mrs. Collier. Mr. Garnon's loss was particularly lamented. In a letter from the Governor to Earl Bathurst, he and his widow are described as patterns of piety and Christian virtue, and conjugal felicity.

Mr. Collier having been appointed by Earl Bathurst to succeed Mr. Garnon as first chaplain, Mr. Garnsey, who had been received under the protection of the Society, with the view of his proceeding to India, was appointed second chaplain, having been admitted to deacon's orders by the Bishop of London.

The national system has been introduced, with good success, into the Freetown schools, so that all the schools of the colony upon the Society are now conducted upon one uniform plan. In January last, according to official returns, there were 574 scholars in the Freetown schools, and 1530 in the country schools; making a total of 2104 scholars under instruction according to the national system; all of whom, except 96 at Bathurst and 40 at Kent, were under the care of the Society. This is an increase of 740 scholars, since the return in March 1817; the number then being, as stated in the last Report, 575 in Freetown, on the British System, and 789 in the country schools on the national.*

* The following statistical details are worth preserving as materials for history, as well as in connexion with the spiritual interests of Western Africa.

The whole population of the Colony of Sierra Leone, exclusive of the Royal African Corps, amounted at the close of 1818, to 9565 persons. Before the printing of the return, at the end of February, an increase had taken place of 449, carrying the total, at that period, to 10,014; being an increase, since March 1817, of 2051—the total then being, inclusive of the Kroomen as in the present return, 7963. Of this increase, 1554 were Negroes liberated from captured slave ships.

This population of 9565 persons, given in the above return, was distributed in the respective towns and vicinities as follows:—Freetown (including 749 Kroomen and boys), 4430—Leopold, 308—Charlotte, 205—Bathurst, 222—Gloucester, 356—Regent's Town, 1177—Wilberforce, 203—Kissey, 860—Kent, 167—various places, 1637.

The classes of which the population consisted were as follows:—Europeans, 115; of which 98 were men, 12 women, and 5 children—Nova Scotia settlers, 691—Maroon settlers, 610—Natives, 997—Kroo men and boys, 746—Liberated Negroes, in the various parts of the colony, 6406; making the above total of 9565; which, in respect of the sexes, contained 3507 men, 2392 women, 2222 boys, and 1444 girls.

From the year 1814 to the end of 1817, the number of marriages celebrated in the colony amounted to 598: from that period to the beginning of 1819, there were 321; making a total of 919.

The roads, and public and private buildings, are in a state of rapid increase and improvement. They have been achieved by the labour of liberated

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We have more than once mentioned the Auxiliary Bible Society for the colony, which we are happy to report, had collected more than 300*l.* in its first two years*. It will gratify our readers to learn the formation of a Missionary Society in Sierra Leone. The sum of 68*l.* 4*s.* 11*d.* has been paid to the parent Society, as the first contributions of its labourers and their Negroes. It is a most grateful return for the Society's anxieties and exertions, to find the objects of its successful care now eager to assist, according to their means, in sending that Gospel to their countrymen, which has proved so great a blessing to themselves.

Two excursions have been taken, with a view to examine the state of the districts bordering on the colony.

In the first, Mr. Johnson and Mr. Cates, accompanied by William Tamba, one of the communicants at Regent's Town, and other natives, walked about 140 miles. William Tamba several times addressed his countrymen, with much effect, in their native tongues.—Mr. Johnson and Mr. Cates were so satisfied of the advantages likely to result from the natives being addressed by their countrymen, in the manner in which William Tamba had addressed them, that both he and William Davis were taken, by the Missionaries, into the service of the Society.

A change of circumstances in Western Africa induced the Committee to convene a special general meeting of the Society, to take into consideration some questions respecting the school and ship funds; the result of which, we have already reported, (Christ. Ob. for April, p. 265.)

The charge of the Freetown schools had devolved on the Society since the beginning of last year. A public examination took place at the Court-house, before the Governor and the principal persons of the colony. Both boys and girls were found to have made great progress under the national system, which had been introduced in the last year. The Governor closed the examination by an affectionate address to the children, and expressed his satisfaction at the state of the schools.

A considerable change has taken place in the arrangements at the Christian Institution at Leicester Mountain. Since the death of the Rev. Leopold Butscher, the establishment had been losing ground; and, under all the circumstances of the case, the Governor of the colony, who has patronized the efforts of the Society with great

Negroes alone, under the direction of their respective ministers and superintendents. The royal munificence and the national liberality have pursued, with great cost and perseverance, the generous object of the deliverance and civilization of the once-devoted victims of barbarism and bondage; and we can anticipate, with delight, the sublime gratification which the friends and supporters of this great cause will derive from seeing, so soon, such excellent practical confirmations of their hopes and reasonings—such benign fruits of their zeal and exertions; and this in the favoured seat of that vast engine of African degradation and desolation, the Slave Trade.

* It was justly remarked by Governor M'Carthy, that "It is a particular advantage that the knowledge of the Bible and of the English language proceeded concurrently: those who learned to read were taught to read the Bible, and the Bible only; and thus they obtained the Divine instruction contained in it, without any interference of that profane and vicious reading, which, in countries where greater facility of learning existed, often preceded the Bible, and barred the heart to the accesses of its benign influence, which sometimes came contemporaneously, and impeded and embarrassed its course—sometimes followed, and overrun and destroyed it altogether. But, learning the Bible first and last, and the Bible only, the converts of this colony would be strong in the knowledge of it, before they could even look into other books, and would not be liable to the dangers of those clashings to which he had adverted."

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cordiality and vigour, proposed that the establishment should be converted into a college, on the same footing as that at Windsor, in Nova Scotia, so far as the relative circumstances might permit. A certain number of the children of the colony might be admitted as scholars, in order to receive a superior education. The parents of these children would, of course, defray their expenses; and the Society would only have to support such natives of Africa, either from the captured Negro class or children of chiefs, as they might deem advisable. A considerable proportion of the money now expended in the support of the children, might be appropriated to the maintenance of teachers of the classics, Arabic, and other languages. The Committee cordially adopted this suggestion, as entirely falling in with the ultimate views and wishes of the Society with respect to Africa. It will be a great object to make adequate provision in the institution for perfecting and printing the works already in preparation in Susoo and in Bullom; and ultimately for supplying the numerous tribes on the coast and in the interior, both with living instructors, and with elementary books and the Scriptures in their various tongues. In Susoo and in Bullom, much has been already done: by Messrs. Renner, Wilhelm, and Klein, in Susoo; and by Mr. Nyländer, in Bullom: and Mr. Wilhelm and Mr. Klein are still prosecuting translations into Susoo. Further advances may be made in the grammatical knowledge of Susoo and of Bullom, and other tongues, by means of the liberated Negroes. In Regent's Town alone, there are natives of twenty different nations, all varying from one another in language, but now holding intercourse among themselves and with their Christian teachers by means of the English tongue. The cultivation of the Arabic language will be another important branch of labour in the institution. Natives well prepared in that tongue will be received with respect in all parts of the country, and will have a medium of communication with Mahomedans wherever found, on the coast or in the interior.

At Regent's Town, Mr. Johnson, though interrupted in his labour, by sickness, had always been enabled to go through his public duties. The good work, which was begun among the Negroes at this station, has proceeded, through the Divine blessing, with accelerated pace. Their rapid improvement is very strongly marked by the formation of societies among themselves, both for mutual advantage and in behalf of their countrymen. A "Benefit Society," has been established for the relief of the sick. On occasion of Mr. Johnson's suggesting this plan to them, one of them stood up, and, after speaking of the mercy of God to them, in bringing them from their own countries to hear the glad tidings of salvation by Christ, added, with striking simplicity and effect, in his broken English—"Dat be very good ting, broders! we be no more of plenty country: we belong to one country now—heaven! We belong to one King now—Jesus! Suppose one be sick, all be sick: suppose one be well, all be well!" What a simple but practical comment on those words, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it!" A "Friendly Building Society" had also been established; to enable the members to erect for themselves substantial houses of stone.—The improvement in the external condition of the people is very rapid, and demonstrates the energy and happy influence of those principles which begin to prevail among them. At Regent's Town, formerly called Hog Brook, from the multitude of wild hogs frequenting the beautiful stream that flows through it, the

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young men settled there have furnished an example which will long be admired, and not easily surpassed. They have brought a road of two miles by a new line, avoiding the most steep descents and acclivities of the hills, without much extending the course, as far as Leicester Mountain, whence it is to be continued toward Freetown. This road is two rods wide throughout, and solid and level to a degree not easily attainable in a country like this. In appreciating the improvement in the habits of these Negroes, as indicated by such labours, it should be remembered, that not more than three or four years have passed, since the greater part were taken out of the holds of slave ships. Who can contrast the simple and sincere Christian worship which precedes and follows their daily labours, with the grovelling and malignant superstitions of their original state—their greegrees, their red water, their witchcraft, and their devils' houses—without feeling and acknowledging a miracle of good, which the interposition of the Almighty alone could have wrought?

At the first anniversary of the Missionary Association of Regent's Town, several of the natives spoke in a way that convincingly evidenced the blessed influence of that Gospel on themselves which they are anxious to send to others. One of these speakers, who is son of the old Bullom King, and will probably succeed his father, on being appointed treasurer of the Association, expressed his willingness to undertake the duties of the office, as he had himself been greatly blessed by means of the labours of missionaries. He had been favoured from the early age of six years with religious instruction; and being offered a situation in the slave trade, had declined it in consequence of the principles which he had learned from the friends who had taken him to England. He contrasted the blessings of liberty and education which are enjoyed at Regent's Town, with the slavery, ignorance, and abounding wickedness of his native shore; and expressed his confidence of the success of the meeting, as where the heart is open, the purse is sure to be opened likewise. Several pleasing and affecting specimens of these speeches are given in the Report. A collection was made which amounted to 5*l.* 10*s.* 8*d.*

The progress of religion has been truly encouraging. In November, the communicants and candidates had increased to one hundred and eleven, and many more were anxious to join them. The church was always well attended; and the people, in general, were become more moral and industrious, upward of five hundred maintaining themselves, and much land being cleared and cultivated. On Christmas-day, Mr. Johnson baptized forty-six adults; and on the next occasion of celebrating the Lord's Supper, he administered it to one hundred and twenty of his Black brethren and sisters.

The prospects of success at Gloucester are greatly increasing. "About twenty-six months past," remarks the Sierra Leone Gazette, "the town was a forest. Nearly the whole of its present African inhabitants have, since that period, been rescued from the holds of slave vessels. At the examination, they appeared neatly clad, intelligent, and well-behaved. The examination was ended by singing a hymn. The whole of the audience then joined heartily with the scholars, male and female, in the grand national invocation of 'God save the King!'"—In Dec. 1817, five adults were baptized, and three in the month following. —The people, when first received from the slave ships, are little removed, a few tribes excepted, from the very brutes, in habits and dispositions; and the exertions for their benefit must be proportionably arduous and unwearied. A

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Church Missionary Association had been formed among the Negroes, and a gradual improvement was observable.

Mr. Bull, on visiting Mr. Düring's people on a Saturday evening, remarks: "Could our subscribers have been present, they would have rejoiced in so glorious a work. What simplicity of faith did I witness! What humility of soul! What tenderness of conscience!—I will mention an instance or two. The Negroes are accustomed to tell their minister all that they feel. The first that rose said to Mr. Düring, 'Sir, this week my heart be sorry too much. I think, every day, that the dirt be better than me.' Yet this is a most exemplary man. Another said, 'Every day my heart tell me every day I be bad man, pass every body.' And a boy, who, by the blessing of God, has become truly religious, came forward to say that he was troubled very much, because, when he was at work, he revenged himself on one of the masons who had thrown his tool away, by doing the same for him. This, he said, his heart told him was not good, and he feared God would be angry with him. Some said that it had been Sunday all the week with them, and God had made their hearts glad. There were present between forty and fifty, of various degrees of Christian knowledge and experience. You have not been deceived about Africa. The Lord is making bare his arm. Ethiopia does now stretch out her hand unto God."

The suspension of the Susoo Mission in the Rio Pongas was stated in the last Report. The mission among the Bulloms has also, since that Report, been suspended; little prospect of good remaining, chiefly from the fatal influence of the same evil—the slave trade. But the Susoos and Bulloms will not, therefore, be abandoned by the Society. Its labourers retire under British protection, to gather strength and prepare the means for a renewal of their toil, whenever the providence of God shall open the way. The measures now in progress within the colony will enable the Society to resume its labours among the Susoos and Bulloms, on a more extended scale, and with the advantages resulting from mature experience.

Of the branch of the Susoo Mission at Gambier, opposite to the Isles de Loss, a brief account is given.

Mr. Klein had been making excursions into the country. In one to the north-east, he preached in seventeen native towns; and, in another to the south-west, in six. In these journeys he publicly addressed, in the whole, about 1600 persons; and conversed with many others, where the people could not be collected. He was every where well-received; and learned afterward, that wherever he had been, the people had expressed a fear of the wrath of God on account of their sins, and had agreed to keep the Lord's day holy. He has been diligently employed in his translation of the Scriptures into Susoo. Mrs. Klein has collected materials for a Susoo and English dictionary.

Many impediments had occurred at Yongroo Pomah; but the most fatal obstacle was the Slave Trade. On the revival of that traffic, dealers from the Rio Nunez came to purchase slaves. Red-water trials became frequent, in consequence, in order to procure victims for sale; and few of the accused escaped. While the Bulloms could sell slaves and get rum, preaching the Gospel had no sort of influence upon them. Complaints were urged against the missionary, that he spoilt the country by not bringing rum. They said, "He only sit down to teach children and talk God-palaver, [religious discourse]: that good; but suppose he bring good trade, that better." Though

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this mission has been suspended, the translations already executed will be of lasting benefit. The Four Gospels and other parts of the New Testament have been finished, and the Gospel of St. Mathew revised and greatly improved. The Morning and Evening Services of the Liturgy, with some other parts, have been translated and revised, and tracts and hymns prepared. The mission may be hereafter resumed, on the plan of education and excursions for preaching.

Many particulars connected with the *Mediterranean Mission*, have been already anticipated in our pages. To these we now add the following.

At Naples, Mr. Connor procured a translation to be made, from English into Italian, of a series of morning and evening prayers for the week, of which 1000 copies were printed for circulation. His time, while in Italy, had been devoted, as far as his health allowed, to Hebrew and Arabic studies. He has sent home many observations on the state and morals of religion in the parts which he visited, which forcibly indicate the necessity of a free circulation of the Scriptures.

During Mr. Connor's absence in Italy, Mr. Jowett made a voyage with a view chiefly to promote the objects of the Malta Bible Society. In the course of this voyage, he visited Smyrna, Haivali, Scio, Athens, Hydra, Milo, and Zante. From his return to Malta in the beginning of July, till he set sail for Egypt on the 9th of December, he was occupied in his usual labours at Malta, in the promotion of the various objects of the Missionary and Bible Societies. His family prayers and expositions were regularly maintained. He had soon the satisfaction of seeing the Maltese New Testament completed. His translator, Canòlo has since entered on the Old Testament; and, by the middle of February, had finished Genesis and the half of Exodus, with a third of the Book of Psalms.

The Society greatly lament the premature loss to the Missionary and Bible exertions in the Mediterranean, of that able and active labourer, the Rev. C. Burckhardt. He arrived at Malta, from Geneva, on the 5th of January, 1818. His object was to visit Egypt, Syria, Asia Minor, and Greece, with the view of promoting the circulation of the Scriptures; in which design he was supported by private benevolence. After receiving assistance at Malta in the arrangement of his plans, he left that island on the 17th of January, and reached Alexandria on the 26th; carrying with him, from the Malta Bible Society, more than 500 copies of the Scriptures, which were afterwards increased to 755 copies, and were in thirteen languages. From Alexandria, from Cairo, from Jaffa, from Tripoli (in Syria), and from Latachia, he sent to his friends reports of his proceedings. "They are such," it is observed in a postscript to the Report of the Malta Bible Society, "as to increase the bitterness of sorrow at the loss of so valuable a correspondent and coadjutor. After a short career of eight months, devoted, with the greatest activity, and with a truly Christian spirit, to the noblest of causes, Mr. Burckhardt has left to his friends the memory of an example which must impel them to redouble their efforts, that 'the word of the Lord may still have free course and be glorified.'"

Mr. Connor left Malta for Constantinople, where he arrived, after touching at Candia, at Smyrna, and at Scio. He distributed copies of the Modern Greek Testament, where he thought them likely to be useful. He was received, at Constantinople, with much kindness, by his countrymen; the British ambassador, the consul, and other

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gentlemen, affording him every assistance and information. Constantinople appears, on many accounts, an important station; though the frequent visits of the plague would cause many impediments to active exertion.—Mr. Jowett, as our readers are aware, had determined on proceeding to Egypt. His design was to give two months to Egypt, and two to Syria, spending the time of the passover at Jerusalem; and, from Syria, proceeding northward, to join Mr. Connor at Smyrna. At Alexandria, he urged that sets of all the West-African publications of the Society should be sent, as they would prove appropriate and highly useful presents to various African consuls. Mr. Jowett mentions, with much pain, the increase of a great evil, in the apostacy of Englishmen from the faith of their fathers. Sailors, in particular, from their vagrant and thoughtless state of mind, are much exposed to this seduction.

The formation of a printing establishment in the Mediterranean is now become an object of the first importance. It is the intention of the Committee, therefore, to make arrangements, with all convenient dispatch, for printing works in the languages of the surrounding shores. Such an establishment will also greatly facilitate the operations of the Malta Bible Society; and of other similar institutions, which may be hereafter formed in the Mediterranean. A monthly publication, for the diffusion of religious knowledge and missionary intelligence, has been projected by Mr. Jowett: to be entered on in French, Italian, and Romaic; and, afterwards, to be extended, as opportunities may offer, to the other languages of the Mediterranean. Dr. Naudi is proceeding in the compilation of tracts in the Italian language. Of the tract on the holy Scriptures, 1000 copies have been printed in this country, and are distributing in various quarters of the Mediterranean with good effect, as they have induced many persons to read the sacred volume.

With reference to Malta itself, the reading of the Scriptures increases. Mrs. Jowett has continued with success her exertions among the female children; and a zeal to promote education is beginning to be evident.

Among the Turks, and other Mahomedans, various indications appear, favourable to the hopes of Christians in behalf of their best interests and happiness. Egypt, in particular, offers many encouragements to exertion. The liberal disposition of the Bashaw, the great concourse of foreigners, and the constant intercourse now maintained with many nations, all concur to invite exertions in that quarter. The whole coast, indeed, of Northern Africa, is becoming better known and more accessible. The enterprises of discovery and commerce are preparing the way for the blessings of Christianity; and we may joyfully anticipate the day when the northern shores of Africa, and all the other coasts of these inland seas, shall feel the reviving influence of that sacred light which once shone on them with distinguished splendour.

The Calcutta Corresponding Committee have published their First Report of the state of the *Calcutta and North India Mission*. Under the heads of Schools, Tracts, and Missionary Establishments, the Report details very encouraging intelligence.—Convinced that the most simple, obvious, unexceptionable, and effectual mode of promoting missionary objects is by the establishment of schools, the Committee have directed their particular attention to this important branch of labour. The schools supported by the Society have greatly increased in number; chiefly through the judicious and zealous exertions of Lieutenant Stewart of Burdwan. The whole number of children, European and Na-

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tive, now under instruction in the schools of the Committee, may be computed at nearly 1800. The Committee have felt the necessity of regulating their schools by the character of those whose welfare they would promote. In conformity to this principle, a variety is observable in the character of these institutions, adapted to the varied circumstances of the inhabitants. At every station their first object has been to collect and instruct the poor scattered ignorant Christians, whether Europeans, or descendants of Europeans by Native parents. Having provided their destitute fellow-Christians with the means of religious instruction, their next endeavour has been, at each station, so far as circumstances admitted, to embrace the Mahomedans and Heathens around them.

On the subject of tracts, the Report gives the following particulars:—In addition to the books which have been obtained from other quarters, various tracts of their own have been published during the year. Of these, the impression struck off has usually amounted to 1000 copies. This, however, has been found inadequate to the demand; and additional exertions are required in meeting the wants of the country.

The Rev. William Greenwood has left Calcutta, and proceeded to the station at Chunar. The Rev. Deocar Schmid and Mrs. Schmid have removed from Madras to Calcutta. One chief object of Mr. Deocar Schmid's removal to Calcutta is the superintendance of a periodical work, connected with the plans and exertions of the Society. A printing-press, with the latest improvements, has been sent to Calcutta. A quantity of printing-paper has also been forwarded, and founts of types will speedily follow.

On the death of the Chaplain at Cawnpore, Mr. Corrie was appointed to that station; but, before his removal thither, he was summoned to Calcutta, as senior chaplain, on the expected departure for England of the then senior. The Committee greatly regret the loss of Mr. Corrie's personal superintendance and aid at Benares; but they anticipate greater advantages, on the whole, from his counsels and assistance at the head-quarters of the Mission.

We might give a variety of extracts indicative of the rapid diminution of the native prejudices. At Burdwan, for example, it is said: "There is no difficulty in multiplying schools to any extent, commensurate with our abilities. The people are anxious and earnest in calling upon us to send them teachers. With a little patience we may introduce into those schools any books that we please."—Lieutenant Stewart has earnestly requested that two missionaries may be sent to him at Burdwan; and similar requests are preferred from various other places. Our readers will have learned with pleasure that the Society has not been inattentive, as far as its funds admit, to these pressing invitations. (See our last Number, p. 814.)

The labours of Mr. Bowley, at Chunar, have been continued with steadiness and zeal.—The usual number of Europeans who attend Divine service regularly is about forty, and that of Native Christians who attend worship in Hindoostanee about seventy or eighty. The number in both congregations has been gradually and regularly increasing; and a convenient spot of ground for the erection of a church having been fixed on, the proprietor, on being requested to dispose of it, generously offered it as a gift for the purpose intended. The subscription paper has been put into circulation, under the happiest auspices, the Governor-general having been pleased to aid the collection by the very liberal donation of 1000 sicca rupees.

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A new prospect of useful labour has opened at Benares, in consequence of a munificent gift by a native of the name of Jay Narain Ghossaul, of a house, premises, and a large sum of money, for the purpose of facilitating education among the natives. The object had long been in his contemplation, and the perusal of one of the Society's Reports determined him on making them the trustees of his institution. A deed of gift of the house and premises in Benares was signed on the 21st of October; by which the property is given to the Calcutta Committee of the Church Missionary Society, and their successors, for the purpose of a school for instruction in all kinds of science; under the condition that, in this school, children of all descriptions may be instructed in the English, Persian, Hindee, and Bengalee languages. The appointment of the masters is to be at the pleasure of the Committee; the house is to be appropriated as a school for ever, and the Committee and their successors are to have the sole disposal of it. —The Governor-general promised Jay Narain to afford assistance when his school should be established. It was opened on the 17th of July, 1818; and, in November, 116 scholars had been admitted, and the school was becoming very popular among the natives. The sum of 200 rupees per month (800*l.* per annum) has been secured in perpetuity towards the support of the institution, by an endowment of 40,000 rupees.

A new station for schools has been formed at Lucknow, under the direction of Mr. Hare. The new convert, Fuez Messeeh, at Bareilly, had uniformly approved himself to the Committee, both for his knowledge of Christian principles and the correctness of his conduct. He has since returned to Bareilly; where he is usefully employed, at the expense of the Society, as a Christian reader or catechist.—At Agra, Abdool Messeeh, though severely indisposed, continues to watch over his charge, and to employ all his little strength for their benefit. From forty to fifty persons usually attended public worship. They are poor, but chiefly maintain themselves; the men by weaving, and the women by spinning.

The British residents take great interest in the schools. They contribute forty rupees monthly toward the expenses, and would willingly support a competent instructor. At Meerut the Rev. Mr. Fisher has been actively engaged in promoting the objects of the Society. Three natives have been baptised by him, after giving satisfactory evidence of their knowledge and seriousness. It appears that the Saadhs, a remarkable sect of Hindoos, who attracted the notice of Anund Messeeh in a grove near Delhi, are merely a sect of Hindoos, who, rejecting the religious creed of their country, have, for a period of 40 or 50 years, professed principles of pure Deism.—They are very ready to receive and use our books, and to listen to teachers. One of them, at the instance of Mr. Fisher, has opened a school in the village of Kowaly, where he resides. He began with seven children; but, in the evenings, thirty men and children assemble to hear the old Saadh read a chapter from one of the Gospels, after which they apply to learning. —At Titalya, Captain Latter obtained from Government a salary for Mr. Schroeter, while prosecuting the Thibet language, sufficient for his support, and to pay the expense of a Thibet teacher. The cultivation of this language will be subservient to the public interests; and the translation of the Scriptures into it, which is the ultimate object of Mr. Schroeter's labours, will make known the truths of religion to a most extensive region.

Upon the whole, there is a rapid

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increase in benevolent and Christian exertions in Calcutta. The European Female Orphan Asylum, the Diocesan Committee of the Society for promoting Christian Knowledge, the School-book Society, the Hindoo College, the Auxiliary Bible Society, with others, are all in active operation and are well supported. The Governor-general, in his college speech, recommends the communication of knowledge to the natives of India: the Bishop enforces the same duty from the pulpit: and now scarcely an opponent dares shew his head. "What hath God wrought!"

The Committee next proceed to *the Madras and South India Mission*, of which many interesting and encouraging particulars are stated; but as the Second Annual Report of the Madras Committee has since been received, we shall take an early opportunity of giving a succinct account of this mission from that document. We do this the more readily, as our rapidly diminishing pages will not allow us to enter into details at present.

The *Ceylon Mission* appears very hopeful. The Rev. Messrs. Lambrick, Mayor, Ward, and Knight, landed at Colombo in the end of June. They were received with great kindness by all classes of persons. In particular, Archdeacon Twisleton, and the senior chaplain, the Rev. George Bissett, rendered them every assistance. Mr. Lambrick was fixed at Kandy; and Mr. Ward at Calpentyn, near Manar; Mr. Mayor proceeded to Galle, and Mr. Knight to Jaffnapatam. The measures for the religious improvement of the island are, as yet, only in their infancy, and had been retarded by the late war; but are rapidly hastening to maturity.

In reference to the *Australasia Mission*, we have long since recorded the departure of the Rev. John Butler and his family, with Mr. Hall and the two young chiefs, Tooi and Teeterree, for New Zealand. The young chiefs addressed letters to several friends, expressing, in very simple and touching language, their gratitude for the kindness shewn to them, detailing many objects which they had seen, and manifesting a very promising state of mind. The seminary, formed by Mr. Marsden at Parramatta; for the instruction of New Zealanders, contained, last year, twelve persons from those islands, occupied in the acquisition of the useful arts. Some of these men were kept constantly at rope-making and twine-spinning; as their own flax will probably become, at no very distant day, an object of great importance.

Messrs. Carlisle and Gordon proceeded, with their families, from Port Jackson to the Bay of Islands, in the latter part of April, 1817. They were accompanied by six natives of New Zealand, some of whom had been at Parramatta a year and a half. Fruit trees and several head of horned cattle were sent over. Mr. Marsden was about to send a person to New Zealand, in order to make a trial of salting and curing fish, from which great advantage to the people may be expected.

Mr. Kendall and Mr. Carlisle have paid every attention to the education of the native children which circumstances would allow. The school was opened in August, 1816, with 33 children: in September, there were 47; and in October, 51. In November and December, there being no provisions for the children, they were scattered abroad in search of food. In January, 1817, the number was 60; in February, 58; in March, 63; and in April, 70. Several sons of chiefs were among the scholars. Mr. Kendall's kindness and patience had, by this time, wrought a manifest improvement in his vagrant scholars. The children rise at daylight, according to the general custom of the natives. They finish their morning lessons at an early hour. The children of the settlers are instructed in the middle part of

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the day. In the afternoon, the native children come to school again. They generally receive, when there are provisions for them, a handful of potatoes each, twice a-day, which they cook themselves as they please; and are occasionally served with fish. The girls make their own apparel, after their country fashion; and the boys make fences, and do other useful work: a few of them learn to dress and spin flax. None of the adults are adverse to the education of their children; especially as they consider it likely to advance their interest. Many chiefs visit the settlement, with large parties of attendants; and usually conduct themselves, both toward one another and toward the settlers, in the most friendly manner. Many natives attend public worship on Sundays. Mr. Kendall has been diligently labouring in the preparation of elementary books. It is by the gradual diffusion among them of the knowledge of the ruin and recovery of mankind, and the communication to them of the arts of primary importance to social happiness, that the New Zealanders are to be weaned from their warlike habits and their superstitions.

The Committee, in adverting to their West Indian Mission, state that the prejudice against instructing the slaves is silently wearing away; and the number of planters is gradually increasing, who, some from the highest motives and others from a conviction of its salutary influence on the mind and conduct, are favourable to the object. The Committee testify, from past experience, that, by means of schools in the West Indies, when properly conducted, a most beneficial change is taking place in the state of morals.

At Antigua, the number of scholars, at the three school stations, was 841. Mr. and Mrs. Thwaites are now wholly devoted to the work of visiting and superintending the schools. Their prudence and affection, in dealing with the young people, render them much beloved. The reports and letters from this quarter contain many highly gratifying particulars. There are eight places of worship in the Established Church, three of which are chapels of ease. One missionary establishment belonging to the Society for the Conversion of Negro Slaves, four to the United Brethren, and three to the Wesleyan Methodists, form together eight other places of worship for a population of 30,000 Negroes, as the Negroes rarely attend the churches.

Lieut. Lugger, a short time after his arrival at Barbadoes, laid a proposal for a national school, for the Black population, before his excellency Lord Combermere, the governor. His lordship not only approved the design, but consented to become its patron: the plan received the approbation of the colonial clergy; and a "national charity school" was, in consequence, established, for the education of free and slave children of the Coloured and Black population. Religious instruction is an important branch of this education, and regular attendance at church is required of every scholar. In Tobago, and in Dominica, schools have also been established, by means of Lieutenant Lugger; and were furnished with books from the Society.

The Society have also extended their benevolent attention to Honduras by sending out a clergyman, and schoolmaster and schoolmistress. Many other important posts, in various parts of the world, require their assistance; and funds only are wanting to carry on their designs to an almost unlimited extent.

The Committee had received, since the last anniversary, offers of service under the Society from more than sixty persons. Of these offers, about one-half have been accepted: most of these persons are under preparation for their future labours; and the rest have pro-

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ceeded to their respective destinations. The whole number of persons, who have left this country, during the nineteenth year, to promote the objects of the Society, including adults and children, is nineteen; and there remain, at present, twenty-three under preparation.

We are sorry we have not a line left to devote to Mr. Noel's affectionate sermon prefixed to the Report, or to the valuable appendices which follow it.

AFRICAN INSTITUTION.

In giving an account of the principal circumstances which have occurred during the past year, with relation to the African Slave Trade still unhappily carried on to an enormous extent under foreign flags, the African Institution commence their narrative by stating the proceedings, for its further abolition, instituted in pursuance of an Additional Article of the Treaty between the Allies and France, of November, 1815, providing for conferences on the most effectual measures for the "entire and definitive abolition of a commerce so odious and so strongly condemned by the laws of religion and of nature."

In December, 1817, the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held a conference in London upon the subject. The King of Portugal, not having signed the Additional Article of the Treaty of Paris, did not consider himself *bound* to take a part in these proceedings. He, however, authorized his ambassador, the Count de Palmella, to accept the invitation of the plenipotentiaries to their conferences, upon certain specified conditions, which were acceded to.

At a further conference between the plenipotentiaries of the five powers, held at London, in February, 1818, Lord Castlereagh read a note, containing a proposition for the purpose of abolishing the Slave Trade, rendered illicit by treaty; and it was agreed to adjourn the consideration of it, and to invite Count de Palmella to assist at the next conference. His lordship's note states the following most important facts:—That since the restoration of peace, a considerable revival of the Slave Trade had taken place, especially on that part of the coast of Africa which is north of the Line: this traffic being principally of an illicit description, the parties engaged in it had adopted the practice of carrying it on in armed and fast-sailing vessels, which not only threatened resistance to all legal attempts to repress this armed traffic, but, by their piratical practices, menaced the legitimate commerce of all nations on the coast with destruction:—That the trade thus carried on was marked with increased horrors, from the inhuman manner in which these desperate adventurers were in the habit of crowding the slaves on board vessels better adapted to escape from the interruption of cruizers, than to serve for the transport of human beings:—That as the improvement of Africa, especially in a commercial point of view, had advanced in proportion as the Slave Trade had been suppressed, so, with its revival, every prospect of industry and of amendment appeared to decline:—That the British Government had made considerable exertions to check the growing evil; that during the war, and whilst in possession of the French and Dutch settlements on that coast, their endeavours had been attended with very considerable success: but that since the restoration of those possessions, and more especially since the return of peace had rendered it illegal for British cruizers to visit vessels sailing under foreign flags, the trade in slaves had greatly increased:—That the British Government, in the performance of

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this act of moral duty, had invariably wished, as far as possible, to avoid giving umbrage to any friendly power:—That with this view, as early as July, 1816, a circular order had been issued to all British cruizers, requiring them to advert to the fact, that the right of search (being a belligerent right) had ceased with the war, and directing them to abstain from exercising it:—That the difficulty of distinguishing in all cases the fraudulent from the licit slave-traders, (of the former of whom many were doubtless British subjects, feloniously carrying on this traffic in defiance of the laws of their own country), had given occasion to the detention of a number of vessels, upon grounds which the Prince Regent's Government could not sanction; and in reparation for which seizures due compensation had been assigned in the late Conventions with Spain and Portugal:—That it was, however, proved beyond the possibility of doubt, that unless the right to visit vessels engaged in the Slave Trade, should be established, by mutual concessions on the part of the Maritime States, the illicit traffic will, in time of peace, not only continue to subsist, but must increase;—that the system of obtaining fraudulent papers, and concealing the real ownership, was now conducted with such address as to render it easy for the subjects of all states to pursue this traffic, so long as it shall remain legal to the subjects of any one state:—That even if the traffic were agreed to be universally abolished, and a single state should refuse to submit its flag to the visitation of vessels of other states, the illicit slave-traders would still have the means of eluding detection;—That thus the Portugueze slave-trader, since it had become unlawful for him to appear north of the Line, had been found to conceal himself under the Spanish flag; and that the American, and even the British dealer, had in like manner assumed a foreign disguise: many instances having occurred of British subjects evading the laws of their country, either by establishing houses at the Havannah, or obtaining false papers for their ships:—That if such had been the case in time of war, when neutral flags were legally subjected to the visit of the belligerent cruizer, the evil must increase tenfold, now that peace had extinguished this right; and that even British ships, by fraudulently assuming a foreign flag, might, with a prospect of impunity, carry on the traffic:—That the obvious necessity of combining the repression of the illicit Slave Trade with the measure of Abolition, in order to render the latter in any degree effectual, had been admitted both by the Spanish and Portuguese Governments, in furtherance of which principle, the late conventions had been negotiated; but that whilst the system established by these conventions is confined to the three powers who are parties to them, and whilst the flags of other maritime states, and more especially those of France, Holland*, and the United States, are not included, the effect must be to vary the ostensible character of the fraud, rather than in any material degree to suppress the mischief:—That the great powers of Europe, assembled in Congress, at Vienna, having taken a solemn engagement in the face of mankind, that this traffic should be made to cease; and it clearly appearing, that the law of Abolition is nothing in itself, unless the contraband Slave Trade shall be suppressed by a combined system, it was submitted, that they owed it to themselves, to unite their endeavours without delay for that purpose, and, as the best means, it was proposed that the five powers assembled in conference, should conclude an agreement, to which all other maritime states should be

* Holland afterwards entered into a similar convention.

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inyited to give their accession, and which might embrace the following general provisions:

1st, An engagement, by effectual enactments, to render not only the import of slaves into their respective dominions illegal, but to constitute the trafficking in slaves, on the part of any of their subjects, a criminal act. 2d, An engagement mutually to concede the right of visit to their respective ships of war, under certain specified qualifications. 3d, The adoption of such minor regulations and modifications as may obviate abuse, and render the system unobjectionable as a general law.

His lordship proceeded to remark, that after the Abolition should have become general, the laws of each particular state might possibly, in a course of years, be made in a great measure effectual to exclude import; that the measures to be taken on the coast of Africa, would then become comparatively unimportant; but that so long as the partial nature of the Abolition, and the facility to contraband import should afford to the illicit slave-trader irresistible temptations to pursue this abominable but lucrative traffic, so long nothing but the vigilant superintendance of an armed and international police on that coast could be expected successfully to cope with such practices:—That such a police must be established under the sanction and by the authority of all civilized states: the force necessary to repress the trade being supplied by the powers having possessions or local interests in Africa; that the endeavours of these powers must be ineffectual, unless supported by a general alliance; but that if the principal powers frequenting the coast of Africa evinced a determination to combine their means against the illicit slave-trader as a common enemy, and if they were supported by other states denying to such illicit slave-traders the cover of their flag, the traffic would soon be rendered too hazardous for profitable speculation:—That the evil must thus cease, and the efforts of Africa would then be directed to those habits of peaceful commerce and industry, in which all nations would find their best reward, for the exertions they should have devoted to the suppression of this great moral evil.

In conclusion, his lordship referred to the indisputable proofs afforded, both by the present state of the colony of Sierra Leone, and by the increase of African commerce in latter years, of the faculties of that continent both in its soil and population, for becoming civilized and industrious; the only impediment to such improvement being the pernicious practice of slave-trading, which, wherever it prevailed, at once turned aside the attention of the natives from the more slow and laborious means of barter, which industry presented, to that of seizing upon and selling each other; and that it was, therefore, only through the total extinction of this traffic that Africa could be expected to make its natural advances in civilization—a result which it was the declared object of these conferences, by all possible means, to accelerate and to promote.

In June, 1818, Lord Castlereagh addressed a letter to Mr. Rush, the American minister in London, in which his lordship observed, that from May, 1820, there would not be a flag which could legally cover this detested traffic, to the north of the Line; and that there was reason to hope, that the Portuguese might ere long be also prepared to abandon it to the south also; but that, till some effectual concert should be established amongst the principal maritime powers, to prevent their respective flags from being made a cover for an illicit Slave Trade, there was but too much reason to fear, whatever might be the state of the law

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on this subject, that the evil would continue to exist, and, in proportion as it assumed a contraband form, would be carried on, under the most aggravated circumstances of cruelty and desolation.

His lordship inclosed to Mr. Rush copies of the treaties with Portugal and Spain, together with the treaty which had just been concluded with the King of the Netherlands, for conceding the right of mutual search; and he earnestly requested Mr. Rush to bring these documents under the serious consideration of the President of the United States. He expressed his belief, that the trade could not be effectually stopped except by mutually conceding to each other's ships of war a qualified right of search, with a power of detaining the vessels of either state with slaves actually on board; and remarked, that if the American Government were disposed to enter into a similar concert, and could suggest any further regulations the better to obviate abuse, the British Government would be most ready to listen to such suggestions; their only object being to contribute, by every effort in their power, to put an end to this disgraceful traffic. To this communication no answer appears to have been received till after the conclusion of the congress at Aix-la-Chapelle.

Nothing further of a diplomatic kind transpired previously to the meeting of the congress, the various powers not having given in their reply to the British Government. A short time before that meeting, the African Institution had received from the coast of Africa authentic information, chiefly from eye-witnesses, of the increased and continually increasing extent of the Slave Trade. This information was communicated to Mr. Clarkson, who had expressed an intention of repairing to Aix-la-Chapelle, to forward the interests of this great cause. A pamphlet, containing a very able statement respecting the measures hitherto adopted for the Abolition, was distributed by him, calling to the recollection of the sovereigns assembled in congress the resolution they had come to, at Vienna, to put an end for ever "to that scourge which had so long desolated Africa, degraded Europe, and afflicted humanity," and entreating them to consider whether their beneficent intentions, with respect to Africa, had been in any adequate degree fulfilled, and, if it should appear that they had not, imploring them to devise such measures as might give complete effect to those elevated views, and truly Christian principles, which dictated their former declaration.

The subject of the Slave Trade, as had been expected, was brought under the consideration of the Congress; and it appears, by the papers presented to Parliament, that long and interesting discussions took place upon it. But at the result of these discussions, the Directors express their deep regret.

On the 4th of November, after some preliminary proceedings, Lord Castlereagh brought forward his propositions; the object of which was to complete and extend the measures already adopted for the attainment of the definitive extinction of this traffic, and to ensure the execution, and the efficacy of those measures.

As to the first object, Lord Castlereagh proposed that a letter should be written in the name of the sovereigns, in order to engage the King of Portugal to fix, without further delay, the period for the definitive Abolition of the Slave Trade throughout his possessions; a period which, after the engagements entered into by the Portuguese plenipotentiaries at Vienna, should not in any case extend beyond the year 1823, but which the allied sovereigns desired, from the interest they take in this great cause, to see coincide with that

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which the King of Spain has adopted, in fixing the 30th of May, 1820, as the final period of that traffic. This proposition appears to have been unanimously adopted.

In reference to the second point, Lord Castlereagh communicated to the conference, a memorandum which he had previously furnished to the French plenipotentiary, in which he points out the necessity of adopting a qualified right of mutual search. He added, that according to the opinion of several persons whose authority was of great weight on this question, it would be useful, and perhaps necessary, to consider the trade in slaves as a crime against the Law of Nations, and for this purpose to assimilate it to *piracy*, as soon as by the accession of Portugal, the Abolition of the traffic shall have become an universal measure.

In consequence of these proceeding, notes were received from the plenipotentiaries of Russia, France, Austria, and Prussia.

In alluding to the proposition of the general adoption, among the maritime powers, of the rules laid down in the conventions entered into by Great Britain, with Portugal, Spain, and the Netherlands, and more particularly for establishing, as a general principle, the reciprocal right of visit to be exercised by the respective cruisers belonging to these crowns, the Russian Cabinet state their opinion, that these measures must prove illusory, if a single maritime state only, of whatever rank it may be, finds it impossible to adhere to them; and they regret not to be able to contemplate an accession so unanimous. They, however, suggest the expediency of a special association between all states, having for its end the extinction of the traffic in slaves. It would pronounce, as a fundamental principle, a law characterising this odious traffic as a description of piracy, and rendering it punishable as such.—The general promulgation of such a law could not take place, till Portugal had totally renounced the trade. The execution of the law, they proposed, should be confided to an Institution, the seat of which should be in a central point on the coast of Africa, and in the formation of which all the Christian states should take a part.

The memoir of the French government states, that in order to secure the execution of the law, the king of France had ordered a naval force to cruize on the western coast of Africa, and visit all vessels suspected of continuing a trade which had been most strictly prohibited; but that, with respect to the conventions relative to the qualified right of mutual search, the French government saw dangers which attached peculiarly to their situation. The memoir goes on to propose as an expedient, that in the factories where slaves are usually bought, commissioners should be appointed to enforce the law; and that a registry of slaves should be kept upon each plantation in the colonies.

Austria also, and Prussia, wave the right of search, without suggesting any thing like adequate expedients.

The British plenipotentiaries, after deeply regretting that so favourable an opportunity should have been lost for abolishing the traffic, proceed to state, that, although in the view of the speedy departure of the sovereigns from Aix-la-Chapelle, they could not hope for a more favourable decision on the plans which they had been directed to propose, yet they could not satisfy their own sense of duty, were they not to record, for the mature consideration of the different cabinets, their observations upon the objections which had been brought forward. They lament that the Russian cabinet, in the contemplation of other measures, to be hereafter taken, should have been discouraged with respect

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to the great good which lay within their reach. They express their doubts as to the practicability of founding or preserving in activity, so novel and so complicated a system as that proposed by his imperial majesty. They consider it unnecessary to have recourse to so new a system for arriving at a qualified and guarded right of visit, conceiving that the simplest means will be found to be the best, and that such means will generally be found to consist in some modification of what the established practice of nations has for ages sanctioned. They ask, why the Russian, Austrian, and Prussian Governments, should unnecessarily postpone taking some measure for the suppression of the Slave Trade for an indefinite period, and until Portugal shall have universally abolished; for there are now more than two thirds of the coast of Africa, which might be as beneficially operated upon as if that much-wished-for æra had already arrived. Portugal herself has given unanswerable arguments upon this point, by conceding the right of visit north of the Equator, where the Abolition has now been completed, as well by herself, as by Spain, and all other powers.

In adverting to the memoir of the French minister, the British plenipotentiaries observe, that the objections on the part of France are of a more general description, and such as it is hoped time will of itself serve to remove. With regard to the objections against the concession of a qualified right of mutual search, as if there were some moral incompetency in the French nation to conform themselves to the measure, they remark, that four of the most considerable of the maritime powers of the world have cheerfully united their exertions in this system, for the deliverance of Africa; and that the British people, so sensitively alive to every circumstance that might expose the national flag to an usual interference, have betrayed no apprehension on the subject, and that not a single remonstrance has been heard against it. Should the French people fear that their commercial interests on the coast of Africa might be injured, they would find, on inquiry, that, to preserve and improve their legitimate commerce on that coast, they cannot pursue a more effectual course, than by uniting to put down the illicit slave-trader, who is now become an armed freebooter, combining the plunder of merchant vessels, of whatever nation, with his illegal speculations in slaves. They express their satisfaction at the determination announced, of introducing into all the French colonies a registry of slaves, and their hope that this and other beneficent arrangements may operate powerfully, so far as the mischief has decidedly a French character; but that till all the principal powers can agree to have against the illicit slave trader, at least on the coast of Africa, but one common flag and co-operating force, they will not have gone to the full extent of their means to effectuate their purpose, in conformity to their declarations at Vienna.

Lord Castlereagh had afterwards an audience with the Emperor of Russia, at which he took occasion to represent to his imperial majesty, in the strongest terms, the necessity of taking some effective measure of this nature without delay, and without waiting for the decree of final abolition on the part of Portugal; and that his majesty promised to give directions to his ministers, that the consideration of the question should be re-opened in London under fresh instructions. His lordship states, that the modification of this measure, which he had finally urged, and he trusts with considerable hope of success, is, that in addition to the limitation of the right of visit to the coast of Africa, and to a specific number of ships of each

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power, the duration of the convention should be for a limited number of years; at the end of which period, the several states would again have it in their power to review their decision.

Thus ended the conferences and proceedings at Aix-la-Chapelle, respecting the more effectual Abolition of the African Slave Trade. Whether such another opportunity may ever again occur, cannot be foreseen; but the Directors express their unfeigned regret, that so very favourable a combination of circumstances has led to such unimportant results.

In December 1818, Mr. Rush transmitted his answer to lord Castlereagh, stating the anxiety of the United States for the universal extirpation of the trade, in proof of which is mentioned a recent law to prevent the importation of slaves into their dominions; and which throws upon the defendant the labour of proof as the condition of acquittal. The right of search is declined, as inconsistent with the spirit of their constitution, and inapplicable to their case.

In this state was the matter left, as far as America was concerned. Whether the conferences alluded to, at the close of the proceedings at Aix-la-Chapelle, had been resumed in London, the Institution were not informed; but they were strongly impressed with the importance and urgency of adopting forthwith, measures calculated to put some more serious check than at present exists upon the increased extent and aggravated horrors of the trade. They had received a variety of communications from the coast of Africa, representing its vast increase, and the evils arising from the delay in issuing instructions to the vessels of war upon that station, and in constituting the commissions under the conventions with Portugal, Spain, and the Netherlands. By a letter, dated from Africa so recently as the latter end of December last, it appears that Sir George Collier, the naval commander in chief on the coast, had then received no instructions as to the measures to be taken in pursuance of these conventions, nor had any commission been then established.

By recent accounts from the Isle of France, it appears, that the Slave Trade with the island of Madagascar is still carried on, notwithstanding the treaty concluded by Governor Farquhar with the King of Ovas.

Three slave-traders belonging to the Isle of France, being tried under a special commission at the Old Bailey in the month of February last, and found guilty, were sentenced to be imprisoned for three years, and kept to hard labour. It is hoped the example will prove salutary.

Several of the Assemblies in the West-Indian Colonies had passed register acts, in the course of the previous year; and most if not all of the others, it is understood, have since followed their example. The Secretary of State for the colonial department, had signified his intention of bringing in a bill, to render those acts more effectual to their professed object.

Of the statements made, the former year, respecting the Slave Trade on the coast of Africa, and more particularly that part of it which lies in the neighbourhood of the French settlements of Senegal and Goree; ample confirmation has since been received, accompanied by additional information of a similarly distressing nature. A considerable Slave Trade appears also to have been carried on by French subjects at Allredra, and other places in the river Gambia. There was, however, reason to hope, from information very recently received, that more effectual measures had lately been taken by the French authorities for the repression of the traffic. That of Spain and Portugal appeared also to have greatly increased, notwithstanding

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the great pecuniary sacrifices made by Great Britain to those nations.

Several important appendices are added to the Report, confirming its statements and enforcing its arguments. From these we cannot find space for extracts; but shall, probably at no distant period, take up the general question, having confined ourselves, in the present remarks, solely to an abstract of the Report before us.—We deeply regret to say, that it closes with a statement of the inadequacy of the funds of the Institution, the receipts for the year being only 718*l*. The failure of the negociation at Aix-la-Chapelle renders its proceedings, if possible, more important than ever; and we trust they will not be stinted by a deficiency of pecuniary resources.

CIRCULAR OF THE WESLEYAN METHODISTS.

The Committee appointed by the Conference, to guard the Religious Privileges of the Wesleyan Methodists, having observed, with much concern, the alarming progress which infidelity and sedition have recently made in several parts of the country, have issued a circular letter to their societies, in which they state that they feel it to be an imperative duty to declare at this juncture "their utter abhorrence of those principles which have been industriously disseminated for the purpose of alienating the people from their Christian faith, and from the laws, authorities, and constitution of the realm, by persons who well know, that the surest way to separate man from man, is first to separate man from God, and that the most effectual method of teaching rebellion against the sovereign, is to destroy all sense of that subjection which is due to the Almighty." They have expressed their sentiments in the shape of certain resolutions, which were passed unanimously at a full meeting, held in London, November 12, 1819, and which were to be read by the preachers to the societies.

The substance of these resolutions is, That Christian communities, who ask at the hands of the civil government the undisturbed and legalized enjoyment of their religious liberties, are bound to evince, by their loyalty, that they deserve the privileges which they claim; because rights and duties are reciprocal, and the government that affords protection is entitled to constitutional subjection and support: That the holy Scriptures explicitly state it to be the indispensable duty of Christians, to be subject to the higher powers; to obey magistrates; to render tribute to whom tribute is due, honour to whom honour, and to submit themselves to every ordinance of man for the Lord's sake: That under existing circumstances, it is an important part of the Christian duty of the Methodist Societies, to unite with their fellow-subjects in every proper and lawful demonstration of attachment to our free constitution, and of loyalty to our venerable sovereign;—in upholding, by every means in their power, the authority of the laws by which we are governed,—and in discountenancing and repressing all infidel and blasphemous publications, as well as all tumultuous, inflammatory, or seditious proceedings: That while it is freely allowed, that members of religious societies must always be liable, in common with others, to that diversity of judgment, as to particular measures and occurrences, which is unavoidable on all subjects, and especially in questions of a political nature; and that there is nothing in the precepts of Christianity which interdicts the sober and temperate exercise of the right of expressing such different opinions, when confined within the limits of those forms and usages which are allowed by our constitution, and subject to those salutary regulations and restraints which the laws of the land and the principles of prudence and Christian moderation prescribe, as necessary for the preservation of public order and tranquillity; yet that the Committee deem it to be perfectly consistent with these principles, to express their strong and decided disapprobation of certain tumultuous assemblies which have lately been witnessed in several parts of the country: That from such public meetings they strongly exhort the members of the Methodist Societies most conscientiously to abstain; "a duty," they add, "which they owe to God and to their country,—to the government, from which they as a body have received so many instances of protection,—to the venerated memory of Mr. Wesley, their founder, who was always distinguished for his loyalty,—to the cause of religion in general, which cannot be more deeply wounded and disgraced than by appearing to be in monstrous and unnatural connexion with plans of civil disorganization,—and to the principles and character of their own Christian community in particular, which has always, by its public acts and local influence, opposed itself to the spirit of political disaffection and violence, and incul-

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cated on its members that they should 'fear God, honour the king, and meddle not with men given to change:'" That having heard of the existence, in certain places, of private political associations, illegally organized, for the purpose of violently accomplishing political changes; they solemnly recommend it to their preachers, to warn the members of their respective flocks, to be on their guard against any attempts which may be made to attach them to such combinations: That any persons connected with the Methodist Body, who shall be found to persist, after due admonition, in identifying themselves with the factious and disloyal, either in public meetings or private associations, shall be forthwith expelled from the society, according to their established rules: That the Committee have received with cordial satisfaction the assurances of the loyal spirit and peaceable demeanour of their societies in general; and devoutly trust, that, at this crisis, as on several similar occasions in former years, the influence of Christian principles and discipline on the poorer classes of the society will be found to be highly beneficial, in discountenancing the machinations of the ill-disposed, and in leading the suffering poor of our manufacturing districts, whose distresses the Committee sincerely commiserate, to bear their privations with patience, and to seek relief, not in schemes of agitation and crime, but in a reliance on Divine Providence, and in united prayers for the blessing of God on our country and on themselves: And lastly, That the Committee highly approve of the conduct of those ministers, and other official members of their societies, who, by their firm and decided measures, have supported the principles of Christian loyalty and social order, notwithstanding the opposition and calumny which some of them have incurred from men of infidel and factious minds.

The Committee conclude their circular with some seasonable and wholesome advice to the societies, from which the following is an extract.

"It is impossible to observe what is now passing, without recognizing, in the active agents of an anti-social and anti-Christian conspiracy, those 'who bring in damnable heresies, even denying the Lord that bought them;' and who at the same time 'despise government: presumptuous are they, self-willed: they are not afraid to speak evil of dignities.' Need the Committee use the injunction, 'From such turn away?' That many are now suffering under the pressure of adverse circumstances, occasioned chiefly by the revulsion arising from those mighty events which have shaken terribly the nations of Europe, the Committee are well aware; and happy would they be, were it possible immediately to remove those sufferings. But it must be remembered, that it is never in the power of individual benevolence, nor in the nature of human institutions, to cure all the ills of life. The poor we shall always have, while men vary in their moral, mental, and personal faculties. To the state of mankind, which admits of such a variety of condition, with its concomitant trials and discipline, our holy religion is admirably adapted; and although it be not designed wholly to alter the temporal state of man, and to rescue us from suffering and tribulation, yet it is of infinitely greater value, by teaching us how to sustain and rise above them, and by patient continuance in well-doing, under all discouragement, to seek for glory, honour, and immortality, in that better world, to which this short and transient life is but the pilgrimage. Many of our present national difficulties, the Committee humbly trust, will be but temporary. In the mean time, religious people ought seriously to consider, whether the hand of God be not apparent in the failure of our commerce, and in the want of employment for the poor; whether he may not have a controversy with us for our multiplied sins, and 'contempt of his word and commandment;' and whether it be not their peculiar duty to unite in *special acts of solemn humiliation and intercession.* What, in any case, could be gained by the projects of those who are the promoters of tumult and anarchy? Nothing that can benefit the humble follower of Jesus! But what may be lost by an acquiescence in these projects? The peace of your minds! The domestic comforts of your families! The friendship of the wise and good! Perhaps your civil liberty, as well as your religious privileges, and the protection of your persons and property by wholesome laws!"

HIBERNIAN SOCIETY.

THE arrangement for carrying on the Society's business at Sligo, under the immediate direction of Mr. Blest, afforded Mr. Steven great satisfaction.

In the course of his examination into the Schools, he found, on the whole, much to commend. The progress of the children, generally, confirmed the value of the plan which connects the master's emolument with the pupil's proficiency. "My feelings," he remarks, "on sitting down in the midst of a hundred or more poor children, chiefly of Catholic parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the sacred

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Scriptures, were indeed more than I can express. These are destined by Divine Providence to be the fathers and mothers of the next generation: how important is it then that their minds be freed from the fetters of superstition, and that they be instructed in their duty to their parents and neighbours; to fear God and honour the king!"

The answers of the children to questions, arising out of the chapters read, shewed that they had not read without consideration. Many could repeat whole Gospels and Epistles. One child was able to repeat the whole of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, and Colossians; and a little girl in one of the Female Schools, in her third quarter, not in the Testament-class, and consequently not obliged to repeat more than six pages of the lessons, had of her own accord committed to memory 106 Psalms and chapters in the Old Testament, and 60 chapters in the New.

The benefit resulting to the parents and neighbours, from the children carrying home their Testaments and Bibles is incalculably great. In this way the Word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a book, against which they had been prejudiced. Their prejudices by degrees give way; and that book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded with neighbours to hear its wonderful contents.

Mr. Steven was much pleased with the deportment of the Inspectors, and with their address in the examination of the Schools. Their mode effectually secures the interests of the Society, and defeats any attempt at imposition on the part of the masters.

The Society commenced its labours in the north-west of Ireland, from the local residence of their valuable superintendant, Mr. Blest. It is, however, desirable, that the benefit of education should be extended to all the other provinces of the kingdom, as the funds of the Society shall admit.

Having been solicited by a clergyman resident in the county of Cork, to open schools in that district, expressing the willingness of the resident landholders to assist in their support, and describing the people as sunk deeper in ignorance and superstition than in any other part of Ireland, Mr Steven proceeded to Cork, where an invitation was sent him by the gentlemen of the Grand Jury, to explain the object of his visit. In a letter since received from a gentleman who was High Sheriff for that county last year, he says, "From what I have heard from the gentlemen of the county, I have no doubt you will have many applications for schools for the county of Cork." One gentleman subscribed liberally, promised further assistance and countenance, and expressed a wish to have two schools on his estate. Several other applications having been made for schools, Mr. Steven engaged to send one of the Inspectors in October to commence operations in that district.

In the county of Leitrim a favourable beginning was made, as several gentlemen subscribed liberally; and the list was left for further subscriptions.

It is somewhat surprising, that a Society should have established nearly 500 schools, and have almost 50,000 children and adults under instruction, and yet its name be unknown in some of the largest towns in the kingdom. Mr. Steven justly considered that the time had now arrived, when the Hibernian Society might very fairly call on the friends of Education in Ireland, to come forward zealously in aid of their designs. He therefore communicated in various places the object of his visit, requesting assistance in the formation of Auxiliary Societies, and had the satisfaction before he left the country of seeing Auxiliary Societies formed at Belfast and Monaghan, and Ladies' Auxiliary Societies in Cork, Dublin, and other places.

Mr. Steven, while he bears ample testimony to the liberality and candour of some of the clergy of the Church of Rome, for their warm attachment to the cause of education, is obliged to state, that the opposition to the instruction of the poor and the circulation of the Scriptures has, on the part of that communion, now become very formidable. Their movements, formerly, were only occasional, and the zeal of the priest was directed against a single school: now, they have assumed more of plan and organization, and have generally succeeded in injuring the schools, excepting where the resident noblemen or gentlemen have exerted their influence to prevent it. The priests have indeed been compelled to open schools, wherever they have opposed those of the Society; but these are very generally destitute of the sacred Scriptures, even in the Catholic Version; and it remains to be proved whether the parents will be satisfied with the small advantages received by the children in these schools, in respect to the improvement of their understandings, habits, morals, and character.

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We shall conclude these remarks by putting our readers in possession of the following intelligible hint of Mr. Steven:

"The Committee (he remarks) will observe, that while they are encouraged to expect co-operation from Ireland to a greater extent than heretofore, they have entered on a new sphere of operations, which will require a considerable additional income: they must, therefore, prepare themselves for greater exertions in procuring subscriptions, donations, and collections, in London, and in the country."

ECCLESIASTICAL PREFERMENTS.

Rev. William Blow, B A. of Sidney Sussex College, Cambridge, Goodmanham R. Yorkshire.

Rev. J. Scott, LL.B. Layneston, R. Hants.

Rev. J. F. Benwell, B. A. Brereton R. Essex.

Rev. John Templer, M.A. Collumpton V. Devon.

Rev. L. H. Luxton, M.A. Prebendary of Wells, Holcombe Burnells V. Devon.

Rev. Jos. Church, M. A. Felmingham V. Norfolk.

Rev. Thomas Calthorpe Blofield, M.A. Hoveton St. Peter with Hoveton St. John annexed V. Norfolk.

Rev. James Newsam, B. A. Pateley Perpetual Curacy, Yorkshire.

Rev. G. Kelly, Withernwick, V. Yorkshire.

Rev. E. Peacock, M.A. Fifehead Magdalen V. Dorset.

Rev. H. W. Salmon, M. A. Vicar of Sproxton cum Saltby, Leicester, Redmile R. near Belvoir Castle.

Rev. J. Hawley, of Leybourne, Burham V. Kent.

Rev. J. Harding, Rector of Coychurch, Coyty R. Glamorganshire.

Rev. B. Marshall, Rector of Bow, Chawleigh R. Devon.

Rev. J. Faithful, late tutor to Visct. Cranbourne, Bishop's Hatfield R. and its sister Livings, Herts.

Very Rev. Dr. Saurin, Dean of Derry, to be Bishop of Dromore.

Rev. Fred. Iremonger, Prebendary of Winchester, Wherwell V. near Andover.

Rev. Mr. Dillon, Chaplain to the Abp. of Canterbury, Rochdale V.

Rev. W. L. Buckle, Easington Rectory, Oxon.

Rev. Samuel Cole, M. A. of Exeter College, Oxford, Chaplain of Greenwich Hospital, Swathney V.

Rev. C. F. Parker, M.A. Ringshall R. Suffolk.

Rev. H. J. Maddock, M. A. to the Perpetual Curacy of Trinity Church, Huddersfield.

Rev. C. Chew, B. A. late Minister of Slaithwaite, Huddersfield, Lockington V. Leicestershire.

Rev. E. Player, Curate of St. James's, Bath, Chaplain to the Bath Hospital.

Rev. W. T. Hanbury, B. A. of New College, Oxford, to the Chaplainship of the Marshalsea and the Court of the King's Palace of Westminster.

Rev. W. Prosser, Chacley Perpetual Curacy, Worcestershire.

Rev. W. F. Mandsell, Sandhurst V. Gloucestershire.

Rev. R. Midgley, Bletchley R. Bucks.

Rev. G. Beresford, M. A. St. Andrew's R. Holborn.

Rev. J. Strange Dandridge, of Worcester College, Oxford, Chaplain of British Embassy at Berlin.

Rev. Christopher Dodson, M. A. Grateley R. Hants.

Rev. Launcelot Cowling, M. A. of St. John's College, Cambridge, Long Stowe R. Cambridgeshire.

Rev. Thomas Robyns, Vicar of Colebroke, Devon, Maristow V. with Thruselton chapel annexed, in same county.

Rev. Thos. Ashurst, LL. D. Fellow of All Souls College, Oxford, Yaverland R. Isle of Wight.

Rev. Arthur Charles Verelst, M. A. Wythicombe R. Somerset.

Rev. N. Wood, M. A. Kenton V. Suffolk.

Hon. and Rev. Augustus Legge, to the Chancellorship of the Diocese of Worcester, and to the Rectory of North Waltham, Hants; Rev. Mr. Heathcote to the vacant Archdeaconry; and Rev. Mr. Garnier, Brightwell R. Hants.

Rev. Henry Van Voorst, M. A. late of St. Edmund's Hall, Oxford, Steeple V. in Essex.

Rev. C. H. Collyns, Master of the Free Grammar School, Exeter, to the Chapel of St. John in that city.

Rev. William Madan, M. A. Student of Christ Church, Oxford, Poleworth V. Warwickshire.

Rev. F. C. Blackstone, LL.B. Worthing R. Hants.

DISPENSATIONS.

Rev. R. Gatehouse, B. D. Fellow of Corpus Christi College, Oxford, to hold Stoke Charity R. Hants, and North Cheriton R. Somerset.

Rev. Richard Bevan, M. A. Vicar of West Down, to hold Eggesford R. both in Devon.

Rev. John Thomas Huntley, M. A. of Trinity College, Cambridge, to hold by dispensation the vicarage of Kimbolton, with the rectory of Swanshed, Hants.

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